AUTHOR:

TERENTIUS AFER, PUBLIUS

TITLE:

COMOEDIAE SEX

PLACE:

LONDON

DATE:

1857

Master Negative #

91-80247-2

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DEPARTMENT

BIBLIOGRAPHIC MICROFORM TARGET

Original Material as Filmed - Existing Bibliographic Record

Terentius Afer, Publius.
...Comoediae sex, with a commentary by the Rev. Edward St. John Parry... London, Whittaker, 1857.
lxviii, 642 p. 23 cm. (Added t.p. Bibliotheca classica, ed. by George Long...)

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35mm REDUCTION RATIO: 11X
IMAGE PLACEMENT: IA (IIA) IB IIB
DATE FILMED: 9/17/91 INITIALS MED
FILMED BY: RESEARCH PUBLICATIONS, INC WOODBRIDGE, CT

BIBLIOTHECA CLASSICA.

EDITED BY

GEORGE LONG, M.A.
FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE,

AND THE

REV. A. J. MACLEANE, M.A.
TRINITY COLLEGE, CAMBRIDGE.

PUBLII TERENTII

COMOEDIAE SEX.

WITH A

COMMENTARY

BY THE REV. E. ST. JOHN PARRY, M.A.

LONDON:
WHITTAKER AND CO. AVE MARIA LANE;
GEORGE BELL, FLEET STREET.
1857.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PUBLII TERENTII

COMOEDIAE SEX.

WITH A

COMMENTARY

BY THE REV.

EDWARD ST. JOHN PARRY, M.A.

BALLIOL COLLEGE, OXFORD.

LONDON:
WHITTAKER AND CO. AVE MARIA LANE;
GEORGE BELL, FLEET STREET.
1857.

PREFACE.

In writing the following commentary on the plays of Terence, my chief aim has been to maintain the utmost brevity consistent with clearness; and it is possible that some readers may consider me too brief upon passages where a good deal of illustration is sometimes given. But for an editor to do good service, it is necessary, in my opinion, that he should indicate at least as much as he actually gives in the way of explanation; and I have accordingly endeavoured to keep within bounds the tendency to quotation, which is one of the most human, and at the same time most troublesome errors that a commentator can fall into. In the selection of quotations my object has been to bring forward especially the idioms of colloquial Latin as found in Plautus, parts of Cicero, and occasionally in the earlier poets. For forms of words Plautus and Lucretius have been my chief authorities. I have endeavoured in this way to make my book useful to the student who wishes to acquire a knowledge of the early Roman writers, and to direct him in each case to the original authorities, as far as they have been preserved to us, for language and idiom. The general reader will, I hope, find sufficient help in the introductory matter which I have prefixed to every play, and to every scene in each of the plays, as well as in the notes themselves, in which I have never consciously passed over any thing which was likely to be misunderstood, or which had been made the occasion of difficulty by previous commentators.

In determining the text of Terence we have almost as much difficulty as in any classical author. To pass from modern editions, in which the student is puzzled to decide which is the original reading, and which the conjecture (for most modern editors have more or less consistently followed Bentley's emendations); even when we come to the comparatively pure and ancient text we are not yet on certain ground. The difficulty of Terence's text is that it is too perfect. His plays have been so popular, and so much in use as a text book, that it is impossible not to suspect that in many cases, which we cannot now hope to discover, the smooth corrections of schoolmasters and professors have superseded the native reading of the author. So Ritschl says, "Omnino vix ullam scenam esse fabularum Terentianarum puto in qua non aliquid turbatum sit gravius, criticae artis medicinam etiam post Bentleii curas expectans [1]." And the same uncertainty extends even to the oldest manuscript with which we are acquainted. A careful examination of the whole text of Terence has convinced me of the truth of another remark of Ritschl: "Nam in Terentio tam aperta plurimis locis est quam in Plauto rara fuit correctricis manus opera in refingendis resarciendisque versibus consumpta, eaque ex antiquiore aetate repetenda quam qua ipse Bembinus liber scriptus est: longius autem a Terentiana integritate Bembinus quam a Plautina Ambrosianus abest [2]." I will here briefly mention the materials which the Editor has at hand for the purpose of fixing the text of Terence.

The most important Manuscript is that which goes by the name of the "BEMBINE," from its possessor, Pietro Bembo. It was corrected and illustrated by Politian. It finally passed into the hands of Fulvius Ursini, and by him was bequeathed to the Vatican Library. This Manuscript, with many others of good stamp, was used by Faërn in his edition of Terence, completed after his death by Victor (A.D. 1565). It must be considered as the only one with any pretension to original authority, and as the source from which most of the existing manuscripts have arisen. I have often in the following notes had occasion to mention the readings of the Bembine Manuscript, and it is a strong argument for its superior authority that in many cases it gives the more difficult reading, which has evidently been misunderstood and altered by the transcriber of some other copy. I have not had the opportunity of consulting the Manuscripts. Many of their readings are quoted by the various editors of Terence. The English copies have been collated by Hare and Bentley, not, however, with any important results. Their text, as quoted by Bentley, is generally bad where it deviates from the common text. In deciding between conflicting readings, I have frequently, as will be seen in my Commentary, allowed the reading of the Bembine Manuscript to settle a doubtful point.

[1] Prolegomena ad Plautum, p. 119. [2] Ib. p. 120.

DONATUS is the most famous of the ancient commentators on Terence. He lived in the fourth century after Christ, and was the reputed master of Jerome. (See note on Hecyra ii. 1. 4.) Many have, however, entirely denied the genuineness of the commentary which now passes under his name, but without sufficient reason. The commentary is valuable both critically and exegetically, and I have frequently found reason to prefer it to the opinion of later editors. It is to the commentators what the Bembine Manuscript is to the Codices, and may fairly be estimated in the same manner. Often, no doubt, it contains traces of the genuine text; as often, perhaps, it is wrong. In using it we must therefore call in the aid of independent critical judgment. The Manuscripts of Donatus are confessedly very defective, and in many places hopelessly corrupt. I have always quoted from the edition of Zeune, which presents the text of Donatus in the best shape.

EUGRAPHIUS is supposed to have lived at the end of the sixth century, A.D. His commentary on Terence is merely rhetorical,

often a simple paraphrase of the author's words; and for purposes of criticism it is nearly worthless.

Calpurnius supplies the place of Donatus on the 'Heautontimorumenos.' He seems to have imitated the manner of Donatus; and in many places to have copied from him. He cannot be considered of much value.

Bentley's Editions (1726, 1727) were an era in Terentian criticism. The real value of his labours lies in the attention which he paid to the metres of Terence. This I have treated of fully in the Introduction. Even in this point he seems to have been led away by the love of correction, and to have introduced into the versification of Terence a greater licence and more variety than was necessary. His notes, it is unnecessary to say, abound in conjectural readings. These I have very rarely had occasion to adopt. In general nothing but authority should lead an editor to depart from the acknowledged reading of the best manuscripts. There is another defect in Bentley which makes him a bad critic,—his extremely literal turn of mind. As in Horace he was "misled by want of ear and poetical taste," so in Terence he seems to have laboured under an absolute incapacity of understanding a joke; and his criticisms are in consequence often amusing from the contrast of his dry and literal captiousness with the quiet humour of the passage which he is criticizing[3].

The text in this edition is that of Zeune's edition as brought out by Giles (London, 1837). Wheresoever I have deviated from it I have given the reason in my notes; but it will be found that I have done more towards maintaining the old text than for any innovations. This edition of Zeune's Terence is the best of all the books that I have used. It contains all the comments of Donatus, Eugraphius, Calpurnius, Bentley, and Zeune, and though not of

[3] I may refer here to Hermann's Dissertation "De Bentleio ejusque editione Terentii" (prefixed to Vollbehr's edition of Bentley's Terence, London, &c. 1846), in which he takes many critical objections to Bentley's emendations of the text.

much use to the young or general reader, it is yet a valuable and carefully edited book.

Of other editions those that I have chiefly used have been that by Perlet (Lips. 1827), Reinhardt (Lips. 1827), and Stallbaum (Lips. 1830, 1831). The latter I used carefully only for the 'Andria.' I also have referred to the edition of Dr. Hickie (London, 1837), which is a compilation from preceding commentators without much judgment. I have noticed his mistakes in my notes more frequently than I should have done but for the fact that they are likely to mislead younger students, by whom his book is often used. Colman's translation of Terence I found useful; particularly as giving in an accessible shape the opinions of some of the chief French critics upon Terence's plays.

I may here also gladly acknowledge my obligations to the Rev. A. J. Macleane and to Mr. Long, the editors of this series of classical authors. To their remarks on my notes as they have passed through the press I am much indebted; and in matters connected with law I am under particular obligations to Mr. Long. I had by me also, in writing the commentary on the 'Andria,' some notes of the Rev. R. Shilleto's, whose permission I obtained, through a pupil of his, to avail myself of them.

The life and literary position of Terence, considered as a Roman Author, are discussed in the following Introduction. In the same place I have entered at some length into the question of Terentian Language and Metre. This is a subject which has till lately lain fallow in England since the time of Bentley and Hare[4]. Though I

[4] When I wrote this sentence I had not seen Mr. Key's essay 'On the Metres of Terence and Plautus.' My only acquaintance with his researches was through the 'Varronianus' (see p. xxviii). Now that I have seen this paper, I may perhaps be allowed to express my gratification that, by an independent inquiry into the usages of Terentian language, I have arrived at results very similar to those advocated by the author;—an agreement which tends to confirm me in my persuasion of the justice of the principles laid down in the following Introduction. Whenever I have reason, in my commentary, to disagree with Mr. Key, or other writers, I have endeavoured to express my dissent without any of that asperity which deforms the works of some modern writers.

have thrown my remarks into a shape of my own, the scholar will see that I have not sought to disguise my obligations to these and other writers on Latin Versification. The whole subject has been much neglected; and is so important, perhaps even with a view to the future settlement of the text of Terence, that I make no apology for having entered into it fully.

The Fragments of Menander and other Greek authors have been frequently noticed in the course of the notes. But for the sake of the student I have brought together in an Excursus at the end of the volume all the undoubted passages of Menander and Apollodorus which may be referred to the plays imitated by Terence; and I have at the same time considered the general question of the relation of Terence to his Greek predecessors.

At the risk of increasing slightly the bulk of the volume I have added an Index of the Latinity of Terence, which will, I trust, be considered an addition to the usefulness of the book. This Index is based on that in Giles' edition of Zeune before spoken of; but I found it necessary to make innumerable alterations, erasures, and additions, so that the Index is to all intents and purposes a new one.

I have acknowledged my obligation to other editors whenever I have taken from them quotations which were evidently their own. Every classical author is, however, overlaid with a mass of illustrative matter which may be considered the common property of commentators. Of all editors of Terence perhaps most is due in this way to Westerhovius and Lindenbrog. To avoid unnecessary length I have often referred the reader to the Dictionary of Antiquities edited by Dr. Smith.

E. ST. JOHN PARRY.

June, 1857.

INTRODUCTION.

I.—THE LIFE AND LITERARY POSITION OF TERENCE.

TERENCE's works give us no information concerning his life; and we are obliged to draw our materials from a memoir which is by some attributed to Donatus, by others to Suetonius. The authority of this document is at the best very doubtful, and there are some considerations which make us slow to accept its facts. Other narratives are preserved. One was copied by Gronovius from a manuscript at Oxford; and there is a Life of Terence by D. F. Petrarca in the Milan edition of A.D. 1476. These two biographies give us nothing more than we obtain from the original memoir.

According to this account Terence was a Carthaginian, who was born in the year 193, B.C. He was taken to Rome as a slave, and became the property of Terentius Lucanus, a Roman senator. By him he was brought up well, receiving a liberal education; and being finally manumitted he received the name of Publius Terentius. He is said to have lived in habits of intimate friendship with Publius Scipio Africanus, Caius Laelius, and Furius Publius; and in their society to have pursued his studies and written his plays. He was first introduced to the notice of the literary society of Rome at the time of the representation of the 'Andria.' He had offered this play to the Curule Aediles for representation. They referred him to Caecilius, who was at that time the chief comic poet at Rome. The story goes that he found the critic at supper with his friends, and was ordered to seat himself near the table, and to commence reading his play. He had not proceeded far when Caecilius, delighted with the character of the work, invited him to join

his party at supper. After the meal was over, the remainder of the play was read, was highly approved by his audience, and was recommended to the Aediles by Caecilius. He wrote and exhibited six comedies, in the following order:

The Andria.	The Eunuchus.
The Hecyra.	The Phormio.
The Heautontimorumenos.	The Adelphi.

Of these the 'Eunuchus' is said by some to have been acted twice in the same day; and the 'Phormio' to have been acted four times in the same year (but see the notes on the Inscriptions to those plays). In consequence of the success of his plays he was accused of receiving the help of his noble friends in their composition; a charge which will be considered more fully hereafter. Of the rest of his life little is known. He is said to have left Rome in the thirty-fifth year of his age, on a visit to Greece; a voyage from which he never returned. The following lines, alluding to this event, are attributed to Volcatius:

"Sed ut Afer sex populo dedit comoedias,
Iter hinc in Asiam fecit; navem cum semel
Conscendit visus nunquam est; sic vita vacat."

He is supposed to have been lost at sea on his return to Italy; and with him perished translations of several comedies of Menander which he had made during his visit to Athens. Another account is that he died at Stymphalus in Arcadia of an illness brought on by grief for the loss of those pieces which he had sent before him to Rome. At the time of his death he is said to have possessed some property on the Appian Road near Villa Martis. One daughter survived him, afterwards the wife of a Roman senator. The writer of the following lines, summing up the brief narrative of his life, says that he died in extreme poverty, and that his visit to Greece was occasioned by the loss of his property. The lines are attributed to Porcius:

"Dum lasciviam nobilium et fucosas laudes petit;
Dum Africani vocem divinam inhiat avidis auribus;
Dum ad Furium se coenitare et Laelium pulchrum putat;
Dum se amari ab hisce credit, crebro in Albanum rapi
Ob florem aetatis suae; ipsus sublatis rebus ad summam
Inopiam redactus est.

Itaque a conspectu omnium abiit in Graeciam, in terram ultimam.
Mortuus est in Stymphalo, Arcadiae oppido: nihil Publius
Scipio profuit, nihil ei Laelius, nihil Furius;
Tres per idem tempus qui agitabant nobiles facillime.
Eorum ille opera ne domum quidem habuit conducticiam;
Saltem ut esset quo referret obitum domini servulus."

These are the few facts which have been recorded of the life and career of Terence. We can only endeavour to fill up the blank by conjecture. I may, however, here offer a few remarks on the narrative as it is handed down to us.

The story of his servitude is open to considerable objection. With this has been mixed up another tale, that he walked in the triumphal procession of Scipio Africanus after his return from the conquest of Carthage, as a liberated Roman citizen. But, setting aside the historical anachronism of this story, it seems most probable that the Terentius here referred to was one Terentius Culeo, a noble Roman, of senatorian rank, who was among the many Roman captives brought back by Scipio from captivity at Carthage. We cannot certainly say whether Terence was a Carthaginian at all. His eminence as a Latin writer is not indeed inconsistent with an humble or foreign origin; but the fact of his possessing property of some extent, and the connexion formed by his daughter, seem to go against the common story of his extreme poverty. We can hardly suppose that his literary success was so great as to put him in possession of a handsome fortune, or to enable him to make any great purchases of land. The 'Eunuchus' was considered to fetch a remarkable sum, eight thousand sesterces, equivalent to about £64 10*s*. of our money, and at this rate his plays could not have afforded him a very ample livelihood. We should rather conclude from the recorded events of his life, as far as their value can be estimated, that he must have been in a position to make literature his profession, and to follow his profession with a sense of his duty to his art, rather than as a mere means of making money. The tone which he takes in all his Prologues is that of an independent author, who feels himself above the necessity of courting popularity, and who is determined to write according to his own views of poetry. He complains that his enemies sought to condemn him to idleness and obscurity; but he does not once hint at any pecuniary loss to himself from their opposition. And this view of his pecuniary

position is confirmed by the fact of his intimacy with Scipio and Laelius, who must have treated him as an equal rather than as a dependent for the story to have gained ground that he was indebted to them for the language and composition of his plays. Even if we suppose Terence to have been a foreigner and a freedman, yet we must conclude that his circumstances were easy, or at all events sufficiently independent to enable him to be chary of his reputation and fastidious in his style. Poor authors do not generally set themselves against the prevailing taste of their times. Terence was evidently well educated and refined; and though this may be attributed exclusively to his natural genius, yet to indulge his literary tastes and to carry out his own idea of dramatic composition, which was an innovation upon the practice of his predecessors in the Roman Drama, he must have been independent of public approval; he must have been able to despise the clap-trap artifices of the popular play-mongers, and to wait his time, elaborating his diction and his verse, and working out his pieces after the model of his favourite Greek masters [1].

The universal testimony of antiquity makes Terence to have written six comedies, and six only. Of the existing plays the 'Andria' seems certainly to have been the earliest, and the 'Adelphi' the latest; nor have we any intimation of any other plays but those which we possess. The perfect state of all the plays of Terence—a question which is quite distinct from that of the text—and the possibility of verifying all existing quotations by the extant plays, lead us to conclude that we are in possession of all that Terence wrote. It has, however, been argued with some plausibility that the 'Andria' was not the first play brought before the public by Terence, and that there must doubtless have been other occasions on which he appeared as an author, and previous attacks of his antagonists which he had been obliged to answer. This supposition gains colour from the following passages. For in the Prologue to the 'Andria' he says:

> "Nam in prologis scribendis operam abutitur,
> Non qui argumentum narret, sed qui malevoli
> Veteris poetae maledictis respondeat." (vv. 5—7.)

Here the poet seems certainly to be speaking generally, as if he was

[1] The learned author of the article on "Terentius" in the Dictionary of Biography ably maintains a similar view to that which I have here advocated.

alluding not merely to the opposition of the moment, but to something which had happened more than once; to some opposition which had attended the representation of previous plays. The language is very general, and in speaking of his enemy he seems to assume that the hostility existing between them was already notorious. Again in the first Prologue to the 'Hecyra' (v. 8), the writer says:

> "Alias cognostis ejus: quaeso hanc nunc noscite."

Now the 'Hecyra' was brought forward for representation a second time in B.C. 165, the year after the representation of the 'Andria.' But, as I have remarked in the note on that passage, these words were perhaps spoken at the last representation but one of the 'Hecyra,' in B.C. 160, in which case the speaker would have been able to allude to all the existing plays of Terence except the 'Adelphi.' The case of the 'Andria' is more difficult, for we cannot refer the Prologue to any representation of the play after its first appearance. In this Prologue, as well as in those of all the plays, with the exception of that belonging to the 'Hecyra,' the poet is evidently introducing his comedy for the first time to his audience. We cannot therefore account for the language of this Prologue as we can for that of the Prologue to the 'Hecyra,' by supposing it to have been spoken on the occasion of a second or third appearance of the play. We must then either suppose that other plays existed of which we have no trace, perhaps youthful efforts, which fell into obscurity after the more mature productions of Terence had become popular; or, to avoid such a gratuitous hypothesis, we must have recourse to some explanation which shall derive probability from the internal evidence of Terence's prologues. Such a piece of evidence presents itself to us in the Prologue to the 'Eunuchus.' Terence says, speaking of Lavinius:

> "—— Quam nunc acturi sumus
> Menandri Eunuchum postquam Aediles emerunt,
> Perfecit sibi ut inspiciendi esset copia.
> Magistratus quum ibi adessent occepta est agi.
> Exclamat furem non poetam fabulam
> Dedisse, et nihil dedisse verborum tamen."
> (vv. 19—24.)

It appears from this passage that Lavinius had obtained from the Aediles permission to read over the 'Eunuchus' before it was rehearsed

in their presence; and that at the rehearsal he brought forward his accusations against Terence, which were, I may observe, entirely critical, to the effect that the play was stolen from Naevius and Plautus. Turning to the Prologue to the 'Andria,' we find that the objections which Terence notices are of the same kind. He explains that he had taken his materials from two plays of Menander, the 'Andria' and the 'Perinthia,' and then says, alluding to his opponents:

> "Id isti vituperant factum; atque in eo disputant,
> Contaminari non decere fabulas." (vv. 15, 16.)

Taking the story of Caecilius as a fact,—and it is not a likely one to have been invented; for most of the stories about Terence are rather to his disparagement,—we may conclude from it that the 'Andria' must have been well known for some time before its production on the stage. At this reading of the play before Caecilius there may have been present some, and Lavinius himself, perhaps, among the number, who looked with no friendly eye on this young poet, promising as he did to gain a large share of the applause which they were anxious to monopolize. The author of the 'Thesaurus' and the 'Phasma,' who endeavoured to take the public by storm by the violent incidents of his plays, his 'charmed fawn' and 'running slaves and their mad masters' (see the Prologues to the 'Heautontimorumenos' and 'Phormio'), would be particularly likely to be jealous of a rising poet who sought to interest by elegance of language and simple liveliness of plot. Caecilius was delighted: his approbation would be a passport to popular success; the days of clap-trap were numbered; and some fault of a literary kind must be found with a poet who was likely to prove such a dangerous rival. The 'Andria' might thus have become famous in literary circles before this Prologue was written, and enough might have been said against its author fully to account for the language which he uses.

The general question of the opposition to Terence is an important one. It is alluded to in all the Prologues, with the exception of those to the 'Hecyra,' which are occupied with an explanation of the causes which led to the previous failures of that play. These prologues therefore are entirely scenic; but it is most probable that, if it had not been for the untoward circumstances which had attended the previous representations of that play, we should have had some more notices of the poet's literary position. It will be useful, therefore, to say a few words

here on the general subject of the literary position of Terence, and then to consider in detail the particular objections which were brought against him.

Rome in the time of Terence seems to have been divided into two literary factions;—those who were for importing the elegant culture of Greece, and transplanting its literature into the harder soil of Italy; and those who held fast to the old ways, who loved the traditions of the Cethegi, and were for maintaining the rugged but vigorous nationality of Fescennine and Saturnian verse. As for imitation of Greek models, that could not be avoided. Plautus and his contemporaries had settled that question; but there existed in their transcripts no shallow vein of rough Roman wit, which maintained the rude independence of the native Camenae. The Scipiones and the Laelii, Terence's friends and patrons, were at the head of the "young Rome" of their day, the movement party in politics, the "Greeks" in literature. They would turn from the rugged language and rude jests of the Roman poets to the exquisite diction and polished wit of the Greeks. To this party Terence was attached by social ties as well as by literary tastes. His humour was evidently akin to that of Menander, quiet and sparkling, just as Plautus reminds us more of the boisterous fun and audacity of Aristophanes. He had set himself to work carefully in a finished style, and to bring the Roman language into a more strict uniformity with the laws of rhythm than had been attained by any of his predecessors. To him, no doubt, the Greek language was the perfection of elegance and refinement; and he endeavoured to establish on the Roman stage a style of Comedy that should in some measure possess these qualities. In this attempt he would not only have to contend with the popular passion for excitement, and with the existing taste which had been accustomed to coarser food, but he had to overcome the opposition of a powerful and numerous body. His opponents would be glad to attach themselves to the conservatives of that day, the "Trojans," to borrow a term from the history of our own literature,—the party represented by the Fabii and by Cato. For we may be sure that the more execrable poet a man was, the more lustily he would denounce the innovator Terence; the more he would accuse him of being a bad copyist of foreign models; the more he would decry his style as wanting in nerve and spirit. Such we may conceive were the hangers-on to the party whose cry was "Rome for the

Romans;" whose great light was Plautus; who praised his Roman wit and national phraseology and manners.

The difficulty of Terence's position lay in this, that he was endeavouring to recall the popular taste from the broad farce which had been so happily introduced by Plautus to a more artistic model; from the rude wood-cuts as it were of popular fun and low life to the finished line engravings of classic dialogue. Terence aimed at an improvement of the public taste, he sought to educate as well as to please,—a difficult task in those early days of the Drama. Imagine a temporary scaffolding in the centre of the amphitheatre, with all the distractions of the Great Games,—boxing matches, the tight rope, and above all the gladiatorial contests, ever the true poetry of the Roman people,—and you will see that Roman Comedy must needs have been rather rude to hold its ground with the multitude. Under such circumstances, and with such an audience Plautus is, and will continue to be popular, for he swims with the stream, and is carried on merrily on its surface, while he "expressa arbusto regerit convicia," and clothes even his most foreign personages with a good homely mantle of Roman wit and phraseology. Terence, on the contrary, is endeavouring to force the stream backwards, or rather to turn it from a living gushing river of broad life and merriment into an ornamental lake, laid out according to the true laws of art, and reflecting column and terrace, and well-ordered ranks of cypresses and urns. It is interesting and not uninstructive to compare his struggles in the cause of art with Molière's early attempts to gain a recognition for a very different school of Comedy in the palmy days of the unities and consistencies of the legitimate Drama. Their objects were very different, and so was their success; but this is easily to be accounted for by the preceding consideration, that the efforts of Molière were in unison with the natural though repressed sympathies of the people, while the plays of Terence, however highly appreciated by competent judges, must have always been to some extent *φωνᾶντα συνετοῖσιν, ἐς δὲ τὸ πᾶν ἑρμηνέων χατίζοντα.*

We now come to the particular charges against Terence. They fall under three heads;—1. Plagiarism from Greek copies both in subject and in the characters of his plays (see Prol. to Andria, Eunuchus, and Heautontimorumenos);—2. The aid of distinguished friends (Prol. to Adelphi and Heautontimorumenos, v. 24);—3. The want of spirit and

incident in his plays, which were said to owe their success entirely to the merits of the actor (Prol. to Phormio). They seem to have been brought forward successively; probably as one failed to produce the desired effect, recourse was had to another. We shall consider them briefly in order.

That which meets us first, and is noticed in the Prologue to the 'Andria,' is the charge of Plagiarism. This constituted the most important count of the indictment against Terence; and he answers it with a care which shows that he attached some weight to it. If we examine his answer, we find that the plays of Greek writers had all along been considered as the common property of Roman playwrights. Naevius, Plautus, and Ennius, he says, had done the same; and he was content to err in such good company. Moreover his opponent, Lavinius, is convicted of having used more than one of Menander's plays at all events, and very badly too, making some capital blunders in law and manners. Terence's own case is fully considered in the 'Excursus' at the end of this volume, in which I examine carefully the extent of his obligations to Menander and Apollodorus, and inquire how far we may allow him to have had the originality of an independent poet. Here I may say generally that, as a matter of fact, he appears to have used the common Greek materials without scruple, accommodating them to his own design. It does not follow from this that he was a servile translator. His faithful adherence in the main to his originals, without any introduction of Roman wit and manners, was, as has been shown, the effect of his principles of composition. To civilize Roman taste by Greek literature, he must avoid the mixture of the ordinary Roman style. He is also accused of an imitation of his Roman predecessors. This he entirely disclaims, as in the Prologue to the 'Eunuchus.' Lavinius had said:

> "Colacem esse Naevi et Plauti veterem fabulam;
> Parasiti personam inde ablatam et militis."
>
> (vv. 24, 26.)

He answers:

> "Si id est peccatum, peccatum imprudentia est
> Poetae; non qui furtum facere studuerit."
>
> (vv. 27, 28.)

And again, after pointing out that his obligations were really due to the 'Colax' of Menander, he adds:

"—— Eas fabulas factas prius
Latinas scisse sese id vero pernegat."
(vv. 33, 34.)

Compare the notes on those passages.

The second accusation against Terence is, that he was indebted to his noble friends for the plays which he produced as his own. This charge is mentioned by Cicero: "Secutus sum, non dico Caecilium (malus enim auctor Latinitatis est), sed Terentium, cujus fabellae propter elegantiam sermonis putabantur a C. Laelio scribi" (Ad Atticum vii. 3), and by Quintilian: "In comoedia maxime claudicamus. Licet Terentii scripta ad Scipionem Africanum referantur; quae tamen sunt in hoc genere elegantissima" (x. 1. 100). In the life of Terence, ascribed to Suetonius (or Donatus), Q. Memmius is quoted as saying, "Pub. Africanus, qui, a Terentio personam mutuatus, quae domi luserat ipse nomine illius in scenam detulit." The same writer mentions on the authority of Nepos, that C. Laelius being at his villa near Puteoli, on the calends of March, was requested by his wife to come to supper sooner than was his custom, for that day was the feast 'Matronalia,' on which the ladies were allowed to rule supreme in their households. In reply he begged to be excused, as he was busily engaged; and on entering the supper-room at a later hour, he declared that he had never in his life been so well satisfied with his writings; and when they asked him to let them hear what he had written, he repeated the lines of the 'Heautontimorumenos,' commencing

"Satis pol proterve me Syri promissa huc induxerunt."
(Act. IV. Scene iv. v. 1.)

This story Nepos gives upon what he calls certain information. We must observe that Cicero and Quintilian both mention the report merely as one of hearsay; and Santra, a writer of the age of Julius Caesar, commenting on the story, remarks that it is not probable that Terence would have been indebted to men of the age of Scipio and Laelius, for they were both young at that time, but rather to Q. Fabius Labeo or C. Sulpicius Gallus, or distinguished men of their age, of whom he might more justly have said,

"Qui vobis universis et populo placent;
Quorum opera in bello, in otio, in negotio,
Suo quisque tempore usus est sine superbia."
(Adelphi, Prolog. vv. 19—21.)

The story gains in circumstantiality in the hands of Nepos and Memmius, and so far loses in probability. The more attentively the whole tale is considered, the less likely does it seem. A careful consideration of Terence's plays leads us to the conclusion that they are the production of a writer who was not only thoroughly educated, but had a consistent theory of dramatic composition, and ventured to alter and adapt the existing materials of the Greek comedy, so as to bring them into his system. Add to this the remarkable purity of the language of Terence, which overleaps the whole interval between himself and Catullus,—for in that interval we find nothing to compare with our author,—and we cannot without a violent inconsistency suppose that all this was the result of the patchwork contributions of two or three dilettanti noblemen, who used the name of their client as a screen in the indulgence of their love of literary adventure. The whole story is simply one of those pieces of literary gossip which gain credit from two causes; partly because the contemporaries and nearer followers of such a writer as Terence are apt to be jealous of the author who has no other certain history than the paramount beauty and success of his works, and are therefore glad to shift his praise to other shoulders; and partly because, when an author leaves no history but his works, there is a great temptation to make a history for his works, and to connect them with any great names who may have happened to be his contemporaries. Laelius and Scipio had as much claim to the authorship of these plays as Bacon has to that of the plays of Shakespeare; and yet we have seen within this year a serious attempt to father 'Shakespeare' on the author of the 'Novum Organon.' Terence himself alludes to this charge more than once:

"Tum quod malevolus vetus poeta dictitat,
Repente ad studium hunc se applicasse musicum,
Amicum ingenio fretum, haud natura sua;
Arbitrium vestrum, vestra existimatio
Valebit,"
(Heauton. Prolog. 22—26,)

and again:

"Nam quod isti dicunt malevoli, homines nobiles
Eum adjutare, assidueque una scribere;
Quod illi maledictum vehemens esse existimant

Eam laudem hic ducit maximam, quum illis placet
Qui vobis universis et populo placent," &c.
(Adelphi, Prolog. 15—19.)

In both of these passages he evidently waives the question; leaving the decision of it in the first case to the judgment of his hearers, and in the second case intimating that, even if it were true, it was a matter of which he ought to feel proud rather than ashamed. Terence was evidently too good a courtier to deny flatly an imputation which was to the credit of his literary friends. They were no doubt flattered by the supposition of their having a share in the compositions of Terence, and he did not care to vindicate his own originality at the expense even of their vanity. A compliment of this kind would cost him nothing, and would be very acceptable to them. Nor perhaps did he consider Lavinius entitled to any explanation on such a point; and so he declined to admit or to deny the charge which had been brought against him. On every ground, then, we may reject this story which gives to Laelius or Africanus the credit of the authorship of the best parts of the comedies of Terence. His plays are so even and consistent throughout, individually and with one another, that we might well defy any critic to show where Terence left off and his friends began. Throughout his plays there is the same neatness of language, the same attention to metre, the same quiet tone of good-natured humour and practical knowledge of the world. This must have proceeded from one and the same author, and that author none other than Terence himself.

The last accusation which Terence notices is that his plays were deficient in strength, "tenui oratione et scriptura levi" (Phorm. Prolog. 5); the complaint made in the famous epigram ascribed to Caesar, which sums up so accurately the judgment of antiquity that it may be appropriately quoted here:—

"Tu quoque tu in summis, O dimidiate Menander,
Poneris, et merito, puri sermonis amator,
Lenibus atque utinam scriptis adjuncta foret vis
Comica, ut aequato virtus polleret honore
Cum Graecis, neque in hac despectus parte jaceres.
Unum hoc maceror, et doleo tibi deesse, Terenti."

Compare the note on the Phormio, Prolog. 5.

On this subject I would refer to the admirable remarks of the writer in the Dictionary of Biography on the position of Terence in Comedy, who fairly shows that this "vis comica" could hardly be expected in the majority of Terence's plays, which are more properly "sentimental comedies," and that he may be classed with those who have excelled in manner rather than in matter, with Massinger, Racine, and Alfieri, rather than with Aristophanes, Shakespeare, or Molière. What Greek poets are alluded to by Caesar we cannot definitely say. As far as fragments of Menander and his class have descended to us, I should be inclined to say that Terence is not deficient in humour by their side, and the wit of Plautus was certainly native, fresh from the baths and the forum. Caesar's reading may have embraced Aristophanes, who found no antitype among the Romans. At all events we may well be content with the elegance and purity of our poet's diction, and with the genuine wit which appears in a dry subdued form in almost every page of his works.

This question is well stated by an able writer in the 'Quarterly Review,' who has given a discriminating sketch of the merits of Terence in the following words: "What is to us repugnant in the plots of Terence—the want of variety, the constant iteration of the same or similar incidents; the lost or stolen maiden in slavery, who turns out to be the free-born daughter of an Athenian father; the two fathers, the harsh and the mild, the rustic or the citizen; the two sons; the clever knavish slave, as necessary as the Spanish Gracioso—all this Terence has in common with Menander. So, too, all that is repulsive in manners and in morals, the looseness of converse between the sexes, the cry to Juno Lucina upon the stage, is mere translation[2]. But with all these common faults, and with the language so much less clear and refined, the versification so much more rude and inharmonious than the iambics of the Greek Comedy, what lover of classical literature, what lover of genuine poetry, who, with the slightest taste for wit and elegance, does not dwell with delight on the comedy of Terence? To the initiate all this is so familiar as to bear no illustration; the uninitiate must be left to themselves, to their unenvied obtuseness as to some of the most exquisite touches of true human feeling, to the fine play of comic fancy. The tradition of the popularity of Terence since the revival of letters (and long before, as we have said, his plays were the stolen

[2] The writer has expressed himself too strongly here. This might be true of Plautus, but not of Terence. His plays are in general more pure than most of our own classical comedies. See note on Eunuchus iii. 5. 36.

or hardly permitted enjoyment of churchmen and monks) has been kept up in one of our great public schools; and who ever heard such passages as the description of the funeral in the 'Andria,' with the orphaned girl throwing herself back on her lover's bosom, 'flens quam familiariter!' The Davus and the Geta, the Gnatho, and the Thraso, and the Phormio, are the types and parents of the flatterers, and Graciosos and Scapins, which have shaken the European scene with laughter for centuries; and themselves are but the antitypes and, it was generally allowed, degenerate offspring of Menander and his school. As an illustration of that Comedy, which, without ceasing to be comic, almost melts into the pathetic, read the first act of 'Heautontimorumenos' (a play not of the four usually acted at Westminster),—the poor father sternly punishing himself for what he considers his unnatural harshness to his son, and refrain, if you can, at once from the quiet smile, and almost from the tear [3]."

Terence, in common with his friends and enemies, with Caecilius and Lavinius (compare the Second Prolog. to the Hecyra with Phormio, Prolog. 9, 10), owed much of his success in the first instance to the excellence of his managers, especially of Ambivius, who claims the chief credit of the ultimate success of the plays of Caecilius, and apparently did Terence the same service in the case of the 'Hecyra.' These managers had a direct interest in the plays which they represented (see note on Hecyra, Second Prolog. 49), and would use their greatest efforts to make them attractive. They had no doubt difficulties of the same kind to struggle with as managers of theatres have been liable to from the days of Thespis. Every change in the popular humour had to be watched, met, and, if necessary, battled against and conquered. The "glory of the boxers," the "suspense of the rope-dancer," the rush of crowds from the country, and, above all the rest, a "rumour flying round that a show of gladiators was going to be given," must have driven many and many a good play besides the 'Hecyra' from the rude boards of the Roman amphitheatre. These things were to Ambivius, Atilius, and Minuthius, what the whale and giant were to Molière, as rivals of his 'L'Etourdi' and 'Dépit Amoreux [4],' and what the O. P. riots and conflagrations have been to modern English managers, or the

[3] Quarterly Review, vol. xcviii. pp. 95, 96. Augustus W. von Schlegel has some remarks on Plautus and Terence in his work on Dramatic Art and Literature, Lecture xiv. He takes, however, a superficial view.

[4] On the early struggles of Molière see the excellent Essay of Mr. C. K. Watson in the 'Cambridge Essays' for 1855.

"eyry of children, little eyases, that cry out on the top of question, and are most tyrannically clapped for't," to the stage of Shakespeare.

The characters which appear in the plays of Terence are in the main borrowed from the ordinary repertory of the New Comedy. These characters are well described in Schlegel's Lectures on Dramatic Art and Literature (Lect. xiv.); but without any particular reference to their treatment by Terence. In the Classical Museum, vol. vii., there is a good article on Ritschl's Plautus, containing among other useful matter an interesting general parallel between Plautus and Terence; and a discussion of the characters of their plays—in which, however, there is little novelty. It is true that, generally speaking, the characters of the New Comedy passed on to Plautus and Terence, just as from them they descended to Ariosto, (who endeavoured in his *versi sdruccioli* to imitate the iambic trimeter,) Aretino, and Metastasio; but if we examine them carefully we shall find the widest difference of treatment. I have in the notes on these plays taken many occasions of remarking upon the originality of some of Terence's characters. I may refer the reader to the treatment of the characters of the braggadocio and the parasite in the 'Eunuchus,' of Phormio, of Parmeno in the 'Hecyra,' as compared with the slaves in the other plays. Indeed every slave that appears in Terence has his distinctive marks. Davus, in the 'Andria,' is impudent and crafty, never at a loss in any perplexity, and comes off finally triumphant. Syrus in the 'Heautontimorumenos' resembles him in general character, only that he is even more crafty, and carries out his plots with greater skill and impunity. His namesake in the 'Adelphi' is perhaps one of the most amusing specimens of his tribe in Terence's plays. His unblushing effrontery in lying on every necessary occasion, and the impudence with which he satirizes Demea to his face, give him a distinct character. The Parmeno of the 'Eunuchus' is a plotter by nature, but not by intention. He is alarmed when Phaedria adopts and acts upon his scheme; and his timidity becomes simple despair when at the end of the play Pythias retaliates on him with a dreadful story of the punishment of his young master. His namesake in the 'Hecyra' is simply a sententious busybody, of no use whatever in the action of the play, and introduced merely for the sake of the information which he can communicate respecting his master. Geta, in the 'Phormio,' is also a subordinate character; and his only merit is that he is zealous for his pupils, and utterly regardless of his duty to his old master. The part usually played by the slave, of deceiving the

elders, belongs in this play to Phormio. A similar analysis might be extended to every character in Terence. No two are precisely alike. How different is the Pamphilus of the 'Andria' from his namesake of the 'Hecyra!' what a marked contrast between Bacchis of the 'Heautontimorumenos' and Bacchis of the 'Hecyra;' between the two pairs of old men in the 'Heautontimorumenos' and the 'Adelphi;' between Sostrata and Nausistrata, Pythias and Mysis; between Thais and others of her class! A close study of Terence will enable any reader to amplify these remarks to any extent, and to verify for himself what I can here state only briefly, that both in the grouping and in the treatment of his characters Terence is an original as compared with Plautus; —a comparison too lengthy to be instituted here, even if it were the proper place for it. Whether he copied Menander closely we cannot say; but from the hints that we can glean from scattered fragments of the Greek comedians, I for my part am inclined to conclude that he was in a great measure original even when compared with Menander.

Every edition of Terence that I have seen has some curious information on the nomenclature of the characters of Terence. Names had, no doubt, as they now have, their etymology, and certain general observations respecting them may hold good; as, for example, the common derivation of the names of slaves, male and female, from the countries from which slaves were generally obtained; the names that were in vogue to distinguish courtezans from women of good position. But we can only laugh at the commentator, however ancient and respectable, who tells us that Simo was a name given to an acrimonious and suspicious old gentleman, because "Simi fere sunt iracundi," or that another old gentleman, Chremes, derives his name from χρέμπτεσθαι, *enixe exspuere*, for "old men are often troubled with an inveterate cough," while curiously enough the same name is given in another play to a young man; why, commentators wisely decline to say. Such investigations are to be paralleled only by the pertinacity of the old commentators on Horace in giving to every Lydia and Chloe apostrophized by the poet a local habitation and a history. We have no reason to suppose that Terence or any other comic poet went so far in the esoteric application of their nomenclature. The Drama has always had its regular repertory of names as well as of dresses; and we may as well endeavour to find a moral in the Guys and Amelias of the modern novel as in a Pamphilus, a Menedemus, or a Simo. I have therefore allowed these speculations to rest in the dust in which I found them; and I hope they

may never again be allowed to trouble the schoolboy any more than they are able to amuse the scholar.

II. THE LANGUAGE AND METRES OF TERENCE.

COMEDY naturally approaches much more nearly to common language than any other kind of poetry. An Epic is made to be read, not spoken; Tragedy and Lyric Poetry are raised above the level of ordinary conversation; while in Comedy we have a faithful reflexion of every-day life, manners, and language. And when we come to the Latin language, and its pronunciation, as indicated by the practice of Terence, the value of this common type of Comedy is heightened by the particular feature which distinguishes the Roman Comedy, the employment of a foreign, and often a highly artificial, metre. These two considerations placed together enable us to form a tolerably accurate judgment of the pronunciation of the Latin language in the time of Terence. For on the one hand we hold it for certain that wherever it was possible Terence would keep closely to the pronunciation, as well as to the conversational idiom, of ordinary language; and the existence of metre in his plays enables us in most cases to ascertain clearly what was the pronunciation of any particular word. To take an example. If we find that '*mŏdŏ*,' with perhaps one or two exceptions (see note on Hecyra v. 3. 32), is pronounced as a monosyllable, while 'mŏdō' (abl.) is invariably a dissyllable (and this can be clearly ascertained by the metre), we have so far a valuable hint for the etymological use of these two words. And in the same way a careful attention to the metre as well as to the sense will often enable us to break through some supposed law of grammarians, which was made without sufficient attention to these points. (See the instance of '*statim*,' note on Phormio v. 3. 6.) And as the metre thus helps the pronunciation, so the pronunciation reacts on the metre. When we carry with us to the Metres of Terence a clear estimate of the then existing Roman pronunciation, we are able to disentangle his verses of many of the perplexities which commentators have often introduced into them. The student who understands that in ordinary pronunciation such a word as '*habent*' was monosyllabic will not be reduced to the necessity of believing, with Bentley, that in the line

"Habent déspicatam et quaé nos semper ómnibus cruciánt modis,"
(Eun. ii. 3. 92,)

we are to call 'Hăbĕnt dē|' an anapaest. Many such cases will be noticed in the course of the following remarks. What has been said is sufficient to show the importance of examining fully the pronunciation of the Roman language at the time of Terence and Plautus. This subject has been noticed by the author of the 'Varronianus' (chap. x.), who refers to the 'Journal of Education' (vol. ii. p. 344, &c.), where it is treated generally in a manner which leaves nothing for others. For the general principles of Latin pronunciation, as exhibited in the shortened forms of the tenses of verbs, of compound words, of words united by juxta-position, I may refer to those treatises. My own object is to examine this question in reference especially to Terence—from whom both the writers above mentioned have drawn many of their illustrations—and to ascertain from his writings, irrespectively of other sources, some at least of the most marked peculiarities of the pronunciation of the Latin language. We may lay it down generally that the language of Terence is that of the common conversation of middle life, removed no less from the refinement of the educated scholar than from the rustic patois which we may often observe in Plautus. This difference is no more than we should expect from the circumstances of the two poets. Plautus working at the mill for his livelihood, and Terence, the reputed friend of Scipio and Laelius, were likely to present us with very different specimens of the language of their day. Terence's characters talk as the respectable Roman of that day talked. Even his slaves and maid-servants are not vulgar.

Passing then to details, I shall first examine the language of Terence, and then his metres. Under the first inquiry will fall the pronunciation of his words, and the various usages which go by the name of 'poetic licences,' many of them not so much licences as examples of the common pronunciation of the Latin language.

I. Synizesis[5].

The first case which I shall notice is that of CONTRACTION of two syllables or vowels into one, known by grammarians as 'SYNIZESIS,' of which several classes may be distinguished.

[5] I have adopted the general divisions given by Lindemann in his preface to his edition of the 'Miles Gloriosus,' &c., and by Ritschl in his 'Prolegomena.' I need not say that my instances are due to my own examination of the text of Terence.

1. Of words in which 'v' (= u) occurs between two vowels[6].

caveo[7]. And. i. 5. 65, "Verbum únum *cave* de núptiis."
ii. 3. 29, "Curábitur. Sed páter adest. *Cave* te ésse tristem séntiat."
iv. 4. 21, "Mané; *cave* quóquam ex ístoc excessís loco."

Eun. iv. 6. 13, "Át enim *cave* ne príus quam hanc a me accípias amittás, Chreme."

Heaut. v. 4. 8, 9,
"Ét *cave* posthac, sí me amas, unquam ístuc verbum ex te aúdiam.
Át ego, si me métuis, mores *cáve* in te esse istos séntiam."

In all these cases, and in some other passages, *cave* is pronounced as if it were *cau*. In the last instance it coalesces with 'in.' In the following line *caves* is a monosyllable:

"O fácinus indignúm! Geminabit nísi *caves*. Hei miseró mihi,"
(Adelphi ii. 1. 19,)

though in other passages (see Heaut. ii. 2. 6; v. 1. 59; v. 3. 1) it is a dissyllable.

movet. Eun. v. 3. 4 (uncontracted in And. iv. 3. 16).

novus. Adelphi v. 8. 15, "Ego *nóvus* maritus ánno demum quinto et sexagésimo."

Phormio v. 7. 79, "Quin *nóvo* modo ei fáceres contuméliam," where we should probably read 'faceres ei contumeliam.'

Compare Andria iv. 3. 15; Eun. ii. 3. 25; Adelphi iv. 7. 33; though in these cases the word may be pronounced as a dissyllable.

ovem is monosyllabic once:

"Scelésta lupo *ovem* cómmisisti. Díspudet."
(Eun. v. 1. 16.)

The same contraction occurs in the common instances of the persons of the perfect tense: as *siit* (= sivit), monosyllable, Adelph. i. 2. 24;

[6] The contraction of such words appears in many ordinary Latin words, such as 'aetas' (= aevitas); 'aeternus' (= aeviternus); 'nauta' (= navita).

[7] Cicero helps us to settle the pronunciation of *cave* by the story he tells of Crassus: "Quum M. Crassus exercitum Brundisii imponeret, quidam in portu, caricas Cauno advectas vendens, *Cauneas* clamitabat. Dicamus, si placet, monitum ab eo Crassum, *caveret ne iret*." De Divin. ii. 40, § 84, quoted by Lindemann, 'De Prosodia Plauti,' p. xliii.

enarramus, Adelph. iii. 3. 11; *interturbat*, And. iv. 1. 38; *adornarat*, Eun. iv. 4. 6[8]; and many other instances of words contracted in ordinary writers; as *divitioribus* (= ditioribus), Phorm. i. 1. 8. So too we have *divitiae* (= 'ditiae') in every case.

In And. i. 1. 24, "Libérius *vivendi* fuít potestas: nam ántea," we must consider *vivendi* to be subject to the same contraction (see note), though we meet with 'vivendum,' trisyllable, in i. 1. 125; nor do we find this contraction in any other part of the verb.

avaritiae = *auritiae*, Phorm. ii. 3. 12, "Si herum ínsimulabis *ávaritiae* male aúdies."

2. In the case of 'i.'

dies. "Sat hábeo. Quid faciés, cedo? *Dies* mihi híc ut satis sit vereor." (And. iv. 2. 22.)

"Díxtin hos mihí *dies* soli dáre te? Quid tum póstea?" (Eun. iv. 7. 23.)

"Ubi illíc *dies* est complúres, arcessi jubet." (Hec. i. 2. 110.)

"Fáciam ut hujus locí *dieique* meíque semper memineris." (Eun. iv. 7. 31.)

aio is always pronounced fully; but *aiebam* and its persons are frequently pronounced *aibam*, &c. See Index of Words and Phrases.

scio and *nescio* are frequently contracted. See

Andria iv. 1. 29, "*Scio* cúm patre altercásti dudum."

33, "*Scio;* tú coactus túa voluntate és. Mane."

39, "Nisi míhi deos satis *scío* fuisse irátos, qui auscultáverim."

3. 19, "*Nescío* quid narres. Égo quoque hinc ab déxtera."

Hecyra i. 2. 111, "Dixére causam túm *nescio* quam. Iterúm jubet;" and numberless other instances.

So we have *rejicere* pronounced as *reicere*, Phorm. Prol. 18.

rejiciat as *reiciat*, iv. 5. 5.

[8] I may here add other contracted forms of the second person and infinitive mood of the perfect tense; such as *praescripti*, And. i. 1. 124; *amisti*, Hec. ii. 2. 9; *decesse*, Heaut. Prol. 32; *produxe*, Adelph. iv. 2. 22; *dixe*, Hec. v. 4. 5; *circumspexti*, *prospexti*, Adelph. iv. 5. 55; *promisti*, Adelph. v. 8. 17; *dixti*, v. 8. 30; *adduxti*, *subduxti*, Eun. iv. 7. 24, 25; *excessis*, And. iv. 4. 21, though they do not fall immediately under the rule of the text.

ejiciat as *eiciat*, And. ii 3. 8.

objicerem as *oicerem*, Heaut. i. 2. 12.

conjicio as *concio*, Heaut. i. 1. 11.

In these and many other cases, as in *alius* always, in *facio*, *faciam*, &c. (see particularly Phorm. ii. 3. 47, "Di tíbi male fáciant;" v. 3. 2, "Ut súa voluntate íd quod est faciéndum faciat. Fáciam"), the 'i' has the force of 'y,' and coalesces with the following vowel[9].

We find many instances in Terence of the contraction of words in which 'i' is repeated. In these cases the result is that the word generally loses one of its consonants with one vowel in pronunciation; as

amicitia (= amitia), Andria iii. 3. 5. Hec. v. 1. 38. Heaut. i. 1. 5, &c.

inimicitia (= inmitia), Phormio ii. 3. 23. Andria v. 2. 11, &c.

pudicitia (= puditia), Andria i. 5. 53.

Sometimes one only of the two vowels is lost in the contraction, as in Hecyra ii. 1, 6:

"In eódemque omnes míhi videntur lúdo doctae ad *málitiam*,"

where *malitiam* = *mal'tiam*, and in Heaut. i. 2. 9, where we have *pueritia* = *puertia*, as in Horace, Carm. i. 36. 8.

familia (= famlia), Heaut. v. 1. 36. Adelph. ii. 1. 9, &c.

mulier, *mulieres*, &c., are pronounced *mulyer*, *mulyeres*.

They occur very frequently, and in them the 'i' must generally have the force of 'y.' I may notice, however, one instance in which *mulieres* must be pronounced as a dissyllable, viz. Hecyra ii. 1. 2:

"Utíne omnes *mulierés* eadem aeque stúdeant noluitque ómnia?"

All such words as *hujus*, *cujus*, *ejus*, *ei*, *prius*, are commonly used by Terence as monosyllables. I may add here the universal contraction of the genitive of the second declension, as 'consili,' 'viti,' preti.' As a general rule this is the only inflection of any noun that admits of synizesis[1]. Thus we could not have such forms as 'mendacia,' 'mor-

[9] The following are some of the numerous words in which this takes place:—'Grandiusculus,' 'periimus,' 'perierim,' 'abiero,' 'praeterieris,' 'redierit.' Accordingly 'abiero,' &c., stand as cretics at the end of an iambic line, being pronounced *abyero*, *redyerit*, *peryerim*, *peryimus*. Within the limits of this Introduction it is impossible to enumerate all the instances of words in which 'i' disappears, or throws out a neighbouring consonant in pronunciation. The words specified will serve as fair examples of the rule.

[1] Ritschl makes an exception to this rule in the case of *octonarii*, and *anapaestic* verse.

talium,' 'gloriam,' 'nesciis;' and accordingly we always have 'gratiis' and 'ingratiis,' rather than the contracted form. In Terence we meet with one clear exception at least to this rule in the case of *propitius*. See Adelph. i. 1. 6:

"Iráta quam illa quaé parentes *própitii;*"

and Phormio iv. 3. 31:

"Satin ílli Di sunt *própitii?* Nam sát scio."

I do not quote 'gratiam,' which occurs in some few places, as an example, because in all those instances the text has been objected to. There can be no doubt, however, that we have in these passages the genuine reading, and that the contraction must take place in such passages as the following:

"O'mnibus *gratiam* hábeo, et seorsum tíbi praeterea, Démea."
(Adelph. v. 9. 14. See note.)

"Reféretque *gratiam* ei, unáque nos sibi ópera amicos júnget."
(Hec. v. 2. 32.)

Among more common words, *sive, nisi, mihi, tibi, sibi, ibi*, are often pronounced as monosyllables, and consequently sometimes they coalesce in pronunciation with the initial vowel of a following word.

The following more remarkable cases of words contracted in pronunciation may be referred to this place:

favilla. "Atque ílli *favillae* pléna, fumi ac póllinis."
(Adelph. v. 3. 60.)

Pythias. "Non fáciam, *Pythias.* Nón pol credo, Chaérea."
(Eun. v. 3. 62.)

praeceps (in the oblique cases) "Ádolescenti ipsi ériperem oculos: pósthac *praecipitém* darem," (Adelph. iv. 5. 5,)

where we may also notice the contraction of *adolescenti* and *oculos*.

magis. As "Nunquam aédepol quicquam jám diu quod *mágis* vellem evenire." (Eun. v. 6. 1.)

I may here remark that in the case of Greek words this contraction did not take place. Thus we have in Eun. iii. 3. 13, "Rus *Sunii* ecquod haberem." There were also many Latin words that did not admit it, as *folium, solium, lanius, spolium, gladius, studium.* In all such cases it is very difficult to lay down a general rule; for the early usage itself varied.

"Profécto quanto *mágis* magisque cógito."
(Eun. iii. 3. 1.)

"Impéndio *magis* ánimus gaudebát mihi."
(Eun. iii. 5. 39.)

And in the majority of instances. The reader will observe that in the second quotation *magis* is pronounced both fully and as a monosyllable. It is not an uncommon practice for Terence thus to vary the measure or accent of a word when it occurs more than once in the same place. The same contraction occurs in *magistratus* (= maistratus), Eun. Prol. 22:

"*Magistrátus* quum ibi adéssent occepta ést agi,"

but not in *magister*.

quasi. "Relínquunt *quasi* magístrum." (Phorm. i. 2. 22.)

"—— proínde *quasi* nemo." (Heaut. i. 1. 13.)

And in *satis:*

"Ei lúdo, si ullus ést, magistram hanc ésse *satis* certó scio."
(Hec. ii. 1. 7.)

Compare And. iv. 1. 23; iv. 2. 27. Phorm. ii. 3. 88. Hec. ii. 2. 13.

In *quidem* the 'id' seems frequently to have been lost, and the word pronounced as 'qu'em,' as in

"Quibus *quídem* quam facile pótuerat quiésci si hic quiésset."
(And. iv. 2. 8.)

The same abbreviation appears in 'quandoquidem:' as,

"Jure óbtigisse *quándoquidem* tam inérs tam nulli cónsili."
(And. iii. 5. 2.)

"*Quandóquidem* solus régnas et solí licet."
(Phorm. ii. 3. 58.)

In both cases, and in *equidem, quidem* often coalesces with a following vowel, as in

"Haud *quidem* hércle parvum, sí vis vero véram rationem éxsequi."
(Hec. iii. 1. 26.)

"*Quandóquidem* illarum néque te quisquam nóvit neque scit quí sies." (Eun. ii. 3. 28.)

"*Quandóquidem* illam a me dístrahit necéssitas."
(Hec. iii. 5. 42.)

"Tum *equidem* ístuc os tuum ímpudens vidére nimium véllem."
(Eun. iii. 5. 49.)

"*Equidem* hércle nesció. Vin scire? At íta me servet Júpiter."
(Phorm. v. 3. 24.)

The following notices may conclude this head:

via. "Tractáre; sed vi, et *vía* pervulgata patrum."
(Heaut. i. 1. 49.)

vide. "Tu, ut témpus est diéi, *vide* sis né quo hinc abeas lóngius."
(Heaut. i. 2. 38.)

Compare Heaut. iv. 8. 30. Adelph. ii. 2. 31. Hec. iii. 5. 34. The same contraction occurs in *videre* and *videt*:

redi. "Nam hercle étiam hoc restat. Illuc quaeso *rédi* quo coepisti, Aéschine." (Adelph. ii. 1. 36.)

"Concáluit: quid vis? *Rédi*, redi."
(Heaut. ii. 3. 108.)

In the latter quotation we have an instance of the change of pronunciation before noticed in the case of *magis*. *Abi* is very frequently monosyllabic. See Hecyra iv. 1. 42[2].

3. When 'u' is followed or preceded by another vowel.

The common instances of *ejus*, *hujus*, *cujus*, &c., have been already noticed; nor need we here instance such cases as 'studuerit,' 'voluerit,' 'cubuerit,' 'potuerit,' and generally speaking all tenses of verbs in which the final consonant of the root is followed by 'u.'

duint is not contracted in Terence, except once in the compound *perduint*:

"At té Di Deaeque *pérduint* cum isto odió Lache,"
(Hec. i. 2. 59,)

and in this passage this reading is not quite certain, though there is the best authority for the text as here given. The following less common words may be added here:

[2] In some of my notes I have followed Ritschl and others in speaking of 'abi,' 'roga,' 'mane,' 'jube,' &c., as if they were pronounced ˘ ˘. It is more consistent, however, with the general custom of Terence to treat them, as I have here done, as monosyllables. The student will easily find very many more examples of the use of each of these words.

duo in all genders of the nominative and accusative cases:

"*Duó* talenta pró re nostra ego ésse decreví satis."
(Heaut. v. 1. 67.)

duos. "Tu illós *duos* olim pró re tollebás tua." (Adelph. v. 3. 23.)

duas. "Quid? *duásne* is uxorés habet?" (Phorm. v. 1. 27.)

See also Heaut. ii. 3. 94, and many other passages.

tuus, tua, tuum, and other cases in many passages. I may specify

"Scio: tú coactus *túa* voluntate és. Mane."
(And. iv. 1. 33.)

"Metuísti si nunc dé *tuo* jure cóncessisses paúlulum."
(Adelph. ii. 2. 9.)

"Nam mihi íntus *tuus* patér narravit módo quo pacto me hábueris." (Hec. iv. 2. 6.)

puer. "Per ecástor scitus *puér* est natus Pámphilo."
(And. iii. 2. 6, &c.)

puella is never contracted in Terence[3], though Ritschl quotes it as an instance of synizesis in Plautus.

fuisti. "Vél heri in vino quam ímmodestus *fuisti*."
(Heaut. iii. 3. 7.)

fuit. "Libérius vivendi *fuít* potestas... denique." (And. i. 1. 25.)

"O'lim isti *fuit* géneri quondam quaéstus apud saeclúm prius."
(Eun. ii. 2, 15, &c.)

fuimus. "*Fuimús*: paupertatem úna pertulimús gravem."
(Adelph. iii. 4. 50.)

fuere. "Uno óre auctores *fuére* ut praecipitem hánc daret."
(Phorm. iv. 3. 20.)

fueram. "Péccatum: aderam cújus consilio éa par *fuerat* próspici."
(Hec. iv. 1. 46.)

fuerim, &c. "*Fúerim*, dictus fílius *tuus* *túa* voluntate, óbsecro."
(Heaut. v. 4. 2.)

[3] If Donaldson had observed this, he would not have advocated the reading *puellam* in Heaut. v. 5. 16, which is not sustained by any good authority. See 'Varronianus,' chap. x. p. 443.

"Voluí quin tu in ea ré mihi *fueris* ádversatrix, Sóstrata."
(Heaut. v. 3. 5.)

The same contraction occurs always in *fuerit;* once in *fuisset:*

"Nón potitus éssem : *fuisset* tum íllos mihi aegre aliquót dies,"
(Phorm. i. 3. 7,)

and in *fuisse:*

"Et grátum id *fuisse* advérsum te habeo grátiam."
(And. i. 1. 15.)

"Áeschine audi : né te ignarum *fuísse* dicas meórum morum."
(Adelph. ii. 1. 6.)

Compare also Hec. iii. 5. 39.

Ritschl would exclude from contraction all inflections of *fui* in which 'r' occurs, except perhaps *fuerunt.* The preceding instances, however, are decisive, as far as Terence is concerned, that in all cases of words in which 'u' is followed by a vowel synizesis is possible, though not universal. In all the words instanced above we have many instances of their full pronunciation. I now pass to words in which 'u' occurs with some other 'vowel' from which it is separated by a consonant.

jube. "Vidén? Video. Comprehéndi *jube* quantúm potest."
(Eun. v. 1. 20.)

"Atque hánc in horto máceriam *jube* dírui."
(Adelph. v. 7. 10.)

"Argéntum rursum *júbe* rescribi, Phórmio."
(Phorm. v. 7. 29.)

pudet. In Terence I find no instance of the monosyllabic pronunciation of 'pudet' and 'pudor' which occurs in Plautus. One such word is however thus used in Terence. In Adelphi i. 1. 48 we have a line, which both Bentley and Ritschl have endeavoured to alter in consequence of its metrical difficulty. It stands thus:

"*Studet* pár referre ; praésens absensque ídem erit."

Here Bentley, according to his custom, considers the last syllable of 'studet' to be shortened in spite of its position: Ritschl would amend the line by omitting 'par.' See the note. The simplest way is to consider 'studet' as a monosyllable, without having recourse to any arbitrary change. Compare

"*Student* fácere : in apparándo consumúnt diem."
(Adelph. v. 7. 2.)

In the class of words noticed above in which 'v' was the distinguishing letter we found that in contraction the semivowel passed into its vowel sound, as *cave* = *cau.* In the present instance 'u' has often the force of 'w,' as *duo* = *dwo*, or *voluerit* = *volwerit*, while in other cases, as in that of *studet*, the consonant disappears, and the 'u' sound is retained.

4. In the case of 'e' followed by a vowel the same contraction is found, and here the 'e' must approach nearly to the sound of 'y,' there being such a resemblance as there is between our own words 'ear' and 'year,' which are scarcely to be distinguished in the ordinary pronunciation. The following instances may be noticed of the different cases and genders of 'idem:'

eandem. "In eándem fraudem ex hác re atque ex illa *íncides.*"
(Heaut. iii. 1. 33.)

eadem. "Utíne omnes mulierés *eadem* aeque stúdeant nolintque ómnia?"
(Hec. ii. 1. 2.)

"*Eadémque* ut esset apúd te hoc quam gratissímum."
(Heaut. ii. 3. 127.)

eādem. "Judícium de *eadem* caúsa iterum ut reddánt tibi."
(Phorm. ii. 3. 57.)

eisdem. "Nam dísciplina est *eísdem* munerárier."
(Heaut. ii. 3. 59.)

eodem. "Nólim caeterárum rerum té socordem *eodém* modo."
(Adelph. iv. 5. 61.)

"*Eodém* die istuc vérbum vere in te áccidit."
(Andria v. 3. 14.)

eundem. "Consérvis ad *eundem* ístunc praecipió modum."
(Adelph. iii. 3. 70.)

To these may be added all cases of 'is'.[1]

[1] The same contraction is found in Propertius in several instances. The following may be noticed:

["Hoc

Sometimes '*eo*' and its tenses are thus contracted:

eo. "Né vim facias úllam in illam. Tháis, ego *eo* ad Sóphronam." (Eun. iv. 7. 37.)

"Égo *eo* intro, ut quae opus súnt parentur." (Adelph. iv. 5. 72.)

"Nam est quód me transire ád forum jam opórtet. *Eo* tecum úna." (Hecyra ii. 2. 31.)

eas. "Sed quaéso ut una mécum ad matrem vírginis *eas*, Mício." (Adelph. iv. 3. 7.)

"*Eas* ad mulierés huc intro :—" (Hecyra v. 1. 28.)

eamus, once. "Sólus est homo amíco amicus. *Eámus* ergo ad eum ócius." (Phormio iii. 3. 29.)

eam, eat, eatur are not contracted in Terence: *deus, deae, meus*, in many cases and genders, are frequently contracted: *rei* often, as in

"I núnc ïam. Quid hóc *rei* est? regnumne, Aéschine, hic tu póssides?" (Adelph. ii. 1. 21.)

"Quid *reí* gerit?" (Phorm. i. 2. 95.)

"Postrémo tecum nihîl *rei* nobis, Démipho, est." (Phorm. ii. 3. 74.)

"In húnc diem ut de sýmbolis essémus. Chaeream *eí rei*," (Eun. iii. 4. 2,)

and in many other cases. So also is

spei. "Ut pérnoscatis écquid *spei* sit réliquum." (Andria, Prol. 25.)

"Quanto mínus *spei* est tanto mágis amo." (Eun. v. 8. 25.)

"Et quíd *spei* porro est?" (Phorm. iii. 1. 10.)

In words such as 'fateor' the contraction necessarily takes place in Terence's verse.

5. Contraction is also found in words in which 'o' and another vowel come together. This is very frequent in Plautus in words compounded of the preposition 'co-': as *coaddere, coactus, coegi.* Terence uses it more

"Hoc *eodem* ferro stillet uterque cruor." (ii. 9. 10.)
"Hac *eadem* rursus, Lygdame, curre via." (iv. 5. 36.)
"*Eosdem* habuit secum quibus est elata capillos. *Eosdem* oculos. (v. 7. 7, 8.)

sparingly. The following instances will serve to show the practice of our author:

coeo. "Heri áliquot adolescéntuli *coiímus* in Piraéeo." (Eun. iii. 4. 1.)

coitio. "Sénex adest: vide quíd agas: prima *coítio* est acerrima." (Phorm. ii. 2. 32.)

coemo. "*Coemísse* hinc quae illuc véheres multa." (Adelph. ii. 2. 17.)

cohibeo. "Nam jám—Non tu te *cóhibes*, non te réspicis?" (Heaut. v. 1. 46.)

prohibeo. "Dum aétas, metus, magíster *prohibebánt?*" (Andria i. 1. 27.)

"Quae sése in ignem jácere voluit *próhibui.*" (Andria i. 1. 113.)

"Si fácere possim ulló modo. Quae rés te id facere *próhibet?*" (Hec. ii. 2. 24,)

and in some other places.

Passing from the combination of 'o' with a vowel, some further instances of which will appear under the next head, we find a large class of words in which a consonant comes between 'o' and another vowel. Such are

opus. "Nísi ea quae nihil *ópus* sunt sciri." (Andria ii. 1. 37.)

"Périi: huic ipsi est *ópus* patrono." (Eun. iv. 6. 32.)

"Des qui aúrum ac vestem atque ália quae *opus* sunt cómparent." (Heaut. iv. 8. 14.)

"Et tú nobiscum úna, si *opus* sit. Heí mihi." (Adelph. iv. 7. 35.)

propediem. Heaut. i. 1. 108; iv. 8. 29. Adelph. v. 5. 7, in which passages (all in which it occurs) it occupies the last place in the line.

propemodum, occupying the last place in an iambic verse in Eun. i. 2. 125; Heaut. v. 5. 20; Adelph. i. 2. 51, contracted also in Andria iii. 4. 7. Phorm. i. 4. 33. It is worth remark that 'prope' is not contracted in Terence.

modo is generally contracted, though there are sufficient instances of its use as a dissyllable, as in the phrase 'Sine modo' ending a line Phorm. ii. 3. 73, Eun. i. 1. 20), and in other cases. See note on

Hecyra v. 3. 32[5]. One instance occurs in which *modo* is pronounced as a dissyllable with its first syllable lengthened :

"Míhine ? Tibi ergo. *Módo* introii. Quási ego quam dudúm rogem." (Andria v. 2. 9.)

The reader will observe that the position of *quasi* also in the same line is peculiar. Both cases are probably due in this instance to the metrical accent, combined with the broken form of the sentences.

rogo. "*Rógo* : negat vidísse." (Andria ii. 2. 21.)

"Heus Démea, *rogat* fráter ne abeas longius." (Adelph. v. 5. 1.)

"*Róga* velitne uxórem an non." (Hec. iv. 1. 43.)

"Ut *rógem*, quod tempus cónveniendi pátris me capere júbeat." (Phorm. v. 4. 9.)

6. Words compounded of prepositions, &c. ending in a vowel are contracted. The following cases occur :

deamo. "Nae ego fórtunatus hómo sum. *Deamo* té, Syre." (Heaut. iv. 6. 21.)

dehortor. "At híc *dehortatus* ést me ne illam tíbi darem." (Phorm. v. 7. 17.)

dein, *deinde*, very often in all writers. In one instance this word is resolved by Terence :

"Nunc prímum fac ístaec lavét ; post *deínde*," (Andria iii. 2. 3,)

where 'deinde' forms a bacchius (˘ ¯ ¯).

dehinc ; always contracted.

deorsum. "Ne súrsum *deorsum* cúrsites." (Eun. ii. 2. 46.)

Compare Adelph. iv. 2. 34. 36.

seorsum. "O'mnibus gratiam hábeo ; et *seorsum* tíbi praeterea Démea." (Adelph. v. 9. 14.)

[5] It is remarkable that no case of 'modus' is contracted in Terence. This leads me to doubt Professor Key's derivation of 'immo' or 'imo' from 'in modo,' to say nothing of any other objection to it. See note on Andria iii. 5. 11. In such a case the absence of a contraction in Terence (and, as far as I have examined the word, in Plautus) is to my mind decisive. The case of 'modŏ' shows indeed that it would have been possible to abbreviate the ablative 'modo' similarly ; but as we do not find this to have been the case, we must not coin a contraction for the sake of the etymology.

proin, *proinde* are always contracted.

antehac, always contracted.

neutiquam. "Égo Charine *neútiquam* officium líberi esse hominís puto." (Andria i. 1. 30.)

Compare Heaut. ii. 3. 156. Hecyra iii. 3. 43.

"Usque íllud visum est Pámphilo *neutiquám* grave." (Hec. i. 2. 50.)

'Neutiquam' is commonly said to be read 'ne utiquam,' and so to have the first syllable short. This would be possible only in the last quoted passage. In all the others the metrical accent falls on the first syllable ; and it is therefore more consistent to consider the case one of contraction.

7. I now come to a large class of words capable of contraction ; those which have *l*, *m*, *n*, *r*, between two vowels. The following instances will serve to exemplify the practice of Terence.

amor. "Ut néque me consuetúdo neque *amor* néque pudor." (And. i. 5. 44.)

"—— Contuméliae
Non mé fecisse caúsa, sed *amorís*. Scio." (Eun. v. 2. 39.)

bene, *bonus*, &c. "Qui *béne* vertendo, et eásdem scribendó male." (Eun. Prol. 7.)

"Vérum enim quando *béne* promeruit, fíet." (Adelph. ii. 1. 47.)

"*Bonum* ingénium narras ádolescentis. O'ptimum." (And. iii. 1. 8.)

beneficium. "U't *beneficium* vérbis initum dúdum nunc re cómprobes." (And. v. 1. 5,)

and

maleficium. "Pró *maleficio* sí *beneficium* súmmum nolunt réddere." (Phorm. ii. 2. 22.)

So too *male*, *malevolus*, *malefactum*, *malefacio*, &c.

color. "*Color* vérus, corpus sólidum et succi plénum." (Eun. ii. 3. 26.)

dolet. "*Dolet* díctum imprudenti ádolescenti et libero." (Eun. iii. 1. 40.)

domus. "*Domus*, úxor, liberi ínventi invitó patre."
(And. v. 3. 20.)

"*Domus* súmtuosa." (Adelph. iv. 7. 42.)

domi sometimes coalesces with the following word, as in

"*Domi* adsítis facite." (Eun. iii. 2. 53.)

"Quasi dédita opera *dómi* erant, ut nulló modo."
(Eun. v. 2. 2.)

enim is frequently contracted; compare "Certe *enim* scio" (And. iii. 2. 23); "Immo *enim*" (And. v. 1. 4).

"*Énim* lassam oppidó tum esse *aibant*." (Hec. ii. 1. 41.)

"Quid fíet. Non *enim* dúcet." (Phorm. iv. 4. 13.)

When *enim* ends the sentence, and is therefore emphatic, it is not contracted; e.g.,

"Quid ipsaé? quid aiunt? Quíd illas censes? Níhil *enim*."
(Adelph. iv. 5. 22.)

"At egó scio. Quid? Níhil *enim*." (Hec. v. 4. 10.)

enimvero is always contracted; *fere*, frequently.

fores, foris. "Qui míhi nunc uno dígitulo *fores* áperis fortunátus."
(Eun. ii. 2. 52.)

"Ábi prae strenue ác *fores* aperi. Céterum hoc nihíl facis."
(Adelph. ii. 1. 13.)

"*Foris* sápere, tibi non pósse auxiliárier." (Heaut. v. 1. 50.)

forum. "Quid túrbae est apud *forum!* quíd illic hominum lítigant!"
(And. iv. 4. 6.)

memor. "—— Ut *memor* essés sui.
Memor éssem?" (And. i. 5. 46, 47.)

homo, nemo. *Homo* is necessarily always contracted in the oblique cases. *Nemo* itself is an example of its contraction in the nominative, and this occurs several times in Terence. In some places 'homo' coalesces with the following word; as in

"Quis *homo* ístuc?" (And. iv. 1. 38.)

"Sólus est *homo* amíco amicus." (Phorm. iii. 3. 29.)

And in other passages. The following passage may be noticed as a good instance of contraction in the case of these two words:

"*Némini* ego plura acérba credo esse éx amore *homini* únquam oblata." (Hecyra iii. 1. 1.)

Here *Nem'n' yo* and | *amor' hom'n'* are trochaic feet: *Nemini* standing as a long syllable, *homini* as a short one. Compare

"Frátrem *homini nemini* ésse primarum ártium magis príncipem,"
(Adelph. ii. 3. 6,)

where we must consider *nem'n'* to be equivalent to one short syllable, forming with the last syllable of *homini* a trochaic foot.

herus. "*Herus* mé relictis rébus jussit Pámphilum
Hodie óbservare." (And. ii. 5. 1.)

"*Herus* líberalis ést et fugitans lítium."
(Phorm. iv. 3. 18.)

"Osténdam quid *herum* sít pericli fállere."
(And. v. 2. 26.)

"Aédepol nae meam *hérus* esse operam députat parví preti."
(Hec. v. 3. 1.)

heri. "*Héri* Philumenam ád se arcessi hic jússit: dic jussísse te."
(Hec. iii. 5. 16.)

"Qúod *heri* nemo vóluit visentem ád eam te intro admíttere."
(Hec. ii. 1. 40.)

"*Heri* némo voluit Sóstratam intro admíttere."
(Hec. iii. 1. 49.)

mane (imperative):

"*Máne* mane; quid est quód tam a nobis gráviter crepuerúnt fores?"
(Heaut. iii. 3. 52.)

"Vitiávit. Hem. *Mane;* nóndum audisti Démea."
(Adelph. iii. 4. 21.)

minas. "Ob décem *minas*, inquit." (Phorm. iv. 3. 57.)

minus. "*Mínus* videtis, mágis impense cúpitis, consulitís parum."
(Adelph. v. 9. 36.)

"*Minus* potens quam tú, *minus* notus, *mínus* amicorum híc habens,"
(Eun. iv. 6. 22,)

and in numerous other passages.

nimis. " Énimvero Chremés *nimis* graviter crúciat adolescentulum,
*Nimis*que inhumane." (Heaut. v. 5. 1, 2.)

Compare Adelph. iv. 1. 6; v. 7. 1.

senex. " Imo ílle *senex* fuit ímportunus sémper, et nunc níhil magis." (Heaut. i. 2. 23.)

" *Senex* nóster." (Adelph. v. 1. 6.)

" Sumus, Pámphile, *senex* átque anus." (Hec. iv. 3. 15.)

" Eum míhi precatorém paro: *seni* nóstro fidei níhil habeo." (Heaut. v. 2. 49.)

" *Senem* véstrum." (Heaut. iv. 3. 28.)

senectus is contracted frequently in Plautus. In Terence it must be pronounced fully, except in the following line:

" —— Habebis quaé tuam
Senectútem oblectet: réspice aetatém tuam." (Phorm. ii. 3. 87.)

This one instance, however, is sufficient to prove that in the time of Terence, as well as in that of Plautus, the word was capable of contraction; as, in general, all derived words are if the simple words from which they are formed admit of it.

sine (imperative) is often contracted, as in

" *Sine* núnc meo me vívere intereá modo," (And. i. 1. 126,)

in the phrase '*sine* modo' (Eun. i. 1. 20); and sometimes it coalesces with a vowel, as in

" *Sine* illúm priores pártes hosce aliquót dies
Apúd me habere." (Eun. i. 2. 71.)

sine (preposition) is frequently monosyllabic, and has the pronunciation of *se;* and therefore can coalesce with a following vowel, as in

" *Sine* invídia laudem invénias et amicós pares." (And. i. 1. 39.)

venustas (venus). " Quís me est fortunátior? *venustátis*que adeo plénior?" (Hec. v. 4. 8.)

voluntas and *volo.* " *Volo* té dare operam ut fiat." (Heaut. iv. 5. 41.)

" *Volo* scíre atque hominem cónvenire." (Adelph. i. 2. 74.)

" Lépida es: Sed scin quíd *volo* potius sódes facias? Quíd cedo?" (Hec. v. 1. 26.)

The same contraction occurs in *velim.* The following example is the only one of the contraction of *voluntas* in Terence:

" *Volo* ipsíus quoque *voluntáte* hoc fieri: né se ejectam praédicet." (Phorm. iv. 5. 13.)

soleo, one instance:

" —— Mátres omnes fíliis
In péccato adjutríces, auxilio ín paterna injúria,
Solent ésse." (Heaut. v. 2. 38—40.)

soror. " Primúm quod *soror* est dícta." (Eun. i. 2. 66.)

" *Soror* est dícta, cupio abdúcere, ut reddám suis." (Eun. i. 2. 77.)

Compare iii. 3. 19.

vir is contracted in some cases:

" *Viris* ésse adversas aéque studium est." (Hec. ii. 1. 5.)

" Factúm volo: at pol mínus queo *viri* cúlpa quam me dígnum est." (Phorm. v. 3. 4.)

mora. One instance:

" Ne *móra* sit, si innuerím, quin pugnus cóntinuo in mala haéreat." (Adelph. ii. 1. 17.)

8. I subjoin a few miscellaneous examples, which cannot be referred to any of the preceding heads:

adest. " Prope *adést* quum alieno móre vivendum ést mihi." (And. i. 1. 125.)

" *Adest* óptime ipse fráter." (Eun. v. 2. 66.)

" *Adest* Pármeno cum púeris." (Hec. iii. 3. 49.)

apud is often pronounced as *ad;* sometimes fully, as in the expressions 'apúd me' (Eun. i. 2. 60. 72), 'apúd te' (Eun. i. 2. 10), 'apúd vos' (Hec. ii. 2. 13), 'apúd sese' (Hec. iv. 4. 85); with some few exceptions. In some phrases it is pronounced as one syllable, long by position:

"Laudárier te audít libenter: fácio te *apud* illúm deum." (Adelph. iv. 1. 19.)

"Íto ad dextram: príusquam ad portum vénias, *apud* ipsúm lacum." (Adelph. iv. 2. 44.)

"Ádversa ejus pér te tecta tácitaque *apud* omnés sient." (Hec. iii. 3. 28.)

"Mercátor; navem is frégit *apud* Andrum ínsulam." (And. i. 3. 17.)

age is frequently contracted; and so are *agedum, agite, agam, agas, agat, agant.*

pater is very frequently pronounced as *père*, just as *soror* is *soeur*. Many of its cases too are contracted, as in the following instances:

"Jám facillimé *patris* pacem in léges conficiét suas." (Heaut. v. 2. 45.)

"Quum in céllulam ad te *pátris* penum omnem cóngerebam clanculum." (Eun. ii. 3. 18.)

"*Pater* vénit. Sed quid pértimui autem, béllua?' (Phorm. iv. 2. 11.)

This is one of the commonest instances of contraction in Terence, and would hardly have required notice, but that Ritschl (Prolegomena ad Plautum, p. 155) doubts whether *pater* can have such a pronunciation, although allowing it in the case of *soror*. His argument, that we do not pronounce *frater* = frère, or *mater* = mère, is a strange one, for it loses sight of the difference in quantity between these words and *pater*. Ritschl gets rid of all the instances in Plautus that make against him by arbitrary emendations; but this is a mode of reasoning more specious than sound.

locus. "Praefécimus; dati ánnuli: *locus*, témpus constitútum est." (Eun. iii. 4. 3.)

"Occásio, *locus*, aétas, mater." (Heaut. ii. 2. 4.)

"Nisi ínstigemus étiam ut nullus *lócus* relinquatúr preci." (Phorm. iii. 3. 14.)

potest. "Nón *potest* satis pro mérito ab illo tíbi referri grátia." (Phorm. ii. 2. 23.)

scelus. "Non hóc publicitus *scélus* hinc deportárier." (Phorm. v. 7. 85.)

"Quínetiam insupér *scelus* postquam lúdificatus est vírginem." (Eun. iv. 3. 3.)

socrus in one passage:

"Itaque ádeo uno animo omnés *socrus* oderúnt nurus." (Hecyra ii. 1. 4.)

This line is considered by Bentley to be spurious; but see my note on the passage.

tace, tacet; as in

"*Tace* tú: quem ego esse infra ínfimos omnés puto," (Eun. iii. 2. 36,)

and often elsewhere:

"*Tacet*. Cúr non ludo hunc áliquantisper? Mélius est." (Adelph. iv. 5. 5.)

vetus. "Tuumne, óbsecro te, hoc díctum erat? *Vetus* crédidi," (Eun. iii. 1. 38,)

and in all other places, except Eunuchus iv. 4. 21:

"Hic ést vetus, viétus, veternosus senex."

Probably, however, the reading 'viétus, vetus' is the most correct.

Veteris and *veteres* are necessarily shortened in pronunciation.

Of more rare contractions the following are instances, if the existing text of Terence is correct:

virginem. "*Virginem* herae quam dóno dederat míles, vitiavít. Quid ais?" (Eun. iv. 3. 12.)

Ritschl maintains the possibility of such a pronunciation: Lachmann, on the contrary, denies it. See note.

clamitans. "Venit ád me saepe *clámitans*, Quid agis, Mício?" (Adelph. i. 1. 35.)

Here again some editors read 'clamans.'

(*Militis* and *nominis* quoted by Ritschl from Plautus do not occur in Terence.)

These examples will suffice to show the principle upon which words are abbreviated in Terence. Any reader who will carefully read a few pages of any one play with a view to the metrical pronunciation, will be able to discover many other illustrations of the rules here laid down.

From a comparison of all the cases of Synizesis which have come under my observation, the following general rules seem to arise, which may serve as a guide to us in determining the limits of this licence.

1. The majority of words in which this contraction takes place are either dissyllabic or inflections of words dissyllabic in their first case.

2. Words having a medial consonant are sometimes contracted, as in the case of 'habent,' 'student,' 'jube,' &c. from the predominance of the vowel sound; but in the great majority of cases the medial consonant is a liquid; and in the few cases where two consonants intervene between the vowels, one of them must be a liquid.

3. Such words are generally nouns or particles, not verbs. I have, however, referred to the head of Synizesis several verbs, which are treated by Ritschl as instances of words having a shortened final syllable, such as *volo, jube, abi, vide,* &c. For why make these words an exception to the rule that prevails in so many analogous cases? We pronounce *abi* = *ai* as naturally as *pater* = *père*: *roga* is as ready a monosyllable as *domus*, or *socrus*.

4. In many cases of synizesis the contracted word or syllable may coalesce with a vowel, as if it were a mere vowel or diphthong. This is frequent in Terence with *tibi, sibi, mihi, ibi,* and other words, of which instances have already been noticed in the course of this section.

II. Synaloepha.

The word 'Synaloepha' applies more particularly to those cases where a final vowel, or syllable ending in *-m*, coalesces with the initial vowel of the following word. For 'Elision' in our sense of the word was unknown to the Romans; as appears from the express testimony of Quinctilian, x. 4. 39: "Atqui eadem illa litera *m*, quoties ultima est et vocalem verbi sequentis ita contingit ut in eam transire possit, etiam si scribitur, tamen parum exprimitur, ut: *multum ille*, et: *quantum erat;* adeo ut paene cujusdam novae literae sonum reddat. Neque enim expellitur, sed obscuratur, et tantum aliqua inter duas vocales velut nota est ne ipsae coeant." And so in the following lines we ought to pronounce

"Vos ístaec intro auferte; abite. Sosia," (And. i. 1. 1,)

not *intr' aufert' abite.*

"Quod ego in propinqua parte amicitiae puto," (Heaut. i. 1. 5,)

not *eg' in; part' amicitiae.*

The testimony of Quinctilian is decisive on this point. He says especially that the words coalesced, and that this made the pronunciation softer than if every word had been pronounced separately. See ix. 3. 36. With respect to the language of Comedy he says, "Actores comici neque ita prorsus ut nos vulgo loquimur pronunciant, quod esset sine arte, nec procul tamen a natura recedunt, quo vitio periret imitatio, sed mores communis hujus sermonis decore quodam scenico exornant" (ii. 10. 13). Two objects, then, were before the actor; to give the ordinary pronunciation of the language; and at the same time to mark to the audience the character of the metre. And if the common practice in conversation was to run the words, when possible, into one another, we may expect to find the same practice in Terence. This usage which we call, after Quinctilian (ix. 4. 36), 'Synaloepha,' is called by Cicero 'Hiatus:' "Habet ille quidem hiatus et concursus vocalium molle quiddam" (De Oratore, c. 23). But Quinctilian's term is more correct. 'Hiatus' properly describes the absence of 'Synaloepha,' and in this sense will be considered below. It is curious that Bentley, in treating of this very peculiarity in the Latin pronunciation which we are now considering, uses the words "Quin et ubi Synaloephae vis cessat, et vel vocalis quaepiam vel *m* finales non eliduntur, altera vocali eas excipiente, ne hoc quidem in licentiis ponas; qualia ista et plura apud nostrum: *omnes quí amant; mé et aetate, né ubi acceperim, quaé erat mortua; dúm id efficias; Quicum uno rém habebam.*" He lays down three rules for these words. (1) They are monosyllables. (2) If ending in a vowel, they are long. (3) They have the metrical 'ictus.' In accordance with his remark most editors treat all these cases as examples of 'Hiatus.' It is better to consider them to be instances of 'Synaloepha,' by which the two syllables coalesce in pronunciation, which they cannot do in a case of real 'Hiatus,' for there each letter preserves its independent weight.

The following instances will serve to show the extent of this practice in Terence:

"Víde quam iniquus sís prae studio: *dúm id* efficias quód cupis." (And. v. 1. 6.)

"*Num ejús* color pudóris signum usquam índicat?" (And. v. 3. 7.)

"Ego cum íllo quicum tum úno *rem habebam* hóspite." (Eun. i. 2. 39.)

"Nostíne hanc *quam amat* fráter?" (Eun. iii. 5. 15.)

"Diés noctesque *mé ames*, me desíderes." (Eun. i. 2. 113.)

"Faciéndum est quod vis. Mérito *te amo;* béne facis." (Eun. i. 2. 106.)

"Hoc quíd sit? Omnes *quí amant* graviter síbi dari uxorém ferunt." (And. i. 2. 20.)

"Nam *quí amat* cui odio ípsus est." (Hec. iii. 2. 8.)

"Quí color, nitór, vestitus, *quaé habitudo* est córporis." (Eun ii. 2. 11.)

"*Quí est* ejus pater." (Phorm. v. 1. 10.)

"Quia prímas partes *quí aget.*" (Phorm. Prol. 27.)

"Sed Dávus exit. *Mí homo* quid istuc, óbsecro, est?" (And. iv. 3. 6.)

"Sí non rediisses *haé irae* fáctae essent multo ámpliores." (Hec. iii. 1. 9.)

"Neque ístum metuas *né amet* mulier." (Eun. v. 8. 50.)

"Et tú *nobiscum úna,* si opus sit, Heí mihi." (Adelph. iv. 7. 35.)

All these are cases of 'Synaloepha,' or a mixed pronunciation of the concurring syllables, answering to the effect of 'Synizesis' in the middle of words. Some editors say that in such a line as "Quia prímas partes quí aget," the 'qui' is shortened, and forms part of a 'dactyl;' but the truer explanation is that '*qui a*get' form one long syllable, the vowels coalescing into a mixed sound. This usage might be exemplified by numberless passages of Terence; but the examples already given are sufficient to illustrate the view here laid down; and it may be left to the student to apply the principle to other cases.

The preceding examples have been of words ending in a vowel or with the letter *m*. We find also a constant habit in Terence of shortening the pronunciation of many words which we may refer to this general head. This occurs both before and after other words, with which

they are joined in pronunciation and in meaning. This usage prevails in Plautus and Terence in the case of *inde, unde, *intus*[6], **inter, nempe, *omnis, eccum, ad, propter, per, ergo, ambo, esse,* and *hic, huc, hinc, ille, is, iste,* (and rarely *ipse,*) in all their forms. The following examples will serve to show Terence's use of these words:

"*Inde* súmam: uxori tíbi opus esse díxero." (Phorm. iv. 3. 76.)

"*Ad* exémplum ambarum móres earum exístimans." (Hec. i. 2. 88.)

"Ábiit? Vah rogásse vellem. Quíd? *Unde* mihi peterém cibum." (Heaut. v. 2. 25.)

"*Nempe* Phórmionem." (Phorm. i. 2. 77.)

"*Proptér* egestatem, próximo jussa ést dari." (Phorm. ii. 3. 69[7].)

"Anguís *per* impluvium décidit de tégulis." (Phorm. iv. 4. 26. Cf. Eun. iii. 5. 41.)

"Máne; habeo aliud, si ístuc metuis, *quód ambo* confiteámini." (Heaut. ii. 3. 97.)

"Solent *ésse:* id non fit. Vérum dicis; quid *érgo* nunc faciám, Syre?" (Heaut. v. 2. 40.)

"Reí dare operam, rúri *esse*[8] parcum ac sóbrium." (Adelph. i. 2. 15.)

"—— Quód *hic* si pote fuísset exorárier." (Phorm. iii. 3. 2.)

"Vel *hoc* quís non credat?" (And. iii. 2. 9.)

"Quicquíd *hujus* factum est." (Eun. v. 5. 10.)

[6] Words marked thus are not, to my knowledge, thus used by Terence.

[7] Bentley quotes "Propter hospitae hujusce consuetudinem," And. ii. 6. 8; but there is every reason to consider this line faulty. See the note.

[8] I do not feel sure that 'esse' is the genuine expression of Terence here; though, for want of authority against it, I have retained it in my edition. The line would be as good without it. In one other passage,

"—— Nunquam destitit
Instáre ut dicerém me *esse* ducturúm patri," (And. iv. 1. 37,)

the word is I think plainly superfluous; and in And. iii. 5. 15, "Ánnon dixi hoc *ésse* futurum?" I, with the authority of some manuscripts, have read "Annon dixi esse hoc futurum?" See note.

"Si quid *hújus* simile." (Heaut. iii. 2. 40.)

"Fore ánimi misero *quícum illa* consuevít prius." (Adelph. iv. 5. 32.)

"Quid *illam* álteram quae dícitur cognáta?" (Phorm. v. 1. 28.)

"Quid *huc* tíbi reditio est? véstis quid mutatio?" (Eun. iv. 4. 4.)

"Quíd *istuc*, inquam, ornáti est?" (Eun. ii. 2. 6.)

"Dedúcam. Sed *eccum* mílitem. Est istúc datum." (Eun. iii. 1. 5.)

"Nupér: *ejus* frater áliquantum ad rem est ávidior." (Eun. i. 2. 51.)

"Futúras esse audívit. Sed *ipse* exít foras." (And. i. 2. 3.)

To the same head may be referred all the common instances of shortened words, usually called by grammarians cases of *Apocope*. These, like all other such words, were shortened in common conversation on exactly the same principle as 'nempe,' 'unde,' &c. *Nostin, viden, egon, tun,* &c. are instances. A similar case is the synaloepha of 'es' and 'est,' as *falsus es = falsus's, opus est = opust*. This combination of the auxiliary verb occurs with every kind of word,—substantives, adjectives, verbs, &c., though most frequently, perhaps, with the passive participle. In many places in Terence this contraction has led to the omission of 'es.' See note on Andria iii. 5. 15.

The preceding inquiry has embraced the greater number of the verbal peculiarities of Terence connected with the pronunciation of words. In a matter of this extent I cannot pretend to have exhausted the list of words which fall under the heads above stated. All I can hope to have done is to have indicated to the student the true laws of Terentian pronunciation; and I have purposely dwelt at some length upon the details of this subject, because we find in the ordinary editions of Terence to which the English student has access, and even in books of a better class, a great confusion between the system of metrical quantity as followed in the Greek dramatists, and the laws of Roman pronunciation, which we should expect to find exemplified in the works of Terence and Plautus. Many writers speak of Terence's 'Comic Licences,' as if in language, as well as in the treatment of their subjects, poets might always claim the liberty of making any innovation that they chose on ordinary customs.

Bentley, indeed, justly derides the excessive mania for 'Licences' in the following words: "Nimirum hi non ipsos Poetas, non artem et rhythmi genium, sed librarios sibi duces sumunt; et tot fere licentiarum species sibi fingunt quot in toto Plauto Terentioque vitiosae lectiones nunc restant; unique loco, qui emendandus erat, ex altero aeque mendoso patrocinium quaerunt." At the same time he falls into the error of treating words contracted by common pronunciation, such as *studet, soror, simul,* and many others, as if they were shortened in spite of their position. For examples I may refer the reader to the list of passages in his Σχεδίασμα; all of which are to be explained by 'Synizesis,' or 'Synaloepha.' Ritschl's views, and Lindemann's, are in the main more sound; but they both occasionally mix metrical considerations with the subject of language; and Ritschl, though he seems to consider that all such words as those which we have considered are most properly to be referred to contraction, yet throughout his chapter on this head he speaks of the words as 'having the first, or second, syllable short.' His treatise is, however, exceedingly valuable, even in spite of his great love of emendation, which, with him as with his great predecessor, Bentley, too frequently spoils what he wishes to improve[9].

Metrical Accent.

We have already seen that the comic poet had to preserve a just balance between the common pronunciation of language and the metrical accent. In other words, the foundation of metre was the quantity combined with the observance of the accent as far as possible[1]. In the ordinary pronunciation of Latin the accent never fell on the last syllable of any word[2].

[9] An editor may fairly in a note use the ordinary language of metre to illustrate any peculiarity of a line. He may say, This cannot be a *dactyl* in place of a *trochee*, where these words save him a long explanation. Accordingly, to express my meaning briefly, I have occasionally used such terms in my notes; and have spoken of syllables being shortened, &c. where the more accurate expression would have been that the word was contracted in pronunciation. But in an express discussion of the subject of metre and pronunciation the editor should be careful not to confound the two subjects. The metre of Terence is discussed in its place.

[1] See Ritschl, Prolegomena, cap. xv. I have in the following remarks been indebted both to him and to Lindemann.

[2] See the passages quoted by Bentley in his Σχεδίασμα.

In conformity with this general principle we have the following rules:

α. All dissyllables were paroxytone; as 'déus,' 'régnum,' 'ámas,' 'púgna.'

β. Hyperdissyllabic words with long penultima were paroxytone; as 'amábunt,' 'regnábis,' 'sorórem,' 'argéntum.'

γ. Hyperdissyllabic words with short penultima were proparoxytone; as 'péctoris' 'cónsili,' 'delúdier,' 'aúreus.'

All these rules are subject to certain modifications in consequence of the position of words in metrical lines, which I will now briefly consider with reference to Terence.

α. Dissyllables. These are of necessity constantly placed in iambic metre as forming a foot, where, consequently, the accent falls on the last syllable. I take the following instances of the possible position of such words in iambic verse chiefly from the opening scene of the Andria:

1. "Sed iís quas semper ín te intellexí *sitas*."

2. "Ego póstquam te emi a párvulo ut *sempér* tibi."

3. "In Pámphilo ut nihil sít *morae*, restát Chremes."

This last case is comparatively rare, and occurs chiefly when the fifth foot is a *spondee*. Two iambic words very rarely end a line.

4. "Nosse ómnia haec *salús* est adolescéntulis."
(Eun. v. 4. 18.)

"Persuásit nox, *amór*, vinum, adolescéntia."
(Adelph. iii. 4. 24[a].)

5. "Sed póstquam *amans* accéssit, pretium póllicens."

6. "*Nunquám* praeponens se íllis: ita facíllime."

These examples show some of the cases in which a dissyllable may stand alone as an iambic word, i. e. with the last syllable accented. The reader who desires to analyse minutely the verbal structure of the various forms of comic verse, may be referred to Ritschl's discussion of this subject in his Prolegomena to Plautus. I pass on now to some other cases in which the accent of words deserves notice. As a general

[a] Bentley reads "Scelésta ovem *lupó* commisi" in Eun. v. 1. 16; but against the authority of the manuscripts. See note. It is very rare to find an instance of the accented last syllable in the second metre of the iambic trimeter. These are the only certain passages in Terence; and it is evident, as Bentley remarks, that here the position of the word is justified more by the sense than by any other consideration.

rule the preceding examples embrace all the usual cases of the accentuation of dissyllabic words on the last syllable. A few others are found in similar positions, and of these many are contracted verbs, as *redit*, *abit*, &c., where the contraction affects the quantity of the syllable as much as the position.

β. Last syllables of polysyllabic words lengthened by 'ictus:'

"*Maledícerē*, malefácta ne noscánt sua."
(And. Prol. 23.)

"Potin és mihi verum *dícerē?* Nihil fácilius."
(And. ii. 6. 6.)

"Poétae ad scribendum *aúgeāt* indústriam."
(Adelph. Prol. 25.)

I do not mention here the numerous cases of words occurring at the end of a line where the metre necessarily requires a long syllable. On the other hand we have one instance at least in Terence of the shortening of a final syllable, in spite of its position, occurring in the *thesis* of the last foot:

"Video: hórsum pergunt. Quíd dicam hisce *incértus* sum."
(Hec. iii. 4. 36.)

γ. Penultimate syllables of polysyllabic words shortened in pronunciation, the accent being thrown back.

A great many instances of this practice are given by Lindemann from Plautus. See his introduction 'De Prosodia Plauti,' p. xiv, xv. The following passages may be quoted from Terence:

"—— Si quando ílla dicet, Phaedriam
Comíssatum *intromíttamus*: tu Pámphilam."
(Eun. iii. 1. 51, 52.)

"Si id ést peccatum *péccatum* imprudéntia est."
(Eun. Prol. 27.)

"Homo de ímproviso; coépit *clámare*, O Aeschine."
(Adelph. iii. 3. 53.)

"Metuí ne haereret hic. Atque *íratum* admodum."
(Adelph. iii. 3. 49.)

"Penúria est: homo antíqua *vírtute* ác fide."
(Adelph. iii. 3. 88.)

pause at the Hiatus. The sense and rhythm run on evenly. It is possible that in the first line we ought to read 'quorsus,' in which case the accent would fall thus, saving the Hiatus:

"Mísera tímeo incértum hoc quórsus áccidat."

In Eunuchus iv. 3, 23, a simple alteration would be

"At pól ego amatorés mulierum esse *eós audieram* máximos."

In Hecyra v. 1. 19, we may shift the Hiatus to *volui*, accenting thus:

"Máne nondum étiam díxi id quód voluí. Hic núnc uxórem habét."

In this last line I have adopted above Weise's accentuation in his Tauchnitz edition, which gives the words a better emphasis.

METRES OF TERENCE.

In the previous sections we have seen that the chief peculiarities of Latin pronunciation were (1) that all dissyllabic words were accented on the first syllable (paroxytone), as were also all hyperdissyllabic words of which the penultima was long; and that such hyperdissyllabic words as had a short penultima were accented on the antepenultimate (proparoxytone), having in effect, when arranged in a metre, a secondary accent on the last syllable: (2) that in accordance with the ordinary laws of pronunciation many words in which there was an excess of unaccented syllables were shortened in delivery so as to fall under the ordinary laws of accentuation. Hence we should lay down, as an essential requisite for the study of Latin Comic Metres, that the alternate distribution of accent determines the measure of words. Viewing the accented syllables as half a measure, or, in more familiar language, half a foot, the remainder of the word must be considered as the other half measure. And therefore in treating of the trochaic and iambic metres, of which Roman Comedy is chiefly composed, we should deal with each measure as in effect a trochaic or an iambic measure, discarding altogether, as far as this subject is concerned, if we wish to speak correctly, all such measure as tribrachs, anapaests, dactyls, &c. A word, taken by itself, may be a dactyl, an anapaest, or a tribrach, but, with reference to trochaic and iambic verse, these names are inappropriate.

Keeping these considerations in mind, I now go on to give a brief sketch of the various metres used in Terence.

Taking the paroxytone dissyllable as the basis of metrical measure, we may arrange the various measures as follows, using for simplicity the ordinary notation.

α. Trochaic.		–́ ◡ – ◡
β. Iambic.	◡	–́ ◡ –
γ. Cretic.		–́ ◡ –
δ. Antispastic.	◡	–́ –́ ◡
ε. Bacchiac.	◡	–́ –

In addition to these we have once used in Terence a mixed measure called choriambic (–́ ◡ ◡ –́).

Trochaic and iambic verses are to be measured by *dipodiae*, or *metres*, each consisting of a double foot: the primary rule (in verses where the quantity of syllables is distinctly marked, as in Greek) being that in a trochaic line the first, third, fifth, and seventh feet must be trochees; in an iambic line the second, fourth, sixth, and eighth must be iambic. Cretic and bacchiac measures are often referred to the paeonic measures; but it is clear that a cretic is a trochaic metre deficient by one syllable. The bacchiac is merely an improvement on the amphibrach (◡ – ◡), by increasing the weight of the final syllable.

I. Trochaic Metres.

I. Trochaic Tetrameter Catalectic, called by the Romans *Quadratus* or *Septenarius*. This verse consists of four trochaic metres, of which the last is deficient by one syllable.

–́ ◡ – ⏓ | –́ ◡ – ⏓ | –́ ◡ – ⏓ | –́ ◡ –

The following lines are a good example of this kind of verse:

"Dí boni bo | ní quid porto | Séd ubi inveniam | Pámphilum,
Út metum in quo | núnc est adimam at | que éxpleam animum | gaúdio?
Laétus est ne | scío quid. Nihil est: | nóndum haec resci | vít mala."
(And. ii. 2. 1—3.)

"Núnquam ita quisquam | béne subducta | rátione ad vit | ám fuit
Quín res, aetas, | úsus semper | áliquid apport | ét novi;
Áliquid moneat, | út illa quae te | scíre credas | néscias;
Ét quae tibi put | áris prima in | éxperiendo ut | répudies."
(Adelph. v. 4. 1—4.)

In this verse the legitimate Caesura[4] falls at the end of the second metre, after the fourth trochee; but this is often neglected, and we find two secondary caesurae, the first after the fourth arsis, the second after the fifth arsis:

1. ⏑́ ⏑ – ⏑ | ⏑́ ⏑ – ⋮ ⏑ | ⏑́ ⏑ – ⏑ | ⏑́ ⏑ –

as "Séd ubi quaeram? aut | quó nunc primum ⋮ in | téndam? Cessas álloqui?" (And. ii. 2. 6.)

"Dáve perii. | Quín tu hoc audi ⋮ In | térii. Quid time | as scio." (And. ii. 2. 9.)

2. ⏑́ ⏑ – ⏑ | ⏑́ ⏑ – ⏑ | ⏑́ ⋮ ⏑ – ⏑ | ⏑́ ⏑ –

This caesura occurs very rarely, if ever, in Terence.

II. Trochaic Tetrameter Acatalectic, called by the Romans *Octonarius*, consists of four trochaic metres.

⏑́ ⏑ – ⏑ | ⏑́ ⏑ – ⏑ | ⏑́ ⏑ ⏑́ ⏑ | ⏑́ ⏑ ⏑́ ⏑

This kind of verse is chiefly used at the commencement of scenes, and that not very frequently. In the Andria we have very few instances of its use. See i. 5. 10. 12, and ii. 1. 1. 7. The Eunuchus has as many instances of this metre as any other play, and it occurs in the following places: ii. 1. 1. 10, 11; iii. 5. 10, 11; iv. 1. 1. 4—6; iv. 3. 1, 2; iv. 6. 1—8. 10.

The following lines are a good specimen of the metre:

"Óbsecro, popu | láres, ferte | misero atque inno | cénti auxilium:
Súbvenite inopi. | *Aes.* Ótiose | núnc ïam illic | o híc consiste.
Quíd respectas? | Níhil pericli est: | núnquam dum ego ader | o híc te tanget." (Adelph. ii. 1. 1—3.)

"Énim vero Anti | phó multimodis | cum ístoc animo es | vítuperandus:
Ítane te hinc ab | ísse, et vitam | tuám tutandam ali | ís dedisse?
Álios tuam rem | crédidisti | mágis quam tete anim | ádversuros?
Nam út ut erant alia, | ílli certe | qúae nunc tibi dom | i ést consuleres." (Phorm. iii. 1. 1—4.)

The Caesura falls at the end of the second metre. In one line only we find the first secondary caesura noticed above.

"Úsque adeo ego íllius | férre possum ⋮ in | éptias et mag | nífica verba." (Eun. iv. 6. 3.)

[4] In trochaic verse the caesura is properly metrical. In iambic verse it is podic, as are the secondary caesurae in this case.

The prevailing usage was to terminate each metre with a word. For the sake of variety this rule is frequently departed from; with this provision, that when a word is divided between two metres, the accented syllable falls in the latter of the two, as

"Mísera? nam audi | vísse vocem | púeri visús est | vágientis." (Hec. iv. 1. 2.)

"Tháis ego jam | dúdum hic adsum. O | mí Chremes te ipsum | éxpectabam." (Eun. iv. 6. 5.)

III. Trochaic Dimeter Catalectic. This verse is nothing more than the latter half of a trochaic Septenarius (⏑́ ⏑ – ⏑ | ⏑́ ⏑ –).

It is sometimes used by Terence as one of the forms of the clausulae, or shorter verses mixed with others of the same kind, and generally capable of being read as a continuation of the metre. These clausulae are either iambic or trochaic. Of the trochaic the following are examples:

"Quíd ais quum intel | léxeras." (And. iii. 2. 37.)
"Quícum loquitur | filius?" (Heaut. i. 2. 4.)
"Quód si abesset | longius." (Adelph. iv. 1. 8.)
"Únde mihi auxili | úm petam?" (Phorm. v. 1. 2.)
"Ego ístam invitis | ómnibus." (Adelph. ii. 1. 4.)
"Dícam, non aede | pól scio." (Hec. iv. 1. 5.)
"Próh Deum atque homin | úm fidem." (And. i. 5. 10.)

IV. Trochaic Monometer Catalectic, equivalent to the final segment of the trochaic septenarius (⏑́ ⏑ –). It occurs sometimes in exclamations, as in Eun. ii. 3. 1: "Óccidi."

V. Trochaic Monometer Acatalectic; as (⏑́ ⏑ – ⏑).

"Dório audi." (Phorm. iii. 2. 1.)

II. Iambic Metres.

An iambic measure, as has been shown above (p. lix), differs from trochaic in being preceded by an *anacrusis* (⏑ | ⏑́ ⏑ –). Accordingly iambic verse is by some critics treated as derived from trochaic by the addition of an unaccented syllable at the commencement of the verse. Bentley in his Σχεδίασμα arranges an iambic trimeter thus:

⏑ | –́ ⏑ – ⏑ | –́ ⏑ – ⏑ | –́ ⏑ –

"Po | éta dederit | quaé sunt adoles | céntium;"

an iambic tetrameter:

⏑ | –́ ⏑ – ⏑ | –́ ⏑ – ⏑ | –́ ⏑ – ⏑ | –́ ⏑ –

"Dum | témpus ad eam | rém tulit sivi | ánimum ut expler | ét suum;"

but in the case of the iambic tetrameter catalectic he preserves the arrangement of iambic dipodiae:

⏑ –́ ⏑ – | ⏑ –́ ⏑ – | ⏑ –́ ⏑ – | ⏑ –́ ⏑

"Nam sí remit | tent quíppiam | Philúmenam | dolóres."

Iambic verses, however, have their own arrangement of *dipodiae*, or *metres*, and it is more convenient in speaking of these verses to commence the line with an iambic measure (⏑ –́ ⏑ –), and to measure the verse by a succession of these measures rather than by trochaic. The system adopted by Bentley and others involves a breach of the laws of caesura; some having even supposed that in iambic and trochaic verse there is a legitimate caesura at the end of every dipodia. Of iambic verses we have the following kinds used in Terence:

I. Iambic Tetrameter Catalectic, called also *Septenarius* and *Comicus Quadratus* (as being confined to Comedy[5]); consisting of four iambic dipodiae, deficient by one syllable.

⏑ –́ ⏑ – | ⏑́ – ⏑ – | ⏑ –́ ⏑ – | ⏑ –́ ⏑

The Caesura in this metre falls at the end of the fourth foot, which must always be an iambus.

The iambic septenarius appears to have been conceived as *asynartetus*, or composed of two independent parts; thus

1 2

⏑ –́ ⏑ –́ | ⏑ –́ ⏑ – || ⏑ –́ ⏑ – | ⏑ –́ ⏑

The fourth foot is therefore treated as strictly as the end of an iambic verse. Accordingly we find many verses in Plautus and Terence in which the fourth foot is terminated by a short syllable, as at the end of a line, or where there is an Hiatus after the fourth foot. The following lines from Plautus and Terence exemplify this peculiarity:

"Sed sí tibi vi | gintí minae || argénti pro | feréntur."
"Tuo nós voca | bis nómine? || Libértos non | patrónos?"
"Id pótius vi | gintí minae || hic ínsunt in | cruména."
"Etsí scio ego | Philúmena || meum jús esse ut | te cógam."

[5] The so called 'political verses' of the later Greeks were written in this metre.

Sometimes the caesura is violated, and then we occasionally find a spondaic foot in the fourth place, instead of the strict iambus; e. g.

"Aut eá refell | endo aút purgan | do vóbis cor | rigémus."
(Hec. ii. 2. 12.)

"Ut póssis cum il | la né te adolesc | ens múlier de | fatíget."
(Phorm. v. 3. 11.)

The following are good examples of the ordinary form of this verse. It is frequently used in Terence; and is certainly one of the most animated and elegant of all Latin metres. I take a few lines at random from the Eunuchus.

"Concúrrunt laet | i mihi óbviam || cupédiar | ii ómnes;
Cetárii, | laníi, coqui, || fartóres, pisc | atóres,
Quibus ét re salv | a et pérdita || profúeram et pro | sum saépe:
Salútant; ad | coenám vocant; || advéntum grat | ulántur."
(ii. 2. 25—28.)

"Dum haec mécum reputo, | arcéssitur || lavátum intere | a vírgo:
It, lávit, redi | it: deínde eam in || lectum íllae col | locárunt.
Sto expéctans si | quid mihi ímperent. || Venit úna; Heus tu, in | quit, Dóre
Cape hóc flabel | lum; véntulum huic || sic fácito dum | lavámus;
Ubi nós laveri | mus sí voles || laváto. Accipi | o trístis."
(iii. 5. 44—48.)

II. Iambic Tetrameter Acatalectic, *Plenus* or *Octonarius*, is frequently used in Roman Comedy. It consists of four complete iambic measures; as

⏑ –́ ⏑ – | ⏑ –́ ⏑ – | ⏑ – ⏑ – | ⏑ –́ ⏑ –

This kind of verse has a twofold Caesura. In Plautus this generally falls at the end of the second measure; and with him these verses are usually *asynarteti*, the second measure either ending with a short syllable, or allowing an Hiatus, as in the following lines:

"Ille návem salv | am núntiat, || aut írati ad | ventúm senis."
(Amph. iii. 4. 5.)

"O Trója, O patria, | O Pérgamum, || O Príame peri | ístí, senex."
(Bacchid. iv. 9. 9.)

In this case, as in the iambic septenarius, the fourth foot ought to be pure iambus, just as is the case with the eighth foot.

Terence has the caesura after the syllable following the second measure. The following lines are a fair example of his metre:

> "Haud símilis virg|o est vírginum | no ⋮ strárum, quas | matrés student
> Demíssis humer|is ésse vinct|o ⋮ péctore ut | graciláe sient.
> Si qua ést habiti|or paúlo pugil|em esse ⋮ aíunt, de|ducúnt cibum:
> Tametsí bona est | natúra, red|dunt ⋮ cúratur|a júnceas."
> (Eun. ii. 3. 21—24.)

> "Quam iníqui sunt | patrés in omn|es ⋮ ádolescent|es júdices,
> Qui aequum ésse cens|ent nós a puer|is ⋮ ílico | nasci senes,
> Neque illárum affin|es ésse rer|um ⋮ quás fert ado|lescéntia.
> Ex suá libid|iné moderant|ur ⋮ núnc quae est non | quae olím fuit."
> (Heaut. ii. 1. 1—4.)

We meet with a few verses in Terence in which there is a slight departure from the regular form, arising from a neglect of the caesura. In these cases the iambus of the fourth foot is replaced by a spondee or some equivalent foot.

III. Iambic Trimeter (⏑ –́ ⏑ – | ⏑ –́ ⏑ – | ⏑ –́ ⏑ –).

This metre is the staple of Terence's plays. They all commence with it; and it is generally used in all descriptive passages, with one or two remarkable exceptions, as in Eunuchus iii. 5, and Hecyra iii. 3. This kind of verse is too familiar to require any criticism here. Terence, as all Roman poets, allows himself more licence than the Greek tragedians, but not more than the poets of the New Comedy. If the student will bear in mind what has been said on the pronunciation of the Latin language, he will have no difficulty in any of Terence's iambic trimeters.

We now pass to the shorter forms of iambic verse used by Terence.

Taking the iambic tetrameter catalectic as the integral line, we find that it is divisible into two segments, an iambic dimeter, and an iambic dimeter catalectic.

1 2
⏑ –́ ⏑ – | ⏑ –́ ⏑ – ‖ ⏑ –́ ⏑ – | ⏑ –́ ⏑
Iambic dimeter. Iambic dimeter catalectic.

These are used by Terence as clausulae. Of these we have, first:

IV. Iambic Dimeter (⏑ –́ ⏑ – | ⏑ –́ ⏑ –).

Of this we have examples in the following lines, taken from the 'Andria' and 'Eunuchus:'

> "Verébar quors|um eváderet." (And. i. 2. 5.)

> "Miserám me quod | verbum aúdio?" (And. i. 5. 6.)
> "Quod sí fit pere|o fúnditus." (And. i. 5. 9.)
> "Nam quíd ego dic|am dé patre?"
> (And. i. 5. 17. See note.)
> "Rogitáre quasi | diffícile sit." (Eun. ii. 1. 3.)
> "Sed númquid ali|ud ímperas?" (Eun. ii. 1. 7.)
> "Quod póteris ab | ea péllito." (Eun. ii. 1. 9.)
> "Ita prórsum oblit|us súm mei." (Eun. iii. 3. 14.)

In the same scene of the 'Eunuchus' are two lines, which are arranged by Bentley as clausulae:

> "Hic véro est qui | si occéperit." (v. 8.)
> "Praeut hújus rabi|es quaé dabit." (v. 10.)

In the text of this edition I have followed Zeune in retaining the old arrangement of the lines.

V. We next have Iambic Dimeter Catalectic (⏑ –́ ⏑ – | ⏑ –́ ⏑).

This verse is rare in Terence. I may instance the following lines:

> "Date móx ego huc | revértor." (And. iii. 2. 5.)
> "Id anús mihi indici|um fécit." (Adelph. iv. 4. 9.)
> "Aggrédiar Bac|chis sálve." (Hec. v. 1. 5.)

VI. Iambic Monometer occurs once in Terence:

> "Discrúcior animi." (Adelph. iv. 4. 1.)

The last syllable is elided before the following line:

> "Hócine de ímprovisó mali mihi óbjici."

Hermann unites the two, reading

> "Hocíne mihi malí de improviso óbjici,"

and making the whole an iambic tetrameter.

III. MIXTURE OF METRES.

In Roman Comedy we often find scenes in which the metres are greatly mixed: iambic verses occurring among trochaic, and trochaic among iambic, and often different forms of the same verse, trimeters mixed with tetrameters, catalectic with acatalectic. Although this

seems in some cases to be merely capricious, yet in most instances these changes are regulated by certain principles, and are made to accommodate the metre to the character of the action which is being carried on. Thus, to enumerate a few cases,

1. Iambic trimeters are often used when the conversation becomes less animated, or when a narrative follows an excited conversation, as in Heaut. ii. 3, where we have at the beginning of the scene the arrival of the servants, and the alarm of Clinia, given in trochaic tetrameters catalectic (vv. 1—15) and iambic tetrameters (16—23). Then when Syrus proceeds to quiet him by relating the real circumstances of his mistress, we have iambic trimeters (24—70). He comes to the mention of Bacchis, and then it is Clitipho's turn to be in alarm, all which is described in trochaic tetrameters catalectic (71—98), and the scene ends with iambic trimeters (99—139), in which Syrus endeavours to persuade Clitipho into moderation and prudence. Many other examples might be given of these artificial changes of metre. This is as good as any that could be chosen, and it will be easy for the student to apply this hint to every similar case in Terence.

2. The metre is often changed, as well as the nature of the dialogue, either on the departure of one of the characters, as in Heaut. v. 2. 27, Hecyra iv. 1. 51, Adelph. ii. 1. 43; iv. 5. 73, or on the arrival of a new person, as in Heaut. ii. 4. 26, Phorm. ii. 1. 23, &c., a single verse being sometimes inserted in this case to break the uniformity of the scene.

3. A change often takes place when some new incident is alluded to, or on some sudden turn of the conversation, when the speaker wishes to call particular attention to his words. See And. iii. 2. 17, 18. Eun. iv. 6. 15, &c. Hec. ii. 9. 20. Phorm. i. 3. 25.

4. At the end of a scene, as in And. i. 5. 64, 65; iv. 1. 57, 58, Heaut. v. 2. 48, 49, especially when the speaker intends to carry on his audience to the remainder of the play by expressing some new determination that he has made, or by asking some question which leads to a development of the plot.

5. At the beginning of a scene, as in Eun. v. 8. 1, Adelph. iii. 1. 1, to express some change of feeling. This is commonly expressed in all parts of the scene by a corresponding change of metre.

6. This change of verse is generally made so that there seems to be a continuation of the measure. Bentley lays down the rule that trochaic octonarii are always followed by trochaic verses, trochaic septenarii by iambic. Hermann (Epitome Doctrinae Metricae, § 186) prefers the statement, that a verse ending with an *arsis* (accented syllable) is followed by an iambic verse; a verse ending in a *thesis* (unaccented syllable) by a trochaic verse. This continuation of metre is also extended to the final syllables of verses, so that some lines, which appear to be hypermetrical, run into the following line, the two lines being treated as one, and the last foot of the first line having therefore the same measure as any other foot in the line. The following is an instance:

> "Ego dé me faci | o cónjectur | am. Némo est meor | um amícorum *hod* | *ie*
> Apúd quem exprom | ere ómnia || mea occúlta, Cli | tipho áudeam."
> (Heaut. iii. 3. 13, 14.)

The same continuation occurs in some cases when the first syllable of a line is connected by Synaloepha with the last syllable of the preceding line; and in many instances this continuation of metre removes some of the irregularities which annoy critics under the shape of shortened syllables. Thus we may in the following lines consider 'et' to coalesce with 'modo:'

> "Sed epístolam ab eo allátam esse audiví *modo*,
> *Et* ad pórtitores ésse delatam; hánc petam."
> (Phorm. i. 3. 99, 100.)

The clausulae are often connected metrically with the lines which they follow or precede, so as to form one regular verse if taken with one of the segments of the next line, as in Eunuchus ii. 1. 2:

> "Fíet, at ma | túre fiet | Sátine hoc mandat | úm est tibi ? Ah
> Rogitáre quasi | dif́ficile sit."

We might arrange these lines thus:

> "Sátine hoc mandat | um ést tibi ? Ah, rogit | áre, quasi dif | fícile sit."

Sometimes they are not connected, as in

> "Quíd ais ? quum intel | léxeras
> I'd consilium | cápere, cúr non | díxti extemplo Pamphilo ?"
> (And. iii. 2. 37.)

Terence occasionally employs Cretic, Bacchiac, and Choriambic verses. Of these the following are examples:

1. Cretic Tetrameter (–́ ⏑ – | –́ ⏑ – | –́ ⏑ – | –́ ⏑ –).

> "Hócine est | crédibile | aút memo|rábile.
> Tánta ve|córdia in|náta cuiq|uam út siet
> U't malis | gaúdeant | átque ex in|cómmodis
> A'lteri|ús sua ut | cómparent | cómmoda. Ah."
>
> (And. iv. 1. 1—4.)

The first of these lines may be considered as a dactylic tetrameter, omitting 'est.'

2. Bacchiac Tetrameter (⏑ –́ – | ⏑ –́ – | ⏑ –́ – | ⏑ –́ –).

> "Adhúc Arch | ylís quae as|solént quaeque | opórtet
> Signa ésse ad | salútem omn|ia huíc ess|e vídeo.
> Nunc prímum | fac ístaec | lavét; post | deínde,
> Quod jússi ei | darí biber|e et quántum imp|erávi."
>
> (And. iii. 2. 1—4.)

These lines are followed by an iambic dimeter catalectic as a clausula.

3. Choriambic Tetrameter Catalectic (–́ ⏑ ⏑ – | –́ ⏑ ⏑ – | –́ ⏑ ⏑ – | ⏑ –́ –).

> "Mémbra meta | débilia || súnt animus | timóre
> O'bstipuit: | péctore con|sístere nil | consíli."

The first of these two lines is *asynartetus*.

PUBLII TERENTII

CARTHAGINIENSIS AFRI

ANDRIA.

FABULAE INTERLOCUTORES.

BYRRHIA servus.
CHARINUS adolescens.
CHREMES senex.
CRITO hospes.
DAVUS servus.
DROMO lorarius.
GLYCERIUM meretrix.
LESBIA obstetrix.
MYSIS ancilla.
PAMPHILUS adolescens.
SIMO senex.
SOSIA libertus.

INTRODUCTION.

The Andria derives its name from Glycerium, the heroine of the play; who was from Andros. Upon her previous history turns the dénouement of the plot. Chremes and Phania were brothers, two Athenian citizens. On occasion of a voyage to Asia Chremes had left his only daughter Pasibula with Phania, who shortly afterwards followed his brother to Asia to escape from a war that was raging in Greece. He was overtaken by a storm, and shipwrecked, together with Pasibula, upon the island Andros. He there attached himself as a client to a citizen, who entertained him liberally, and upon his death, which occurred shortly after, adopted Pasibula and brought her up with his own daughter Chrysis, having changed her name to Glycerium. Chrysis upon the death of her father went to Athens with her reputed sister, and, after making shift for an honest livelihood, at last took up the profession of a courtezan. At her house many young men congregated, and among others Pamphilus, the son of Simo, who there saw and fell in love with Glycerium, and became her accepted lover, making her a promise of marriage, which was rendered more binding by the parting injunctions of Chrysis, who upon her deathbed commended Glycerium as a sacred trust to Pamphilus. Meanwhile Pamphilus has another affair on his hands. For Chremes has had another daughter since the loss of Pasibula, and is very anxious that she should be well married to such an excellent young man as Pamphilus, who, happily, while enjoying himself in his own way, has gained a character which is the admiration of every one. So Philumena and Pamphilus are betrothed by their parents, entirely without the knowledge of the bridegroom elect. All this time Simo has fully believed in his son's excellence; but is undeceived by an event which takes place at the funeral of Chrysis, where Pamphilus shows something more than an ordinary solicitude for a young woman whom Simo ascertains to be the sister of Chrysis. The matter takes wind, and reaches the ears of Chremes, with the additional circumstance of Pamphilus' connexion with her, upon which he breaks off the match. This brings us to the point at which the action of the play

commences. Simo determines to tell Pamphilus that he is to be married to Philumena, hoping to place him in a dilemma; for if he refused, then he could take him severely to task; if he consented, then Chremes might be gained over, and after all the match might take place. Accordingly he tells Pamphilus by the way in the Forum that he is to be married that very day. Pamphilus returns home in amazement; but is met by Mysis, servant of Glycerium, who revives his old affection for her mistress. Davus meanwhile sifts the whole matter to the bottom; finds that the marriage is a pretence, and accordingly recommends Pamphilus to humour his father to the utmost, and express his entire readiness to marry as soon as he pleases. At the same time he is to keep up his intimacy with Glycerium, that Chremes may be as shy of his connexion as he is now. Meanwhile there is a by-plot at work. One Charinus, a friend of Pamphilus, who is in love with Philumena, hears with dismay that she is to be married to his friend, and urges him to do all in his power to defer the marriage if possible. So affairs stand when Glycerium is brought to bed of a son, Simo, who hears what is going on, imagining, and being confirmed by Davus in the belief, that this is merely an artifice of Glycerium and her friends to prevent Pamphilus' marriage. He accordingly again treats with Chremes on the subject of the marriage of Pamphilus and Philumena, and extorts a reluctant consent. This places Davus in a great strait; for Pamphilus now reproaches him with his untoward advice, which has got him into this mischief; and Charinus too is indignant to the last degree at the treachery of Pamphilus. As a last resource Davus places the child before Simo's door, and contrives that Chremes shall hear its history from Mysis. This causes a fresh rupture between Chremes and Simo. At this moment there arrives a native of Andros, Crito, next of kin to Chrysis, who has come to Athens to claim her property. He clears up the previous history of Glycerium, who is joyfully recognized as Chremes' daughter, and all parties are made happy; Simo being with some difficulty gained over to forgive past offences, and to receive his son and Davus into favour again.

ANDRIA.

ACTA LUDIS MEGALENSIB. M. FULVIO ET M'. GLABRIONE AEDILIB. CURULIB. EGERUNT L. AMBIVIUS TURPIO, L. ATTILIUS PRAENESTINUS. MODOS FECIT FLACCUS CLAUDII FILIUS, TIBIIS PARIBUS DEXTRIS ET SINISTRIS. ET EST TOTA GRAECA. EDITA M. MARCELLO, CN. SULPITIO COSS.

Acta Ludis Megalensibus] The Megalensia or Megalésia were instituted by the Phrygians in honour of Cybele. They were introduced into Rome during the second Punic War, B.C. 204, when the statue of Cybele was brought to Rome by P. Scipio Nasica, from the Megalensian temple, near Pessinus in Phrygia, in obedience to an oracle of Apollo (Livy xxix. 14). This festival was first celebrated with the accompaniment of scenic games in the aedileship of C. Atilius Serranus and L. Scribonius Libo, B.C. 193. "Megalesia ludos scenicos C. Atilius Serranus, L. Scribonius Libo primi fecerunt," Livy xxxiv. 54, where see Duker's note. Compare Ovid, Fast. iv. 187.

L. Ambivius Turpio, L. Attilius Praenestinus] There were managers and actors. They contracted with the aediles for the performance of the play. The aediles probably settled with the poet in the first instance. Thus the aediles are spoken of in the Prologue to the Eunuchus as buying the play (v. 20); and in the second prologue to the Hecyra the actor speaks of himself as having bought the play (see note). Ambivius Turpio is mentioned more than once as a first-rate actor in connexion with Roscius. Cicero speaks of him, De Senectute 14: "Ut Turpione Ambivio magis delectatur qui in prima cavea spectat, delectatur tamen etiam qui in ultima;" and Tacitus in the Dialogue De Oratoribus ascribed to him, c. 20: "Vulgus quoque adsistentium et profluens et vagus auditor adsuevit jam exigere laetitiam et pulchritudinem orationis: nec magis perfert in judiciis tristem et impexam antiquitatem quam si quis in scena Roscii aut Turpionis Ambivii exprimere gestus velit." Of Attilius we know nothing.

Modos fecit] 'Set the play to music,' as we should say. The business of the 'conductor' was to arrange the musical accompaniment, so that a proper emphasis should be given to every portion of the dialogue. See an instructive chapter on this subject in Cicero De Oratore iii. 26, where he speaks of the necessary change of emphasis in reciting plays on the stage, and adds, "Neque id actores prius viderunt quam ipsi poetae, quam denique illi etiam qui fecerunt modos; a quibus utrisque summittitur aliquid, deinde augetur; extenuatur, inflatur; variatur, distinguitur." Even orators were sometimes attended by a musician, as we learn from Quintilian (v. 10), who says of Gracchus the orator, "Cui contionanti consistens post eum musicus fistula . . . modos quibus deberet intendi ministrabat." Each kind of play had its proper accompaniment, as we see from the various notices in the Didascaliae to the plays of Terence. Compare on this subject Cicero, Tusculan. Disput. i. 44, where he touches humorously on the dolorous accompaniment to tragic laments. "Non intelligo," he says, "quid metuat, quum tam bonos septenarios fundat ad tibiam."

Tibiis paribus dextris et sinistris] The question of musical instruments is one of the

most uncertain and difficult in antiquities. Cicero lays down as the component parts of music "numeri, voces, et modi" (De Orat. i. 42), as we should say, 'the air, the voice, and the accompaniment.' The 'tibiae dextrae,' called also 'incentivae,' were held in the right hand, and set the tune, and answer to our 'treble.' They were the smaller, and made of the middle part of the reed. The 'sinistrae' were made of the lower and larger part, and were held in the left hand, answering to our 'bass.' They were also called 'succentivae,' as playing only the accompaniment.

'Tibiae pares' were two of equal size, with the same number of stops, for the grave Doric measure. These were also called 'Sarranae.' 'Tibiae impares' were unequal in size and stops, suited to the sharp Lydian measure, and also called Phrygiae. The expression of the text, 'tibiis paribus dextris et sinistris' means that the play was acted with flutes of equal size, right-handed flutes being used in one part of the play, and left-handed in another; the play being serio-comic, requiring a mixture of measures.

Edita M. Marcello, Cn. Sulpitio Coss.] The Andria was acted on the 4th of April, 166 B.C., about two years after it had been composed and offered to the Curule Aediles, and earlier than any other play of Terence. For a full inquiry into the history of the plays of Terence see the Introduction.

PROLOGUS.

Poeta quum primum animum ad scribendum appulit,
Id sibi negoti credidit solum dari
Populo ut placerent quas fecisset fabulas.
Verum aliter evenire multo intelligit.
Nam in prologis scribundis operam abutitur,

1. *Animum ad scribendum appulit*] Commentators observe that this is a metaphor from nautical phraseology—that you bring your mind to a thing as you bring a ship to land. Cicero combines the nautical and metaphorical use: "Valde hercule ... timide, tanquam ad aliquem libidinis scopulum, sic tuam mentem ad philosophiam appulisti," De Orat. ii. 37. We may, however, observe that the nautical sense does not occur so early as the simple, which is found in Andr. ii. 6. 15: "Animum ad uxorem appulit;" and it may be observed in general that we cannot always treat an idiomatic use of a word as a metaphor.

3. *Quas fecisset fabulas*] An instance of an idiom common in Greek: Inverse attraction. We find it used again by Terence, as in Eun. iv. 3. 11: "Eunuchum quem dedisti quas turbas dedit;" and below, v. 26: "Posthac quas faciet de integro comoedias." So too in Ovid, Metam. xiv. 350: "Obstupuit: cecidere sinu quas legerat herbas." Virg. Aen. i. 574: "Urbem quam statuo vestra est."

5—21.] It is a peculiarity of the prologues of Terence that they are generally devoted to the vindication of his literary position, not to an explanation of his plot. In them we find Terence defending himself from the attacks of his rivals, or endeavouring to account for the ill success of a play, or retorting upon his opponents their own delinquencies. In this instance the charge against him is that he has jumbled together two Greek plays to form one Latin (see v. 15, 16). He explains in reply the nature of the two plays which he had mixed together, and vindicates his right to the discretion of an original author in using them. The prologues of Terence differ very widely from those of Plautus. Plautus, in imitation of the later Greek practice, introduces allegorical personages (see the Prologues to the Rudens, Aulularia, and Trinummus), and generally has a set prologue, giving an account of the plot. The nearest approach to this in Terence is in Act i. scene 1, of this play, which is entirely narrative, and explanatory of the future course of the plot. The prologues were generally spoken in an appropriate dress (Prol. to Hecyr. v. 1) by one of the younger actors (see Prol. to Heaut. v. 1; Alter Prolog. ad Hecyr. v. 3), the 'adolescentes,' probably as an inferior part; or perhaps to give young actors an opportunity of showing their address. Sometimes, on a special occasion, a veteran actor took this part (locc. citt.), when it was necessary to make special interest with the audience. Perhaps the best parallel to the prologues of Terence, as he made use of them to touch upon questions of poetical literature and on his own position, is to be found in some of the παραβάσεις of the Greek comedy, though certainly those of Aristophanes are without any Roman parallel in wit and freedom and energy of style. The literary position of Terence has been discussed in the Introduction.

5. *Operam abutitur, &c.*] 'He has to spend all his time in answering calumnies

Non qui argumentum narret, sed qui malevoli
Veteris poetae maledictis respondeat.
Nunc quam rem vitio dent quaeso animum advortite.
Menander fecit Andriam et Perinthiam.
Qui utramvis recte norit ambas noverit.
Non ita dissimili sunt argumento, sed tamen
Dissimili oratione sunt factae ac stilo.
Quae convenere in Andriam ex Perinthia
Fatetur transtulisse atque usum pro suis.
Id isti vituperant factum; atque in eo disputant,
Contaminari non decere fabulas.
Faciunt nae intelligendo ut nihil intelligant.
Qui quum hunc accusant Naevium, Plautum, Ennium

rather than in explaining his plot.' The accusative is found also in Plautus, Trinum. iii. 2. 56: "Me qui abusus sum tantam rem patriam," 'I who have run through such a large property;' and in Bacch. ii. 3. 126: "Quum se excucurrisse illuc frustra sciverit Nosque aurum abusos." The word 'qui' has been variously explained by commentators. Some suppose it to be equivalent to 'quippe qui' or 'ut.' It is simply the ablative signifying the 'purpose,' as 'quo' in the Prol. to Eunuchus, v. 28: "Non quo furtum facere studuerit."

11. *Non ita dissimili*] 'They are not so very unlike in plot.' For the phrase 'ita dissimili' compare Livy iv. 12: "Haud ita multum frumenti;" and Cicero, In Verrem, Act. ii. 4. 49: "Sunt ea (simulacra) perampla atque praeclara, sed non ita antiqua," 'not so very old.' The metre of this line has perplexed commentators. Bentley suggests 'et tamen,' which occurs in iv. 1. 9, and elsewhere, to avoid the pronunciation of 'argumento' as a trisyllable. But we have other instances of a long syllable elided in pronunciation, as in 'pulmentum' from 'pulpamentum,' 'quaestor' from 'quaesitor,' 'mala' from 'maxilla,' besides very many in the languages derived from Latin, as the French 'serment' from 'sacramentum,' and the like. Bentley again argues that 'quidem' would be required in the first clause if we keep 'sed tamen;' but this will not hold altogether. See Adelphi iv. 4. 15: "Sensi illico id illas suspicari: sed me reprehendi tamen." It is better therefore to let the text stand.

16. *Contaminari*] Here used in its original sense 'to mingle together.' 'Contāmen,' connected with root 'tag-' (tango), 'tagimen,' 'to bring into contact.' We have the word used again in Heaut. Prol. 17, in the same sense:

"Nam quod rumores distulerunt malevoli
Multas contaminasse Graecas, dum facit
Paucas Latinas."

In Terence the word is used in this sense always. In Eun. iii. 5. 4, "Ne hoc gaudium contaminet aegritudine aliqua," there is no necessary idea of defilement. Lucretius uses it once, in iii. 886:

"—— neque enim se dividit illim
Nec removet satis, a projecto corpore, et illum
Se fingit sensuque suo contaminat astans,"

meaning 'unites it to itself in sentient feeling.' The word does not occur in Plautus at all. The sense of 'defilement' is later, and is not found in the Augustan writers, except in Horace (Carm. i. 37. 9): "Contaminato cum grege turpium Morbo virorum." We may compare the Greek χρίω, which means, 1. to touch; 2. to defile.

17. *Faciunt nae intelligendo*] Bentley reads 'ne' for 'nonne;' but the sense requires 'nae,' which is often written 'ne' in MSS.

18. *Naevium, Plautum, Ennium*] This is undoubtedly the true chronological order of these poets. The whole point has been admirably discussed by Ritschl, De Ætate Plauti, and the question is well stated in the Dictionary of Biography and Mythology (Plautus). The word 'auctores' is here used in the sense of 'models,' 'patterns.' Compare Cicero, In Verrem ii. 5. 26: "Unum cedo auctorem tui facti: unius profer exemplum." So Horace, Serm. i. 4. 122: "Habes auctorem quo facias hoc." In the language of the jurists 'auctor' is one "qui ita nos auxit ut inde jus quoddam in nos transeat." (See Long's note on Cic. In Verrem ii. 5. 22, 'malo auctore,' for a fuller explanation of the word.)

Accusant, quos hic noster auctores habet:
Quorum aemulari exoptat negligentiam
Potius, quam istorum obscuram diligentiam.
Dehinc ut quiescant porro moneo et desinant
Maledicere, malefacta ne noscant sua.
Favete, adeste aequo animo, et rem cognoscite,
Ut pernoscatis, ecquid spei sit reliquum,
Posthac quas faciet de integro comoedias,
Spectandae an exigendae sint vobis prius.

ACTUS PRIMI SCENA PRIMA.

SIMO. SOSIA.

Si. Vos istaec intro auferte: abite. Sosia,
Adesdum: paucis te volo. *So.* Dictum puta:

22. *Porro*] Here used in its original sense (compare the Greek πόῤῥω) of 'henceforth.' Compare Heaut. i. 1. 107: "Menedeme, at porro recte spero." The general idea is that of distance, here and in Hecyra v. 1. 37, applied to time; in other places of distance in space, as in Hecyra iii. 1. 18: "Nova res orta est porro ab hac quae me abstrahat."

24. *Favete, adeste, &c.*] 'Keep silence, and weigh the matter fairly as umpires, that you may decide on the fate of my future plays.' 'Favete' is a term commonly used in sacrificial rites (see Macleane's note on Horace, Carm. iii. 1. 2, 'favete linguis'). The 'arbitri,' or 'umpires,' were said 'adesse,' as the word implies, being derived from the old words 'ar' (ad) and 'beto;' so that an 'arbiter' is 'one who goes to another,' and in legal language a witness or umpire. Their duty was 'cognoscere,' to investigate (see Cicero, In Verrem ii. 2. 10, and 'cognitio,' ii. 25) before sentence (judicium). The sentence is here represented as a tacit one by 'pernoscatis.'

25. *Ecquid spei sit reliquum*] 'If any hope remains.' Compare "Ut spes nulla reliqua in te esset tibi" (Eun. ii. 2. 9). Difficulties have been unnecessarily raised about these words, some considering 'reliquum' equivalent to 'reliquarum;' others to 'posthac,' a sense in which it is never found. It is simply an adjective, agreeing with the substantive 'quid.' 'De integro,' 'ab integro,' and 'ex integro,' are used indifferently. For 'quas comoedias' see note on v. 3.

27. *Exigendae*] Compare Hecyra, Alter Prol. v. 7: "Partim sum earum exactus, partim vix steti." 'You are to decide the fate of my future comedies—whether you will sit them out, or whether they are to be hissed off the stage without a hearing.' 'Prius,' 'before they are heard.'

The metre of this prologue, and of the first scene, is iambic trimeter. In all Terence's plays the prologue and the opening scene are in the same metre.

Act I. Scene I. This scene introduces us to the chief character of the play, the young Pamphilus, and his connexion with the Andrian stranger. Simo relates the circumstances which led to his suspicions and his discovery of their love. He then engages the assistance of Sosia in the scheme by which he proposes to ascertain the real feelings of his son. The art of this scene has been justly praised. Some parts of it are particularly elegant and vivid. Cicero (De Oratore ii. 80) has quoted it with marked praise.

1.] After the word 'abite' we must suppose the servants to withdraw into the

Nempe ut curentur recte haec. *Si.* Imo aliud. *So.* Quid est
Quod tibi mea ars efficere hoc possit amplius?
Si. Nihil istac opus est arte ad hanc rem quam paro:
Sed iis quas semper in te intellexi sitas,
Fide et taciturnitate. *So.* Exspecto quid velis.
Si. Ego postquam te emi, a parvulo ut semper tibi
Apud me justa et clemens fuerit servitus
Scis: feci e servo ut esses libertus mihi,
Propterea quod servibas liberaliter.
Quod habui summum pretium, persolvi tibi.
So. In memoria habeo. *Si.* Haud muto factum. *So.* Gaudeo
Si tibi quid feci aut facio quod placet, Simo,
Et gratum id fuisse advorsum te habeo gratiam.

house, which stands on one wing of the stage, carrying with them their kitchen stuff. Sosia remains armed with his cooking utensils. The absence of stage directions has in some instances given rise to difficulties in the intrepretation of Terence. We cannot doubt that the poet had an eye throughout to stage effect; but the management of the dialogue would rest mainly with his chief actors Ambivius and Attilius. The success of a play would depend much on the spirit which they exhibited in their rendering of it; for every clever actor has it in his power to give a new dress to the works of his author. Thus we find the actor who speaks the second prologue to the Hecyra claiming the merit of having established the reputation of Cæcilius by his performances, "Novas qui exactas feci ut inveterascerent." He was manager and actor at once, and proprietor of the play too, and would naturally do his best to make it attractive.

5. *Istac arte*] 'I want none of your skill in the matter which I have in hand.' This marked sense of 'iste' as the demonstrative of the second person meets us throughout Terence. Compare Heaut. i. 1. 58, 'Istuc aetatis,' 'when I was at your age.' Hence is derived the judicial use of the word signifying the defendant. See Long's note on Cicero In Verrem ii. 3. 87. The words used by Terence are ambiguous, and may be applied either to domestic skill or in a more general sense.

9. *Justa et clemens servitus*] 'Clementia' belongs more properly to the imposer of service than to the service itself. We may, however, compare other phrases in which there is a similar transfer of ideas. Thus in Tacitus, Ann. i. 81: "Quantoque majore libertatis imagine tegebantur, tanto eruptura ad infensius servitium," 'a more galling slavery.' Ann. xi. 10: "Ingens gloria, atque eo ferocior et subjectis intoleratior." So here, 'you know how reasonable and indulgent my rule over you has been.' But Terence may mean simply 'easy,' as in Adelphi i. 1. 17: "Ego hanc clementem vitam urbanam atque otium Secutus sum."

10.] The original of this line is preserved from Menander: *ἐγώ σε δοῦλον ὄντ' ἔθηκ' ἐλεύθερον.*

E servo] Compare Horat. Serm. ii. 5. 55: "Plerumque recoctus Scriba ex quinqueviro corvum deludet hiantem," where see Macleane's note. Virgil, Aen. x. 221: "Numen habere maris, nymphasque e navibus esse."

11. *Liberaliter*] Compare "Servum haud illiberalem praebes te," Adelphi v. 5. 5, 'I made you free because you showed that you merited freedom.'

13. *Haud muto factum*] 'I do not repent the deed.' Compare Adelphi iv. 7. 19: "Placet tibi factum, Micio? Non si queam Mutare." So 'mutare fidem,' Phormio iii. 2. 27; Sallust, Jug. 52; Livy xxxi. 28, 'to break a promise.' Bentley reads 'Haud muto. S. Factum gaudeo.' 'Muto' is found absolutely, as in Plautus, Rud. iii. 6, 27, but the change creates an unnecessary abruptness. Donatus mentions an old reading 'multo,' which is adopted by Reinhardt; but this is harsh, and has not been followed by others. At Athens slaves who were manumitted were liable to be prosecuted for a neglect of their duties to their former masters, who stood in the relation of *προστάται* to them. Such a prosecution was called *ἀποστασίου δίκη*. (See Dict. of Ant. p. 705, a.)

15.] In the text I have adopted the change advocated by Ritschl (Prolegomena

Sed mihi hoc molestum est: nam istaec commemoratio
Quasi exprobratio est immemoris benefici.
Quin tu uno verbo dic quid est quod me velis.
Si. Ita faciam: hoc primum in hac re praedico tibi;
Quas credis esse has non sunt verae nuptiae.
So. Cur simulas igitur? *Si.* Rem omnem a principio audies;
Eo pacto et gnati vitam, et consilium meum
Cognosces, et quid facere in hac re te velim.
Nam is postquam excessit ex ephebis, Sosia,
Liberius vivendi fuit potestas: nam antea
Qui scire posses, aut ingenium noscere,
Dum aetas, metus, magister, prohibebant? *So.* Ita est.
Si. Quod plerique omnes faciunt adolescentuli,
Ut animum ad aliquod studium adjungant, aut equos

to Plautus, p. 118, &c.). The old reading is 'et id gratum.' Bentley gives this among many other instances of violation of position by Terence, justifying them by the consideration that they occur at the beginning of lines (see Schediasma, p. 12). Ritschl on the contrary argues that all these apparent exceptions may be got rid of by simple transposition, or by the expulsion of glosses. Some such change is needed and justifiable in the text of Terence, which has certainly been sufficiently tampered with. I have discussed this question generally in the Introduction.

16. *Istaec commemoratio*] 'Your detail is like upbraiding me with forgetfulness of your kindness.' Colman has quoted from Massinger's "Duke of Milan," Act i. sc. 3, similar lines:

"*Sforza*. I have ever found you true and thankful,
Which makes me love the building I have raised
In your advancement, and repent no grace
I have conferred upon you. And believe me,
Though now I should repeat my favours to you,
It is not to upbraid you, but to tell you
I find you're worthy of them, in your love
And service to me."

The sentiment is common enough. See Dem. De Corona (81): *τὸ τὰς ἰδίας εὐεργεσίας ὑπομιμνήσκειν καὶ λέγειν σμικροῦ δεῖν ὅμοιόν ἐστι τῷ ὀνειδίζειν,*—and Cicero, De Amicitia, 19: "Odiosum sane genus hominum officia exprobrantium: quae meminisse debet is in quem collata sunt, non commemorare qui contulit." The beginner may be warned that 'immemoris' does not agree with 'benefici,' though it is not necessary, with Bentley, to read 'immemori.'

24. *Postquam excessit ex ephebis*] 'When he came to man's estate.' So *ἐξελθεῖν ἐξ ἐφήβων*, Xen. Cyr. i. 2. 12. The *ἔφηβοι* at Athens were the young men from eighteen years old to twenty. They were employed in military service in home quarters as *περίπολοι*, and afterwards were sent on foreign service. Hence the word passed into general use. The 'magister' was removed upon their leaving the *ἔφηβοι*. The words 'Sosia . . . potestas' have occasioned much dispute. Bentley adds 'ac' after 'Sosia;' but this position of a monosyllabic conjunction, commencing a new clause at the end of a line, is very rare, if admissible at all. Nor is any change necessary. Simo commences his story, and then breaks off with a reflection on the condition of untried boyhood. He then resumes afresh at v. 28, as if no interruption had occurred. In line 25 we must pronounce 'vivendi' as a dissyllable. To avoid this Bentley reads 'libera vivendi potestas:' but this means 'a free option of living,' not 'an option of living freely,' which is the meaning of our text.

28. *Plerique omnes*] The collocation of these words is frequent. See Heaut. iv. 7. 2; Phorm. i. 3. 20. So the Greek *πλείονες πάντες*, and our common phrase 'almost all.'

29. *Aut equos alere*] These words are epexegetical of 'studium aliquod.' So Virg. Aen. vi. 654: "Quae cura nitentes Pascere

Alere aut canes ad venandum, aut ad philosophos :
Horum ille nihil egregie praeter caetera
Studebat : et tamen omnia haec mediocriter.
Gaudebam. *So.* Non injuria : nam id arbitror
Apprime in vita esse utile ut ne quid nimis.
Si. Sic vita erat : facile omnes perferre ac pati
Cum quibus erat cunque una : iis sese dedere :
Eorum obsequi studiis : advorsus nemini :
Nunquam praeponens se illis : ita facillime
Sine invidia laudem invenias et amicos pares.
So. Sapienter vitam instituit : namque hoc tempore
Obsequium amicos, veritas odium parit.
Si. Interea mulier quaedam abhinc triennium
Ex Andro commigravit huc viciniae,
Inopia et cognatorum negligentia
Coacta, egregia forma atque aetate integra.
So. Hei vereor ne quid Andria apportet mali.
Si. Primum haec pudice vitam parce ac duriter

equos." For an amusing sketch of the gentleman jockey see the opening scene of Aristophanes' Clouds.

32.] 'Studere' is always found with an accusative in Terence. Comp. Heaut. ii. 4. 2: "Id cum studuisti isti formae ut mores consimiles forent;" and Hec. ii. 1. 2: "Utin' omnes mulieres eadem aeque studeant nolintque omnia?"

34. *Ut ne quid nimis*] He quotes the proverb. It is a translation of the *μηδὲν ἄγαν* ascribed to Pittacus by some; by Aristotle to Chilon (Rhet. ii. 12. 14). Sosia is a dealer in proverbs. He soon gives us another, which has been laboriously traced to Bias.

42.] 'Abhinc' is used of past time only. See Hecyra v. 3. 24, and Phormio v. 8. 28. So too Cicero, Pro Q. Rosc. 13: "Repromittis tu abhinc triennium."

43. *Huc viciniae*] Similar phrases occur in Phorm. i. 2. 45; Plaut. Mil. ii. 3. 2: "Hic proximae viciniae."

44. *Cognatorum negligentia*] The Athenian laws provided that the nearest wealthy relative (*ἀγχιστεύς*) of a woman should either marry her or portion her out. See Phormio i. 2. 75. Adelphi iv. 5. 16. On the whole subject of marriage see Dictionary of Antiquities (Matrimonium).

46. *Vereor ne*] Verbs of fearing followed by 'ne' imply that the object of fear will be realized; by 'ut' that it will not. The conjunctive clause is in reality the object of the verb. Thus 'vereor ne quid apportet,' 'I fear about its not bringing something,' namely, that it will bring; 'vereor ut apportet,' 'I fear about its bringing,' that it will not bring. The idea of doubt in the words denoting an apprehension neutralizes the subsequent clause. Both phrases occur together in Andria ii. 2. 12: "Id paves, ne tu ducas illam; tu autem, ut ducas." The same rule applies to the phrase 'periculum est' (see Cic. Div. in Caec. 14). In these constructions 'ne non' is equivalent to 'ut,' and 'ut non' to 'ne.'

47. *Duriter*] Compare Adelphi i. 1. 20: "Semper parce ac duriter se habere." Donatus draws a twofold distinction between 'dure' and 'duriter,' which may be best given in his own words: "Est enim *duriter*, sine sensu laboris: *dure* autem, crudeliter; illud ad laborem, hoc ad saevitiam relatum est. Sed *dure* in alterum, *duriter* in nos aliquid facimus." But this distinction is not always observed. For example, in Adelphi iv. 5. 28, we have "Factum a vobis duriter immisericorditerque." All that we can assert is that 'dure' does not seem to be used in the sense which 'duriter' has in this passage till we come to later writers. Forcellini gives an instance from Seneca, Ep. 8, "Corpus durius tractandum est, ne animo male pareat," where, however, the body may be viewed as separate from the man.

Agebat, lana ac tela victum quaeritans.
Sed postquam amans accessit, pretium pollicens,
Unus et item alter, ita ut ingenium est omnium
Hominum a labore proclive ad libidinem,
Accepit conditionem, dein quaestum occipit.
Qui tum illam amabant forte, ita ut fit, filium
Perduxere illuc secum ut una esset meum.
Egomet continuo mecum, 'Certe captus est,
Habet.' Observabam mane illorum servulos
Venientes aut abeuntes : rogitabam, 'Heus puer,
Dic sodes, quis heri Chrysidem habuit?' Nam Andriae
Illi id erat nomen. *So.* Teneo. *Si.* Phaedrum, aut Cliniam
Dicebant, aut Niceratum ; nam hi tres tum simul
Amabant. 'Eho, quid Pamphilus?' Quid? symbolam
Dedit, coenavit. Gaudebam. Item alio die
Quaerebam : comperiebam nihil ad Pamphilum
Quidquam attinere. Enimvero spectatum satis

48. *Victum quaeritans*] 'Ekeing out a scanty subsistence.' 'Victus' is properly used of the necessaries of life. Sometimes it has the sense of 'coarse, insufficient food,' as in Virgil, Aen. iii. 649: "Victum infelicem baccas lapidosaque corna Dant rami."

50. *Unus et alter*] Donatus has imagined that 'alter' means 'a third,' referring to v. 60, but the phrase signifies a small but indefinite number, as the Greek *ἧτις ἢ ἄλλος*. Compare "Versus paullo concinnior unus et alter," Hor. Epist. ii. 1. 74.

52. *Conditionem*] 'She accepted their terms.' From the sense of a 'compact' ("'conditio' est pactio, certam legem in se continens." Donatus) is derived that of a 'marriage agreement,' 'a match.' So Cic. Cael. 15: "Hinc licet conditionem quotidie legas," 'you may select a suitable match every day:' where it has almost a personal sense. Compare also Hecyra ii. 1. 44: "Quae vobis placita est conditio datur;" and Phormio iv. 1. 13. 'Quaestum' also in a bad sense. See Plaut. Poen. v. 3. 21: "Facerentque indignum genere quaestum corpore." Compare also Tac. Ann. ii. 85.

56. *Habet*] 'He has got a blow.' A common phrase derived from gladiatorial exhibitions. We often meet with 'Hoc habet,' as in Plaut. Most. iii. 2. 26, and Virgil, Aen. xii. 295: "Hoc habet, haec melior magnis data victima divis." The phrase 'captus est' in the preceding line may also be a gladiatorial metaphor derived from the contests of the 'retiarii,' but it is more probably merely a general expression.

58. *Dic sodes*] 'Sodes' for 'si audes.' Compare Plautus, Trinummus ii. 1. 22: "Da mihi hoc mel meum, si me amas, si audes," a common form of speech in conversation. Compare the use of 'sis' for 'si vis.' 'Audes?' is used in the sense of 'Will you?' in Plautus, Menaechm. i. 2. 40: "Ecquid audes de tuo istuc addere?"

61. *Symbolam dedit, coenavit*] The 'symbola' or 'collecta' (Cic. De Or. ii. 57) was the contribution paid by each guest to the common expenses of a feast. Compare Eun. iii. 4. 1: "Coiimus in Piraeeo, In hunc diem ut de symbolis essemus." Hence 'asymbolus' of a parasite, Phormio ii. 2. 25. It is almost unnecessary to remark that these terms are of Greek origin, and derived from the *ἔρανος* or *δεῖπνον ἀπὸ συμβολῶν*.

63. *Nihil . . . quidquam*] Thus again, Hec. iii. 3. 40. So too 'nemo—quisquam,' Eun. ii. 1. 21.

64. *Spectatum*] 'I considered that he had safely passed the ordeal.' This word is generally explained from Ovid, Tristia i. 5. 25, "Ut fulvum spectatur in ignibus aurum," and Cicero, "Qui pecunia non movetur, hunc igni spectatum arbitrantur," De Off. ii. 11. It also means 'approved,' of well-known prowess, as a combatant. So of gladiators, "Tyndaridae gemini spectatus caestibus alter, Alter equo," Ovid, Metam. viii. 301. Compare Horace, Epist. i. 1. 2: "Spectatum satis et donatum jam rude;"

Putabam, et magnum exemplum continentiae.
Nam qui cum ingeniis conflictatur ejusmodi,
Neque commovetur animus in ea re tamen,
Scias posse habere jam ipsum suae vitae modum.
Cum id mihi placebat tum uno ore omnes omnia
Bona dicere, et laudare fortunas meas
Qui gnatum haberem tali ingenio praeditum.
Quid verbis opus est? hac fama impulsus Chremes,
Ultro ad me venit unicam gnatam suam
Cum dote summa filio uxorem ut daret.
Placuit; despondi. Hic nuptiis dictus est dies.
So. Quid obstat cur non verae fiant? *Si.* Audies.
Fere in diebus paucis quibus haec acta sunt
Chrysis vicina haec moritur. *So.* O factum bene!
Beasti; metui a Chryside. *Si.* Ibi tum filius
Cum illis qui amabant Chrysidem una aderat frequens;
Curabat una funus, tristis interim,
Nonnunquam collacrumabat: placuit tum id mihi.
Sic cogitabam; Hic, parvae consuetudinis
Causa, mortem hujus tam fert familiariter:
Quid si ipse amasset? quid mihi hic faciet patri?

and Theognis 417: ἐς βάσανον δ' ἐλθὼν παρατρίβομαι ὥστε μολύβδῳ χρυσός. Translate: 'For when a man comes into collision with such characters as these, and yet his heart is not moved thereby, you may feel sure that he is then well able to rule his own life.' The word 'conflictatur' may suggest a reference to the test in which metals were rubbed together for the purpose of trying their purity. Thus Aesch. Ag. 390: τρίβῳ τε καὶ προσβολαῖς μελαμπαγὴς πέλει δικαιωθείς. Compare also Herod. vii. 10.

73. *Ultro ad me venit*] The distinction between 'ultro' and 'sponte' seems to be really as follows. The native signification of 'ultro' is 'in that direction,' 'farther,' 'beyond,' originally in phrases expressing 'motion to.' Hence it means 'moreover,' and, as here, 'of oneself,' 'over and above what was expected.' So Chremes came 'without being asked.' Compare Eun. i. 1. 2: "Quum arcessor ultro," 'without my begging for an interview.' 'Sponte,' on the other hand, must be connected with the root 'spons,' which appears in 'spondeo.' A man acts 'sponte' when he acts of his own accord, without any compulsion; 'ultro,' when he does more than is expected of him, when he goes beyond our hopes, or beyond what is required by the antecedents of the case. Thus 'ultro bellum inferre,' 'to commence war without provocation.' Compare the passage above quoted in Eun. i. 1. 2, and note on Eun. i. 1. 25.

80. *Una aderat frequens*] 'He was continually there with those who were lovers of Chrysis.'

82. *Nonnunquam collacrumabat*] Stallbaum considers that 'collacrumo' is here put for the simple 'lacrumo.' The force of this preposition is often partially lost in compound verbs, as in 'commereor,' 'comprecor,' 'concurso,' 'commeo,' and many others, though there is in all perhaps the general sense of completeness or abundance. Here, however, the word may mean, 'he would sometimes weep together with them.'

85. *Quid mihi hic faciet patri*] Bentley was the first to transpose the text thus. The ordinary reading is 'quid hic mihi.' It is clear that both for metre and sense Bentley's emendation is desirable. Transposition is so likely to have injured the text of Terence in the hands of copyists that we may the more readily have recourse to it as a remedy in cases of difficulty. With the sentiment, which is a happy touch of

Haec ego putabam esse omnia humani ingeni
Mansuetique animi officia. Quid multis moror?
Egomet quoque ejus causa in funus prodeo,
Nihil suspicans etiam mali. *So.* Hem, quid est? *Si.* Scies.
Effertur: imus. Interea inter mulieres
Quae ibi aderant forte unam adspicio adolescentulam,
Forma. *So.* Bona fortasse. *Si.* Et vultu, Sosia,
Adeo modesto, adeo venusto, ut nihil supra.
Quia tum mihi lamentari praeter caeteras
Visa est, et quia erat forma praeter caeteras
Honesta et liberali, accedo ad pedisequas;
Quae sit rogo. Sororem esse aiunt Chrysidis.
Percussit illico animum: at at! hoc illud est,
Hinc illae lacrumae; haec illa est misericordia.
So. Quam timeo, quorsum evadas. *Si.* Funus interim
Procedit: sequimur: ad sepulcrum venimus:

natural feeling, we may compare the lines in the opening scene of "Twelfth Night:"

"*Duke.* O, she that hath a heart of that fine frame,
To pay this debt of love but to a brother,
How will she love, when the rich golden shaft
Hath killed the flock of all affections else
That live in her!"

Shakspere, however, spoils the idea by the artificial dress which he gives it.

89. *Nihil suspicans etiam mali*] Not suspecting any harm 'as yet.' 'Etiam' is here used as 'etiam nunc;' and again in iii. 2. 23: "Non satis pernosti me etiam;" Hecyra iv. 3. 8: "De uxore incertus sum etiam quid sim facturus;" and Virg. Aen. vi. 485: "Etiam currus etiam arma tenentem."

90. *Effertur: imus*] These words were appropriated to the ceremonies of funerals. Thus in Livy i. 59, we have "Elatum domo Lucretiae corpus in forum deferunt;" after the Greek ἐκφέρειν. The word 'eo' was also used in the same way. Thus in Phormio v. 8. 37, we have a kind of parody of a funeral proclamation: "Exequias Chremeti quibus est commodum ire hem tempus est." Terence is blamed for an inconsistency in making Simo follow the funeral (v. 101), the Athenian custom being that the men went before the corpse, the women behind. But this supposes that Simo joined the procession, which is not necessarily implied in the words 'in funus prodeo,' but rather that he went out as a mere spectator. At any rate Terence is consistent in placing him near the women, both before and after their arrival at the pyre. Nor must we demand of the Roman drama too exact an observance of such minor consistencies.

96. *Pedisequas*] The 'pedisequi' were of the lowest class of slaves. Compare Plautus, Miles Gloriosus iv. 2. 20: "Pedisequus tibi sum." Here the word is used more loosely in the sense of 'follower.'

98. *Illico*] This word, which is of very frequent occurrence in Terence and Plautus, is derived from 'in loco,' 'on the spot,' 'at once,' 'immediately.' It is said that 'percussit' is especially used of suspicion, love, &c., and 'perculsit' of fear and the like; but the two words are often confounded by copyists (see Macleane's note on Horace, Epod. xi. 2); and in the uncertainty of texts we cannot carry out such a theory.

99. *Hinc illae lacrumae*] These words passed into a proverb. See Horace, Epist. i. 19. 41, and Cicero, Pro Caelio, c. 25.

101. *Ad sepulcrum venimus*] 'Sepulcrum' denotes the place where the body was to be burnt, sometimes also called 'sepultura,' more generally 'rogus.' We find 'sepulcrum' and 'rogus' in Propertius, v. 11. 1, 8, used in a metaphorical sense for the 'manes' of the dead. The word 'sepelio,' like the Greek θάπτω, has a generic sense, and includes the whole various modes of funeral, whether by burial or by burning. See Livy vii. 24: "Sepultum Consentiae quod membrorum reliquum fuit." Similarly 'humo' is sometimes used for 'cremo.' The whole scene of this funeral is clearly translated from the

In ignem posita est: fletur. Interea haec soror
Quam dixi ad flammam accessit imprudentius,
Satis cum periclo. Ibi tum exanimatus Pamphilus
Bene dissimulatum amorem et celatum indicat.
Accurrit: mediam mulierem complectitur:
Mea Glycerium, inquit, quid agis? cur te is perditum?
Tum illa, ut consuetum facile amorem cerneres,
Rejecit se in eum flens quam familiariter.
So. Quid ais? *Si.* Redeo inde iratus atque aegre ferens.
Nec satis ad objurgandum causae. Diceret,
'Quid feci? quid commerui aut peccavi pater?
Quae sese in ignem injicere voluit, prohibui,
Servavi.' Honesta oratio est. *So.* Recte putas.
Nam si illum objurges vitae qui auxilium tulit,
Quid facias illi qui dederit damnum aut malum?
Si. Venit Chremes postridie ad me clamitans,
Indignum facinus; comperisse Pamphilum
Pro uxore habere hanc peregrinam. Ego illud sedulo
Negare factum; ille instat factum: denique
Ita tum discedo ab illo, ut qui se filiam

Greek. It is a matter of doubt when the practice of burning was introduced into Rome. Some say not till the death of Sulla (see Dict. of Ant.), but the passage of Cicero (De Legibus ii. 23) generally quoted seems rather to show that burning was in use before the era of the XII Tables.

109. *Quam familiariter*] 'Quam' is used with adverbs of the positive degree to enhance their meaning. Thus, "Somnium quam simile somniavit," Plaut. Miles Gloriosus ii. 4. 47. "Sicut palmae rami quam late diffunduntur," Caesar, Bell. Gall. vi. 26; though here another reading is 'palmae ramique late.'

114. *Honesta oratio est*] 'The argument is a specious one.' Compare Livy i. 4: "Quia deus auctor culpae honestior erat;" 'because it was more respectable to attribute her frailty to a deity.'

116. *Dederit damnum aut malum*] 'Damnum dare' is the usual Latin of the old jurisconsults, for which 'damnum facere' is sometimes found less elegantly. 'Damnum' properly corresponds to *ζημία*, 'malum' to *κακόν*; the former signifies the loss or injury; the latter, the motive, the crime. 'Damnum,' or 'dampnum,' originally signified 'that which is taken away' from a person. The commentators quote from Priscian the original of this line, *τί ἂν ποιήσαις ἐκείνῳ ὃς ἄρα δεδωκὼς ἢ ζημίαν ἢ κακόν*; which is evidently corrupt. The line probably ran thus, *ἐκείνῳ* being rejected as an obvious gloss, *τί ἂν ποιήσαις ὃς ἄρα ζημίαν ἢ κακὸν εἴη δεδωκώς*; These grammarians must often have quoted from memory, and badly too.

119. *Sedulo*] 'I denied it expressly.' Perlet quotes an old gloss on this passage which gives *ἀδόλως*, 'with sincerity.' But this is hardly the meaning here. In other passages we have the more general meaning, 'diligently,' 'earnestly.' Compare iii. 5. 8: "Atque id ago sedulo;" and iv. 1. 54: "Parum succedit quod ago: at facio sedulo," meaning 'and yet I am not to blame, I have done my best.' In Hecyra iv. 2. 2, "Etsi ea dissimulas sedulo," the sense is rather 'purposely,' as in Eunuchus i. 2. 58, "Fingit causas ne det sedulo." Compare also Phormio ii. 3. 81, and Adelphi i. 2. 64. The etymology of the word is disputed. Some give the derivation 'sedes,' which seems to be adopted by Forcellini (*sedulus*). Dr. Donaldson derives it from 'se dolo,' which may be compared with the Greek *ἀτεχνῶς*. The original meaning of 'dolus' was simply 'device,' and when a bad sense was required the epithet 'malus' was added, as in Eun. iii. 3. 9, to signify 'treacherously' (see Macleane on Horace, Carm. i. 3. 28).

Neget daturum. *So.* Non tu ibi gnatum? *Si.* Ne haec quidem
Satis vehemens causa ad objurgandum. *So.* Qui cedo?
Si. 'Tute ipse his rebus finem praescripsti pater.
Prope adest cum alieno more vivendum est mihi:
Sine nunc meo me vivere interea modo.'
So. Qui igitur relictus est objurgandi locus?
Si. Si propter amorem uxorem nolit ducere,
Ea primum ab illo animadvertenda injuria est.
Et nunc id operam do ut per falsas nuptias
Vera objurgandi causa sit si deneget:
Simul sceleratus Davus siquid consili
Habet ut consumat nunc cum nihil obsint doli;
Quem ego credo manibus pedibus obnixe omnia
Facturum; magis id adeo mihi ut incommodet
Quam ut obsequatur gnato. *So.* Quapropter? *Si.* Rogas?
Mala mens, malus animus. Quem quidem ego si sensero—
Sed quid opus est verbis? Sin eveniat quod volo,
In Pamphilo ut nil sit morae, restat Chremes,
Qui mi exorandus est: et spero confore.
Nunc tuum est officium has bene ut adsimules nuptias:
Perterrefacias Davum: observes filium,
Quid agat, quid cum illo consili captet. *So.* Sat est:
Curabo: eamus nunc jam intro. *Si.* I prae, sequar.

122. *Non tu ibi gnatum*] 'Did you not thereupon attack your son?' Adverbs of time and place are frequently interchanged in Plautus and Terence. Other words are also used in the same manner. See particularly note on Eun. i. 2. 46. The ellipse of the verb is common.

125. *Alieno more*] 'After the whim of another.' Compare Heaut. i. 2. 29: "Huncine erat aequom ex illius more an illum ex hujus vivere?"

129. *Ea primum ab illo animadvertenda injuria est*] 'If he refuse to marry on account of his love, then and not till then we have a punishable offence on his part.' For the use of 'ab' compare Livy xxvii. 5: "Fides a consule." Heaut. i. 1. 106: "Ita res est, fateor; peccatum a me maximum est." In the phrase 'id operam do' (v. 130) 'id' is in apposition to the substantive clause 'ut . . . sit.' Compare ii. 1. 7.

133. *Consumat*] 'That if that rascal Davus has any scheme on hand, he may exhaust it now while his tricks can do no mischief.' Compare Cicero, Fam. vi. 14: "Me scito omnem meum laborem, omnem operam, curam, studium in tua salute consumère."

134. *Manibus pedibus*] A common proverb appearing in most languages. Gr. *λὰξ καὶ ὀδὰξ, πὺξ καὶ λάξ.*—*Χερσίν τε ποσίν τε* is found in Hom. Il. xx. 360. 'Tooth and nail.' Compare iv. 1. 52.

137. *Quem quidem ego si sensero*] A common aposiopesis in case of threats. Compare Virgil, Aen. i. 135: "Quos ego . . . sed motos praestat componere fluctus." See also Aen. v. 195; ix. 427.

140. *Confore*] This is the only tense in which the word occurs. Compare Plautus, Mil. Glor. iii. 3. 66: 'Confido confuturum.' Here we may translate, 'And I hope that I shall succeed,' though the student must be cautioned that the verb is neuter. The verb 'confio' is used in a similar manner in Adelphi v. 8. 23, as quoted by Donatus: "Verum quid ego dicam? hoc confit quod volo." Some MSS., however, have 'cum fit' (see note).

144—114.] It is strange that after this formal introduction of Sosia, in a manner which leads us to expect that he will play a

ACTUS PRIMI SCENA SECUNDA.

SIMO. DAVUS.

Si. Non dubium est quin uxorem nolit filius:
Ita Davum modo timere sensi, ubi nuptias
Futuras esse audivit. Sed ipse exit foras.
Da. Mirabar hoc si sic abiret, et heri semper lenitas
Verebar quorsum evaderet:
Qui postquam audierat non datum iri filio uxorem suo
Numquam cuiquam nostrum verbum fecit, neque id aegre tulit.
Si. At nunc faciet; neque, ut opinor, sine tuo magno malo.
Da. Id voluit, nos sic nec opinantes duci falso gaudio,
Sperantes, jam amoto metu, interea oscitantes opprimi,
Ut ne esset spatium cogitandi ad disturbandas nuptias:

considerable part in the following scenes, we lose sight of him altogether. Some will have it that he is brought in as a foil to Davus, who personifies the stock notions of a quick, clever slave, the 'servus fallax' and 'currens.' But even his passivity in this dialogue is not marked sufficiently for this purpose. This dialogue in the first scene is merely a substitute for a regular prologue, and was adopted, probably word for word, from the Perinthia. We do not know why Terence should have left the character of Sosia so otiose as it now is; but we may probably say that he took the scene as he found it in Menander, and let it stand as the prologue to his play, without troubling himself about the consistencies which his commentators are so anxious to observe for him.

Act I. Scene II. The metre of this scene is as follows: iambic trimeters (1—4, 25—27); iambic dimeter (5); iambic tetrameters (6, 9—24, 28—34); and trochaic tetrameters catalectic (7, 8).

Simo expostulates with Davus on his son's marriage, and pretends that it is fixed for that very day. Davus feigns stupidity; upon which Simo threatens him with summary punishment in case of deceit. (Simo soliloquizes at the opening of the scene, and so does Davus. At v. 13 the Dialogue commences.)

4. *Mirabar hoc si sic abiret*] 'I was wondering if I should get out of the scrape so easily.' For a similar construction see Phormio iii. 2. 5; and for the use of 'abeo,' see Catullus xiv. 16: "Non hoc tibi, salse, sic abibit." Ruhnken explains 'semper lenitas' as a Graecism, comparing Soph. Philoct. 131: τῶν ἀεὶ λόγων. It seems, however, more natural to connect 'semper' with 'verebar.' The absence of an article in Latin renders it difficult to determine such a nice shade of meaning.

5. *Verebar quorsum evaderet*] Compare Adelphi iii. 4. 64: "Nimia haec licentia Profecto evadet in aliquod magnum malum."

7. *Cuiquam nostrum*] 'To any one of us,' 'to any of our set.' 'Quisquam' is always used of any possible individual of an indefinite number. So Eun. Prol. 1: "Si quisquam est qui placere se studeat bonis."

10. *Oscitantes opprimi*] 'That we should be caught off our guard.' 'Oscito' originally means 'to yawn,' 'to gape.' See Plautus, Menaechmei v. 2. 79: "Ut pandiculans oscitatur." Hence, 'to be idle, listless.' See Cicero, De Oratore ii. 33: "Nam hercle, inquit Antonius, si haec vera a Catulo dicta sunt, tibi mecum in eodem est pistrino, Crasse, vivendum, et istam oscitantem et dormitantem sapientiam Scaevolarum et caeterorum beatorum otio concedamus." For the phrase, compare Livy xxxvii. 4: "Eo ipso quod nihil subtimerent, opprimi incautos posse." The art by which Simo is made to overhear enough to alarm him, and to irritate him against his son, is very cleverly indicated here and in many other parts of the play.

Astute. *Si.* Carnufex, quae loquitur? *Da.* Herus est, neque provideram.
Si. Dave. *Da.* Hem, quid est? *Si.* Ehodum ad me! *Da.* Quid hic volt? *Si.* Quid ais? *Da.* Qua de re? *Si.* Rogas?
Meum gnatum rumor est amare. *Da.* Id populus curat scilicet.
Si. Hocine agis, an non? *Da.* Ego vero istuc. *Si.* Sed nunc ea me exquirere
Iniqui patris est. Nam quod antehac fecit nihil ad me adtinet.
Dum tempus ad eam rem tulit, sivi animum ut expleret suum:
Nunc hic dies aliam vitam affert, alios mores postulat.
Dehinc postulo, sive aequum est te oro, Dave, ut redeat jam in viam.
Da. Hoc quid sit? *Si.* Omnes qui amant graviter sibi dari uxorem ferunt.
Da. Ita aiunt. *Si.* Tum siquis magistrum cepit ad eam rem improbum
Ipsum animum aegrotum ad deteriorem partem plerumque applicat.
Da. Non hercle intelligo. *Si.* Non? hem! *Da.* Non: Davus sum, non Oedipus.
Si. Nempe ergo aperte vis quae restant me loqui. *Da.* Sane quidem.
Si. Si sensero hodie quicquam in his te nuptiis
Fallaciae conari quo fiant minus,
Aut velle in ea re ostendi quam sis callidus,

14. *Id populus curat scilicet*] 'Oh, no doubt, it is the talk of the town!' As in Virgil, Aen. iv. 379: "Scilicet is superis labor est." In Adelphi v. 3. 5: "Id nunc clamat scilicet," it means 'certainly,' 'one may be sure.' Davus intends to throw a slight on the report. The force of 'scilicet' is ironical.

15. *Hocine agis, an non*] 'Are you attending to me or no?' Davus had not answered Simo, but had spoken aside. The phrase 'Hoc age' was used for the purpose of bespeaking silence and attention at religious rites (see Plutarch, Numa 14). The opposite 'alias res agere,' 'to be inattentive,' is common. See Eun. ii. 3. 57. Hecyra v. 3. 28.

Ego vero istuc] 'Yes, I am attending to you' (see note on i. 1. 5).

17. *Dum tempus ad eam rem tulit*] 'While the proper time for that matter permitted it.' The same phrase occurs in Eun. iv. 1. 6: "Ad eam rem tempus non erat."

21.] 'Ita aiunt' and 'ita praedicant' denote an unwilling consent. 'Magistrum,' 'a counsellor,' 'adviser.' So 'Magister vitiorum,' Cic. Fam. iii. 22. "Qui dux isti quondam et magister ad despoliandum Dianae templum fuit," Cic. In Verrem ii. 5. 21. In Phormio i. 2. 22, and above, i. 1. 27, it answers to παιδαγωγός. 'Magister' is the correlative to 'minister;' 'magister' signifying rather the 'teacher,' the 'superior;' 'minister,' the 'inferior.' Strictly speaking, the 'magister' would exercise a strong influence over his follower; the 'minister' would pander to the desires of his master. Translate: 'A man who takes an evil adviser in such matters generally influences for the worse his mind which is of itself diseased.'

Verberibus caesum te in pistrinum Dave dedam usque ad necem,
Ea lege atque omine, ut si te inde exemerim ego pro te molam.
Quid, hoc intellextin? an nondum etiam ne hoc quidem? *Da.* Imo callide;
Ita aperte ipsam rem modo locutus nil circuitione usus es.
Si. Ubi vis facilius passus sim, quam in hac re, me deludier.
Da. Bona verba, quaeso. *Si.* Irrides: nil me fallis. Edico tibi
Ne temere facias: neque tu hoc dicas tibi non praedictum. Cave.

ACTUS PRIMI SCENA TERTIA.

DAVUS.

Enimvero, Dave, nil loci est segnitiae neque socordiae,
Quantum intellexi modo senis sententiam de nuptiis:
Quae si non astu providentur me aut herum pessum dabunt.

29. *Ea lege atque omine*] 'On this condition, and with this warning.' The 'pistrinum'—here the same as the 'mola trusatilis' or 'versatilis'—was the hand-mill in which slaves were often condemned to hard labour. Some distinguish between the 'trusatilis,' horse-mill, and the 'versatilis,' or hand-mill. But there is no inconsistency in supposing even the former to have been used for purposes of punishment, as our present tread-mill. The original hand-mill resembled the old Scottish quern. A more scientific pattern was found at Pompeii. On the various kinds of 'mola,' see the Dictionary of Antiquities, p. 765.

30. *Imo callide*] 'Nay, I understand it excellently well.' 'Callide' is often used in this sense. Compare Adelphi iii. 3. 63: "Hoc facito. *Sy.* Recte sane. *De.* Hoc fugito. *Sy.* Callide." 'Excellent.'

31. *Circuitione*] Bentley maintains the form 'circumitione,' by the analogy of 'circumagere,' and other words in place of 'circuitione,' the reading of the common text.

33. *Bona verba, quaeso*] A common formula derived originally (as 'hoc age' above) from sacrificial language. "Dicamus bona verba, venit natalis, ad aras," Tibullus ii. 2. 1. Thus the Greek *εὐφημεῖν* and *εὔφημα ἔχειν*. So Aristoph. Nub. v. 831: *Εὐστόμει καὶ μηδὲν εἴπῃς φλαῦρον.*

34. *Neque tu hoc dicas*] Another reading is 'neque tu haud dicas.' But the text seems simpler—'And don't you say (this) that I have not warned you.'

Act I. Scene III. The metre of this scene consists of a mixture of iambic tetrameters (vv. 1—9 and 20—22) and trimeters (vv. 10—19).

Davus deliberates upon the line of conduct to be adopted. He is in a strait between his attachment to Pamphilus and his fear of Simo. The imprudence of the lover embarrasses him still further. He mentions, only to reject with contempt, their story of the birth and adventures of Glycerium. In this way the *λύσις* of the plot is artfully insinuated, and at the same time the spectators are kept in suspense as to the real denouement.

3. *Pessum dabunt*] The phrase is common in Plautus in the sense of 'perdent.' See Plaut. Rud. ii. 6. 23: "Pessum dedisti me blandimentis tuis." It occurs also in prose writers. See Tac. Ann. iii. 66. Sallust, Jug. 42. Its original use is found in such passages as Plaut. Rud. ii. 3. 64: "Nunc eam cum navi scilicet abivisse pessum

Nec quid agam certum est: Pamphilumne adjutem an auscultem seni.
Si illum relinquo ejus vitae timeo: sin opitulor hujus minas;
Cui verba dare difficile est. Primum jam de amore hoc comperit:
Me infensus servat ne quam faciam in nuptiis fallaciam.
Si senserit perii: aut si lubitum fuerit causam ceperit,
Quo jure quaque injuria praecipitem in pistrinum dabit.
Ad haec mala hoc mihi accedit etiam: haec Andria,
Si ista uxor sive amica est, gravida e Pamphilo est.
Audireque eorum est operae pretium audaciam:
Nam inceptio est amentium haud amantium:
Quicquid peperisset decreverunt tollere:
Et fingunt quandam inter se nunc fallaciam,

in altum;" and Lucret. vi. 589: "Multae per mare pessum subsedere urbes." The word 'pessum' is most probably a substantive. Compare 'venum,' 'nuptum,' 'victum,' 'pastum dare.' It may be derived from *βυσσὸς*, an Ionic form of *βυθός*.

6. *Verba dare*] Commonly in comic writers for 'decipere.' See Eun. iv. 5. 1. Donatus ad Eun. Prol. 24. Heaut. iv. 4. 13: "Verum aliquo pacto verba me his daturam esse et venturam."

8. *Aut si lubitum fuerit causam ceperit*] 'Or if he pleases he will at once seize on some excuse.' The various senses of the futurum exactum are very difficult to distinguish; and every grammarian gives a different account of them. Some distinguish four or five uses of it (see Lindemann on Plautus, Captivi ii. 2. 64). It is clear that in the comic writers it is often used where we should expect the simple future. So too in Heaut. iii. 3. 23: "Hic prius se indicarit quam ego argentum confecero," where, however, there is a latent notion of rapidity of action. In this manner Cicero often uses 'videro,' &c. In the present case the occurrence of the tense in both clauses seems to mark the simultaneous occurrence of the action. The general underlying sense is that of action already completed in future time. More than this cannot be stated with certainty.

9. *Quo jure quaque injuria*] This is the reading of all old MSS. and editions. Bentley altered the line thus, "Qua jure qua me injuria praecipitem in pistrinum dabit." Undoubtedly his reading simplifies the construction; for the repetition of 'qua—qua' in the sense of 'both—and' is common, as in Plautus, Trinummus iv. 4. 38: "Mores rapere properant qua sacrum qua publicum;" Livy x. 38: "Consul insignis qua paterna gloria qua sua." But the comment of Donatus shows that the text stood as above in his time; and as the more uncommon phrase it is to be preferred. 'Me' is added in many editions after 'praecipitem.' It spoils the metre undoubtedly, and is not found in many good authorities.

14. *Decreverunt tollere*] 'They have determined to acknowledge her child.' It was for the father of a child to determine whether it should be brought up; which he did by the symbolical action of raising it from the ground. Compare Horace, Sat. ii. 5. 45: "Si cui praeterea validus male filius in re Praeclara sublatus aletur" (see Macleane's note). See also Heaut. iv. 1. 13. Plaut. Amph. i. 3. 3: "Quod erit natum tollito," addressed to Alcmena, but with reference to the father's absence at the birth of the child.

15. *Inter se*] Prepositions followed by enclitics have generally in Terence and Plautus the accent on the final syllable. Compare 'intér eas,' Hecyra i. 2. 103. 105; intér se,' Ib. i. 2 117; 'apúd vos,' Ib. ii. 2. 12. 27. So too 'praetér me,' 'proptér me,' 'ergá te,' frequently in Plautus. See Eun. v. 5. 29. Hecyra v. 3. 35. Phormio v. 8. 34. We meet with an exception in the case of 'própter me,' in Act i. sc. 5. 36, which is probably accounted for by the emphatic sense of the pronoun in that passage.

Civem Atticam esse hanc. Fuit olim hinc quidam senex,
Mercator: navem is fregit apud Andrum insulam:
Is obiit mortem: ibi tum hanc ejectam Chrysidis
Patrem recepisse orbam, parvam: Fabulae.
Mihi quidem hercle non fit verisimile; atque ipsis commentum placet.
Sed Mysis ab ea egreditur: at ego hinc me ad forum ut
Conveniam Pamphilum, ne de hac re pater imprudentem opprimat.

ACTUS PRIMI SCENA QUARTA.

MYSIS.

Audivi Archylis jamdudum: Lesbiam adduci jubes.
Sane pol illa temulenta est mulier et temeraria,
Nec satis digna cui committas primo partu mulierem;

16. *Civem Atticam*] For if this could be proved Pamphilus would be obliged to marry her (iv. 4. 41). In order to constitute this claim, it was necessary that both her parents should have been citizens. Compare Act v. sc. 3. 8, 9, and Dictionary of Antiquities, art. 'Civitas,' p. 289.

19. *Fabulae*] 'Nonsense.' For another sense of the word, see note on iv. 4. 8.

20. *Mihi quidem hercle*] 'Quidem' is here entirely elided before 'hercle,' as is often the case in this phrase. So Eun. i. 1. 5: "Si quidem hercle possis nil prius neque fortius;" Plautus, Trin. i. 2. 20: "Dum quidem hercle tecum nupta sit sane velim;" and other passages. It is often pronounced as a monosyllable without any elision. Below, Act ii. sc. 2. 10, the last syllable only is elided: "Mea quidem hercle certe in dubio vita est. *Da.* Et quid tu scio;" and in Phormio i. 3. 12: "Nam tua quidem hercle certe vita haec expetenda optandaque est." 'Atque' is equivalent to 'and yet,' as in iii. 5, 8: "Nec quid me (faciam scio): atque id ago sedulo."

21. *Ego hinc me (conferam) ad forum*] Compare Eun. v. 2. 5: "Ubi vidi, ego me hinc in pedes quantum queo," &c. Davus hopes to meet Pamphilus in the Forum. It was the usual lounge of young men about town. See Plautus, Capt. iii. 1. 18: "Nam ut dudum licere abivi accessi ad adulescentes in foro."

Act I. Scene 4. The first six verses of this scene are trochaic tetrameters; the remainder iambic tetrameters. Mysis is here introduced that we may be prepared for her appearance in the next scene. She enters, speaking to a servant within the house. We must remember that the stage-scenery of comedy consisted simply of a street scene; on each side houses, the doors opening outwards on the street. An altar stood on each side; one dedicated to Bacchus, the other to the god of the current festival.

1. *Lesbiam*] There is no necessity for connecting this name with Lesbian wine, as is done by some laborious commentators. In most editions we meet with a good deal of perverted ingenuity in the explanation of the names of the different characters. But this kind of criticism may be dispensed with. The subject of the names of the Dramatis Personae has been discussed in the Introduction.

2. *temulenta . . . compotrix*] See Hor. Epist. i. 13. 14: "Ut vinosa glomus furtivae Pyrrhia lanae." Hospital nurses and midwives have always enjoyed this unenviable notoriety.

The phrase 'importunitatem spectate aniculae' has given needless trouble. It simply means, 'You see how the old hag bothers me, because the other is her pot companion.' 'Importunus' literally means 'out of place,' 'out of season,' and hence 'troublesome,' 'vexatious.' Compare Heaut. i. 2. 23: "Senex fuit importunus semper," 'he was always a cross-grained old fellow.'

Tamen eam adducam. Importunitatem spectate aniculae,
Quia compotrix ejus est. Di date facultatem obsecro
Huic pariundi, atque illi in aliis potius peccandi locum.
Sed quidnam Pamphilum exanimatum video? Vereor quid siet.
Opperiar ut sciam numquidnam haec turbae tristitia adferat.

ACTUS PRIMI SCENA QUINTA.

PAMPHILUS. MYSIS.

Pa. Hocine est humanum factum aut inceptum? hocine est officium patris?
My. Quid illud est? *Pa.* Pro deum atque hominum fidem, quid est si non haec contumelia est?
Uxorem decrerat dare sese mihi hodie: nonne oportuit
Praescisse me ante? nonne prius communicatum oportuit?
My. Miseram me, quod verbum audio?
Pa. Quid Chremes qui denegarat se commissurum mihi
Gnatam suam uxorem? id mutavit, quia me immutatum videt.
Ita obstinate operam dat ut me a Glycerio miserum abstrahat:
Quod si fit pereo funditus.
Adeon' hominem esse invenustum aut infelicem quemquam ut ego sum?

8. *Numquidnam*] This is the reading followed by Donatus and Bentley. We have it again in ii. 1. 25. For a similar accumulation of particles we may compare Propertius ii. 8. 15:

"Ecquandone tibi liber sum visus? an usque
In nostrum jacies verba superba caput?"

In the text I have followed Bentley's correction in place of the common reading 'haec turba tristitiae;' for Mysis was not yet aware of the misfortune which threatened her mistress. 'Tristitia' refers to the appearance of Pamphilus. See ii. 2. 22. So Mysis says "I will wait to see whether these dismal looks indicate any fresh trouble."

Act I. Scene 5. The metre of this scene is a mixture of trochaics and iambics. Vv. 1—5 are iambic tetrameters with a clausula; 6, 7, trochaic tetrameters; 8, 9, iambic tetrameter with clausula; 10—16, trochaic tetrameters; 17, 18, iambic tetrameters; 19—25, trochaic tetrameters; 26—35, iambic tetrameters; 36—[illegible], iambic trimeters; 64, 65, iambic tetrameters.

Mysis is made to overhear Pamphilus debating with himself on his perplexities; and at a loss whether to obey his father or to adhere to Glycerium. By her appearance she turns the scale; and Pamphilus recals the close connexion by which he is bound to his mistress, and the dying injunctions of Chrysis on her behalf.

2.] Bentley reads 'si hoc non contumelia'st.' With it is compared Aristoph. Nub. 1302, τοῦτ' οὐχ ὕβρις δῆτ' ἐστίν; 'Hoc' is supported by Donatus, as well as by MS. authority.

3. *Decrerat*] The use of the pluperfect tense here is to be noticed. It gives a vigour to the narrative, and helps to throw back the events alluded to, so as to allow the present perplexities of Pamphilus to stand out more prominently.

4. *Communicatum oportuit*] For an explanation of this construction see notes on Heaut. i. 2. 26.

10. *Adeon' hominem esse invenustum*]

Pro deum atque hominum fidem !
Nullon' ego Chremetis pacto adfinitatem effugere potero ?
Quot modis contemptus, spretus ? facta, transacta omnia: hem,
Repudiatus repetor: quamobrem ? nisi si id est quod suspicor:
Aliquid monstri alunt: ea quoniam nemini obtrudi potest,
Itur ad me. *My.* Oratio haec me miseram exanimavit metu.
Pa. Nam quid ego nunc dicam de patre ? ah
Tantam rem tam negligenter agere ! praeteriens modo
Mihi apud forum, 'Uxor tibi ducenda est, Pamphile, hodie,' inquit, 'para:
Abi domum.' Id mi visus est dicere, 'Abi cito, et suspende te.'
Obstipui: censen' me verbum potuisse ullum proloqui ? aut
Ullam causam, saltem ineptam, falsam, iniquam ? Obmutui.
Quod si ego rescissem id prius quid facerem, si quis nunc me roget ?
Aliquid facerem ut hoc ne facerem. Sed nunc quid primum exsequar ?
Tot me impediunt curae, quae meum animum divorsae trahunt,
Amor, misericordia hujus, nuptiarum sollicitatio,
Tum patris pudor qui me tam leni passus animo est usque adhuc
Quae meo cunque animo libitum est facere. Eine ego ut advorser ? hei mihi !

The accusative and infinitive are often used in indignant questions. Compare iv. 2. 6: "Sicine me atque illam opera tua nunc miseros sollicitari." 'To think that any one should be so unlucky in love or so unhappy as I am.' See also iv. 3. 1; v. 2. 29. We might compare numberless passages, as "Mene incepto desistere victam," Virg. Aen. i. 41; "Huncine solem Tam nigrum surrexe mihi!" Hor. Sat. i. 9. 72. Compare Eun. ii. 1. 3; iv. 3. 2. 'Invenustus' here means 'unblest by Venus,' ἀναφρόδιτος. The opposite occurs in Hecyra v. 4. 8: "Quis me est fortunatior? venustatisque adeo plenior?" There may be some allusion to the Venus of dice. See Macleane's note on Hor. Carm. ii. 7. 25.

15. *Aliquid monstri alunt*] 'I suspect that they are nursing up some regular deformity, and mean to make a dernier ressort of me, now that they can put her off upon no one else.' For the idea of 'monstrum' see Heaut. v. 5. 17, 18, where a tolerably unflattering picture is given of a plain woman.

17. *Nam quid ego nunc dicam de patre? ah*] All manuscripts have 'nunc' after 'ego,' which was rejected by Bentley without MSS. authority. 'Nunc' is, however, evidently superfluous, and destroys the metre. Without it the line becomes a regular iambic dimeter, one of the ordinary forms of the clausula (see Introduction).

21. *Obstipui*] From 'obstipesco,' an old form of 'obstupesco,' common in Plautus and Terence.

22. *Saltem ineptam*] 'Though it were ever so inappropriate.' Compare iii. 2. 14, and note.

27. *Patris pudor*] The common objective genitive of the Greek. 'Regard for my father.' Compare Adelphi i. 1. 32. Hecyra iii. 4. 34.

Incertum est quid agam. *My.* Misera timeo incertum hoc quorsum accidat.
Sed nunc peropus est, aut hunc cum ipsa, aut me aliquid de illa adversum hunc loqui.
Dum in dubio est animus, paulo momento huc vel illuc impellitur.
Pa. Quis hic loquitur ? Mysis ? salve. *My.* O salve, Pamphile. *Pa.* Quid agit ? *My.* Rogas ?
Laborat e dolore; atque ex hoc misera sollicita est, diem
Quia olim in hunc sunt constitutae nuptiae: tum autem hoc timet,
Ne deseras se. *Pa.* Hem, egone istuc conari queam ?
Ego propter me illam decipi miseram sinam
Quae mihi suum animum atque omnem vitam credidit,
Quam ego animo egregie caram pro uxore habuerim ?
Bene et pudice ejus doctum atque eductum sinam
Coactum egestate ingenium immutarier ?
Non faciam. *My.* Haud vereor si in te solo sit situm;
Sed ut vim queas ferre. *Pa.* Adeone me ignavum putas,
Adeone porro ingratum, aut inhumanum, aut ferum,
Ut neque me consuetudo neque amor neque pudor
Commoveat neque commoneat ut servem fidem ?
My. Unum hoc scio, esse meritam ut memor esses sui.

29.] Bentley reads 'quorsus' to avoid the hiatus after 'timeo.' But there is no MSS. authority for the change, though in itself it is not improbable that the two words may have been interchanged by transcribers; and in the absence of any such evidence we must take the line as we find it.

31. *Momento*] 'When the mind is in doubt, it is swayed to this side or that by a slight impulse.' So Ovid, Metam. x. 378:

"Sic animus vario labefactus vulnere nutat
Huc levis atque illuc, momentaque sumit utroque."

The idea is that of an equipoise, a nice balance. 'Momentum' (movimentum) is here the weight that turns the scale (trutinam movet).

33. *Laborat e dolore*] Colman interprets this, 'She is weighed down with grief;' and this seems to suit the context better than the idea of her being near her confinement, on which most of the commentators insist, otherwise we should hardly have the question in v. 64. For the phrase compare Cicero, Fam. xvi. 11: "Non ignoro quantum labores ex desiderio."

36–38.] We may notice the change from the indicative mood 'credidit,' to the conjunctive 'habuerim.' When he speaks of the conduct of Philumena, it is as of a fact external to himself; but of his own feelings he naturally uses the conjunctive mood. Hence we find a similar distinction between one's own action and that of another in Eun. ii. 3. 11; and in iv. 1. 25. 26, below.

36. *Propter me*] 'Through me.' Eun. v. 5. 29. Hec. v. 3. 35.

43, 44.] The substantives in the second line correspond in inverse order with the adjectives of the first line: 'consuetudo' to 'ferum,' 'amor' to 'inhumanum,' and 'pudor' to 'ingratum.' 'Do you think me so ungrateful, so unnatural, or so rude, that neither common decency, nor love, nor shame can move me, nor remind me, to keep my word.' 'Consuetudo' literally means 'the laws of society,' 'civilization.'

Pa. Memor essem? o Mysis Mysis, etiam nunc mihi
Scripta illa sunt in animo dicta Chrysidis
De Glycerio. Jam ferme moriens me vocat:
Accessi: vos semotae: nos soli: incipit:
"Mi Pamphile, hujus formam atque aetatem vides:
Nec clam te est quam illi utraeque res nunc utiles
Et ad pudicitiam et ad rem tutandam sient.
Quod ego te per hanc dextram oro et ingenium tuum,
Per tuam fidem, perque hujus solitudinem,
Te obtestor, ne abs te hanc segreges neu deseras,
Si te in germani fratris dilexi loco,
Sive haec te solum semper fecit maximi,
Seu tibi morigera fuit in rebus omnibus.
Te isti virum do amicum tutorem patrem.
Bona nostra haec tibi permitto et tuae mando fidei."
Hanc mihi in manum dat: mors continuo ipsam occupat.

51. *Hujus formam*] 'Hujus' means 'This girl that belongs to me.' 'Illi' in the next line may be translated 'that poor girl;' and would naturally be spoken aside even if she were present, which is not necessarily implied in 'hujus.'

52. *Quam illi utraeque res nunc utiles*] 'And you well know how far both kinds of qualities are fit to preserve her character and her position.' The conjunctive shows that 'utiles' is the correct reading. It insinuates the contrary, rather than states it as a fact. 'Utraeque res' is here used rather irregularly for 'utraque harum rerum.' The plural would naturally signify that we are speaking of two classes of persons or things, as in Heaut. ii. 4. 14: "Hoc beneficio utrique ab utrisque vero devincimini;" namely, 'such as you,' and 'such as your lovers.' For 'utraeque res nunc utiles' Weise reads 'nunc utraeque inutiles,' not on good authority. I have therefore restored the common text of good editions and MSS., which gives an ironical meaning to 'utiles,' better suited to the spirit of the passage. 'Pudicitiam' is pronounced 'puditiam,' as is often the case with 'amicitia' and 'inimicitia (see Introduction).

54. *Quod ego te per hanc dextram*] Bentley altered this line to 'Quod te ego per dextram hanc oro et per genium tuum.' Compare Virg. Aen. ii. 141: "Quod te per superos." So in Hor. Epist. i. 7. 94, where he seems to allude to this passage, "Quod te per genium, dextramque deosque penates," where see Macleane's note on the word 'genius.' But the line is satisfactory as it stands, though it does not square so well with the passage in Horace.

56. *Abs te hanc segreges*] So Plaut. Captivi iii. 1. 10: "Ita juventus jam ridiculos inopes abs se segregat." Heaut. ii. 4. 6: "Volgus quae abs se segregant."

57. *Germani*] Of brothers and sisters who have the same parents, or at least the same father or mother. Generally in sense of 'real.' Plaut. Mat. i. 1. 39.

59. *Morigera fuit*] Equivalent to 'Morem gessit.'

60. *Te isti virum do*] 'I give you to her now that she is yours.' We may remark the nicety with which Terence used the personal pronouns. Chrysis had first spoken of Pasibula as belonging to her; then having to hint at possible misfortune she spoke of her as absent, or perhaps literally spoke aside. She then resumes the former pronoun, continuing to speak of her as her own, and now finally, commending her to Pamphilus, treats her as his (see the note on v. 51—53).

62. *Hanc mihi in manum dat*] 'She gives her into my charge.' This is more natural than to suppose, with Donatus, that the marriage 'per conventionem in manum' is here intended. See Quintilian v. 10. Terence would be more likely to speak in general terms than to introduce a technicality of Roman law, which is hardly in keeping with the Greek colouring of his play throughout. See notes on i. 3. 16, and i. 1. 42.

Accepi: acceptam servabo. *My.* Ita spero quidem.
Pa. Sed cur tu abis ab illa? *My.* Obstetricem arcesso.
Pa. Propera, atque audin'?
Verbum unum cave de nuptiis, ne ad morbum hoc etiam.
My. Teneo.

ACTUS SECUNDI SCENA PRIMA.

CHARINUS. BYRRHIA. PAMPHILUS.

Ch. Quid ais Byrrhia? daturne illa Pamphilo hodie nuptum?
By. Sic est.
Ch. Qui scis? *By.* Apud forum modo e Davo audivi.
Ch. Vae misero mihi.
Ut animus in spe atque in timore usque antehac attentus fuit,
Ita postquam adempta spes est lassus cura confectus stupet.

63. *Accepi: acceptam servabo*] 'I received her as a trust, and as a sacred trust I will keep her.'

64. *Arcesso*] We must undoubtedly read 'arcesso' in all cases where this word occurs. The form 'accerso,' which is often met with in common editions of the classics is very clumsy, and violates all analogy. As the root of 'arcesso' Key (Latin Grammar, 754) supposes an old verb 'ar-cio' equivalent to 'ac-cio.' Compare the form 'ar-biter' for 'ad-biter,' 'ar-vena' for 'ad-vena.' But from the perfect of all these verbs we cannot but conclude that they are compounds of which a shortened form of 'sino' forms a part. Thus 'arcesso' is equivalent to 'ar-cedere-sino;' 'facesso,' to 'facere-sino;' 'capesso,' to 'capere-sino.' (See Donaldson, Varronianus.)

65. *Ne ad morbum hoc etiam (sit)*] Compare Heaut. i. 2. 33: "Atque haec sunt tamen ad virtutem omnia." 'Ad' in these phrases signifies the tendency of an action.

Act II. Scene I. This scene introduces Charinus, who is in love with Philumena daughter of Chremes. Upon his attachment one of the chief parts of the bye-play of the plot turns. We are to understand that Byrrhia has been informed by Davus of the intended marriage of Pamphilus. Charinus urges Pamphilus at all events to postpone his marriage; and Pamphilus explains that he is ready to do anything to avoid it.

The metres of this scene are mixed. The prevailing metres are trochaic and iambic tetrameters acatalectic and catalectic. In v. 18 we have an iambic trimeter.

1. *Daturne . . . nuptum*] Some MSS. and editions have 'nuptui.' The same variety is found in Livy i. 50, where Drakenborch prefers 'nuptum.' The original form of this phrase occurs in such places as Phormio v. 1. 25: "Nuptum virginem locavi;" the supine being simply a substantive, or verbal noun, and in this case in apposition with 'virginem.' Compare the note upon the form 'pessum dare' above, i. 3. 3. Hence the accusative case is preserved where the apposition is necessarily lost as in the text, and in Adelphi iii. 2. 48: "Pro virgine dari nuptum non potest." The phrase 'nuptui dare' will be considered in the note on Heaut. ii. 3. 116.

4. *Lassus*] Opposed to 'attentus.' 'As my mind has been hitherto on the stretch in fear and in hope, so now that hope has been withdrawn, it is relaxed and swoons worn out with misery.' 'Confectus' is said by Donatus to be a gladiatorial term. See Cicero, Cat. ii. 11: "Gladiatori illi confecto et saucio," 'worn out and wounded.' On v. 7, "Id dare operam," &c., see note on i. 1. 129.

By. Quaeso edepol, Charine, quoniam non potest id fieri quod vis,
Id velis quod possit. *Ch.* Nil volo aliud nisi Philumenam. *By.* Ah,
Quanto satius est te id dare operam qui istum amorem ex animo amoveas,
Quam id loqui quo magis libido frustra incendatur tua.
Ch. Facile omnes cum valemus recta consilia aegrotis damus.
Tu si hic sis aliter sentias. *By.* Age age, ut libet. *Ch.* Sed Pamphilum
Video: omnia experiri certum est prius quam pereo. *By.* Quid hic agit?
Ch. Ipsum hunc orabo: huic supplicabo: amorem huic narrabo meum:
Credo impetrabo ut aliquot saltem nuptiis prodat dies:
Interea fiet aliquid, spero. *By.* Id aliquid nihil est. *Ch.* Byrrhia,
Quid tibi videtur? adeon' ad eum? *By.* Quidni? Si nihil impetres,
Ut te arbitretur sibi paratum moechum si illam duxerit?
Ch. Abin' hinc in malam rem cum suspicione istac, scelus?
Pa. Charinum video: salve. *Ch.* O salve Pamphile.
Ad te advenio spem, salutem, auxilium, consilium expetens.

7.] Donatus mentions another reading, 'ex corde ejicias,' which Bentley adopts; but it does not appear in any of our extant copies.

9. *Facile . . . damus*] The commentators quote two lines of Menander: Ὑγιὴς νοσοῦντα ῥᾷστα πᾶς τις νουθετεῖ, and Ῥᾷον παραινεῖν ἢ παθόντα καρτερεῖν. Many similar passages might be quoted from the Greek tragedians, such as Soph. Trach. 729:

> *τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ*
> *κοινωνὸς ἀλλ' ᾧ μηδέν ἐστ' οἴκοις βαρύ,*

and Aeschylus:

> *ἐλαφρὸν ὅστις πημάτων ἔξω πόδα*
> *ἔχει παραινεῖν νουθετεῖν τε τὸν κακῶς*
> *πράσσοντ'·*
> (Prom. Vinct. 263—265.)

Shakespeare has finely expressed the same thought in a passage frequently quoted:

> "No, no: 'tis all men's office to speak patience
> To those that wring under the load of sorrow;
> But no man's virtue, nor sufficiency,
> To be so moral when he shall endure
> The like himself."
> (Much Ado about Nothing, Act v. sc. 1.)

10. *Tu si hic sis*] 'If you were in my place.' Compare v. 3. 19: "Quasi tu hujus indigeas patris," 'such a father as I am.' Bentley would read 'aliter censeas,' but the meaning here is altogether different. Compare Adelphi v. 8. 5. Charinus does not mean 'your opinion would be different,' but 'you would see the matter in a different light.' For the phrase 'omnia experiri,' 'to leave no stone unturned,' see Eun. iv. 7. 19. Virg. Aen. iv. 415.

13.] See note on v. 29.

15. *Si nihil impetres*] Bentley, followed by Pulet, reads 'nihil ut impetres,' which would give a good sense, though not any better than the text, if it had any authority to stand upon.

Pa. Neque pol consili locum habeo, neque auxili copiam.
Sed istuc quidnam est? *Ch.* Hodie uxorem ducis? *Pa.* Aiunt. *Ch.* Pamphile,
Si id facis hodie postremum me vides. *Pa.* Quid ita? *Ch.* Hei mihi,
Vereor dicere: huic dic quaeso Byrrhia. *By.* Ego dicam. *Pa.* Quid est?
By. Sponsam hic tuam amat. *Pa.* Nae iste haud mecum sentit: Ehodum dic mihi:
Numquidnam amplius tibi cum illa fuit, Charine? *Ch.* Ah Pamphile
Nihil. *Pa.* Quam vellem. *Ch.* Nunc te per amicitiam et per amorem obsecro
Principio, ut ne ducas. *Pa.* Dabo equidem operam. *Ch.* Sed si id non potes,
Aut tibi nuptiae haec sunt cordi. *Pa.* Cordi? *Ch.* Saltem aliquot dies
Profer, dum proficiscor aliquo ne videam. *Pa.* Audi nunc jam.
Ego Charine neutiquam officium liberi esse hominis puto
Cum is nihil promereat postulare id gratiae adponi sibi.

20. *Neque auxili copiam*] I have adhered to the common reading; except that I read 'auxili' for 'auxilii.' The contracted form of the genitive case of such polysyllables as 'consilium,' 'auxilium,' &c. was always used in early writers. See Lachmann's note on Lucretius v. 1006. The same form is constantly maintained by Ritschl in his preface to Plautus, and in his edition. We may observe that Terence shows very great skill in the order of his words. Thus in the preceding line we have 'auxilium consilium;' and so here the words are repeated in inverse order, and also kept as far apart as possible by the intervention of the words 'locum habeo neque.' For an instance of this habit of Terence see particularly the Prologue to the Eunuchus vv. 35—40:

> "Quod si personis isdem uti aliis non licet
> Qui magis licet currentem servum scribere
> Bonas matronas facere, meretrices malas,
> Parasitum edacem, gloriosum militem,
> Puerum supponi, falli per servum senem?"

The penultima of 'auxili' is lengthened by ictus. See the Introduction on the subject of metrical laws. Bentley gives the reading 'neque ad auxilium copiam' on the authority of Eugraphius. But no instance occurs of 'copia' with 'ad,' while 'copia' with the genitive is the rule. Heaut. Prol. 28: "Date crescendi copiam." Eun. Prol. 21: "Perfecit sibi ut inspiciundi esset copia." For the grammatical forms and for the sense we may compare a similar passage in Plautus, Casina iii. 5. 3:

> "Nescio unde auxili, praesidi, perfugi
> Mihi aut opum copiam comparem aut expetam."

27. *Principio . . . Sed si id non potes*] 'Principio,' &c. exactly answers to the Greek *μάλιστα μὲν . . . εἰ δὲ μή.*

29. *Profer*] Compare v. 13. We must join 'profer aliquot dies.' Cf. Hor. Carm. i. 15. 33: "Iracunda diem proferet Ilio." So in a legal sense 'res prolatae,' 'the long vacation.' See the amusing play on the phrase in Plautus, Captivi i. 1. 10: "Ubi res prolatae sunt quom rus homines eunt, Simul prolatae res sunt nostris dentibus," 'my teeth have a long vacation as well as the lawyers.'

Nuptias effugere ego istas malo, quam tu adipiscier.
Ch. Reddidisti animum. *Pa.* Nunc si quid potes aut tute aut hic Byrrhia,
Facite, fingite, invenite, efficite qui detur tibi:
Ego id agam qui mihi ne detur. *Ch.* Sat habeo. *Pa.* Davum optume
Video cujus consilio fretus sum. *Ch.* At tu hercle haud quidquam mihi;
Nisi ea quae nihil opus sunt sciri. Fugin' hinc? *By.* Ego vero ac libens.

ACTUS SECUNDI SCENA SECUNDA.

DAVUS. CHARINUS. PAMPHILUS.

Da. Di boni, boni quid porto! sed ubi inveniam Pamphilum,
Ut metum in quo nunc est adimam, atque expleam animum gaudio?
Ch. Laetus est nescio quid. *Pa.* Nihil est: nondum haec rescivit mala.
Da. Quem ego nunc credo, si jam audierit sibi paratas nuptias—
Ch. Audin' tu illum? *Da.* toto me oppido exanimatum quaerere.

35. *Ego id agam*] 'I will do my best that she shall not be married to me.' 'Id agere' signifies 'to give the matter your best attention,' 'to make a point of a thing.' Thus in Cicero, De Oratore i. 32 (146), we have "Verum ego hanc vim intelligo esse in praeceptis omnibus, non ut ea secuti oratores eloquentiae laudem sint adepti, sed quae sua sponte homines eloquentes facerent ea quosdam observasse atque id egisse," where we have another reading 'digessisse.' Compare the Greek *τοῦτο πράττειν, τοῦτ' αὐτὸ πράττειν.* Aristoph. Acharn. 753:

ὄκα μὲν ἐγὼν τηνῶθεν ἐμπορευόμαν
ἄνδρες πρόβουλοι τοῦτ' ἔπραττον τῇ πόλει,
ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα,

and Xenophon, Hell. iv. 3. 23: *ἀλλ' ἀεὶ πρὸς ᾧ εἴη ἔργῳ τοῦτο ἔπραττεν.*

37. *Quae nihil opus sunt sciri*] This is Bentley's reading for the vulgate 'scire.' He says "Certe alterutrum legendum est aut 'opus est scire' aut 'opus sunt sciri.'" We meet with the same phrase in Cicero, Ad Att. vii. 6: "Siquid forte sit quod opus sit sciri." The construction is an anomaly, not noticed by Madvig or Key. The true explanation seems to be that 'opus' is the predicate, and 'sciri' is added exegetically. We might translate, 'Which are no use at all to be known.' In the common phrase 'Quae opus est scire,' 'opus' is similarly the predicate, 'the knowing which is no use,' as in the phrase 'Dux nobis et auctor opus est.'

Act II. Scene II. Davus relates how after missing Pamphilus in the forum he had gone to the house of Chremes and there had discovered that the marriage was all a pretence.

The metre is trochaic tetrameter catalectic.

5. *Toto . . . quaerere*] These words evidently are the apodosis to 'quem . . . credo' in v. 4. Neglecting this, some commentators have been at the trouble of supplying an apodosis such as 'Pamphilum moriturum?'

Sed ubi quaeram? quo nunc primum intendam? *Ch.* Cessas adloqui?
Da. Abeo. *Pa.* Dave: ades. Resiste. *Da.* Quis homo est, qui me? O Pamphile,
Te ipsum quaero. Euge Charine: ambo opportune. Vos volo.
Pa. Dave, perii. *Da.* Quin tu hoc audi. *Pa.* Interii. *Da.* Quid timeas scio.
Ch. Mea quidem hercle certe in dubio vita est. *Da.* Et quid tu scio.
Pa. Nuptiae mihi. *Da.* Etsi scio. *Pa.* Hodie. *Da.* Obtundis, tametsi intellego.
Id paves ne ducas tu illam, tu autem ut ducas. *Ch.* Rem tenes.
Pa. Istuc ipsum. *Da.* Atque istuc ipsum nihil pericli est: me vide.
Pa. Obsecro te, quam primum hoc me libera miserum metu. *Da.* Hem,
Libero; tibi uxorem non dat jam Chremes. *Pa.* Qui scis? *Da.* Scies.
Tuus pater me modo prehendit: ait tibi uxorem dari
Hodie; item alia multa quae nunc non est narrandi locus.
Continuo ad te properans percurro ad forum ut dicam tibi haec.
Ubi te non invenio ibi ascendo in quendam excelsum locum.
Circumspicio; nusquam. Ibi forte hujus video Byrrhiam;

6. *Cessas adloqui*] 'Why don't you speak to him?' Compare Heaut. iii. 1. 1: "Cesso pultare ostium Vicini?" The reading 'habeo' in the next line is found in some ancient MSS. and editions; where, however, it is put for 'abeo,' as 'holim' and 'hostium' are found in the manuscripts for 'olim' and 'ostium.' A similar ambiguity occurs in Eunuchus v. 2. 15. Donatus mentions both readings, 'habeo' and 'abeo.'

10. *Mea quidem hercle certe*] So in Phormio i. 3. 12, in imitation of Gr. *μενοῦνγε.*

In dubio] In Adelphi iii. 2. 42 we have the similar phrase, "Gnatae vita in dubium veniet."

11. *Obtundis* (sc. *aures*)] Comp. Eun. iii. 5. 6. Heaut. v. 1. 6. Donatus derives the metaphor from the repeated blows of blacksmiths on the anvil. It seems more naturally to be a metaphor from boxing. So Plaut. Amph. ii. 1. 62: "Nam sum obtusus pugnis pessume." So here, 'Why do you stun me with your talk?' 'Why do you bore me although I understand it all?'

13. *Me vide*] a common phrase in Plautus and Terence in confirmation of a promise or undertaking (see Phormio iv. 4. 30). For 'paves' followed by 'ne' and 'ut,' see note on i. 1. 46, and Plautus, Trin. iii. 3. 80: "Nihil est de signo quod vereare: me vide." In the same sense we find the phrase 'me spectes,' Asin. iii. 3. 90.

15. *Tibi uxorem non dat jam Chremes*] 'It is clear now that Chremes is not going to marry his daughter to you.' Donatus explains 'jam' 'now and ever after.' By others it is taken in the sense of 'prorsus.' The simplest sense is, 'It is at length clear that he does not.' We may now feel sure of it.

16. *Prehendit*] 'Found me.' Compare Phormio iv. 3. 15: "Prendo hominem solum."

Uxorem dari] See i. 5. 3: "Uxorem decrerat dare sese mi hodie."

Rogo: negat vidisse. Mihi molestum. Quid agam, cogito.
Redeunti interea ex ipsa re mihi incidit suspicio: hem,
Paululum obsoni: ipsus tristis: de improviso nuptiae:
Non cohaerent. *Pa.* Quorsumnam istuc? *Da.* Ego me continuo ad Chremem.
Cum illo advenio solitudo ante ostium: jam id gaudeo.
Ch. Recte dicis. *Pa.* Perge. *Da.* Maneo: interea introire neminem
Video exire neminem, matronam nullam in aedibus,
Nil ornati, nil tumulti: accessi: intro aspexi. *Pa.* Scio.
Magnum signum. *Da.* Num videntur convenire haec nuptiis?
Pa. Non opinor Dave. *Da.* "Opinor" narras? non recte accipis.
Certa res est. Etiam puerum inde abiens conveni Chremi

22. *Hem . . . cohaerent*] Davus is relating the coincidences which struck him, and throws them into the form of a soliloquy. 'A slight meal—my master looking sad—this sudden marriage—Things don't hang together.' 'Ipsus' referring to Simo. So a mistress is called 'ipsa.' Plaut. Casina iv. 2. 10: "Ego eo quo me ipsa misit." In imitation of the Greek *αὐτός*. Compare the *αὐτὸς ἔφα* of the Pythagoreans, Cicero, De N. D. i. 5. See also Aristophanes, Nub. 219, where the phrase is facetiously alluded to. Juvenal commonly expresses the 'master,' or great man, by 'ipse.' See Sat. v. 86. For the form 'ipsus' see ii. 3. 3. Hecyra iii. 2. 8; 3. 55. Plaut. Pseud. iv. 7. 43, and below in several instances.

24. *Quorsumnam*] In Plautus this interrogative 'nam' (conf. Gr. *γάρ*) is generally placed first. Epid. i. 2. 29: "Namqui perdidi (operam)." 'But why so?' So too in Eun. v. 2. 57: "Nam quid ita?" "Nam quid ago?" Virg. Aen. xii. 617. It is sometimes separated from its words as in Plaut. Pers. ii. 5. 13: "Quando istaec innata est nam tibi?" Here however Weise omits 'nam.'

27. *Matronam*] On such an occasion the posts of the house were adorned with flowers and chaplets; flute-players and musicians were engaged, as is described in Adelphi v. 7. 5–9:

"—— hoc mihi morae est
Tibicina et hymenaeum qui cantent. *De.* Eho!
Vin' tu huic seni auscultare? *Aes.* Quid?
De. Missa haec face;
Hymenaeum, turbas, lampadas, tibicinas;"

and the bridesmaids and friends of the bride came to dress her in readiness to be conducted to her husband's house. See Catullus lxi. 186:

"Vos bonae senibus viris
Cognitae bene foeminae
Collocate puellulam."

'Ornati,' 'tumulti,' old forms of genitive of fourth declension.

30. "*Opinor*" *narras*] 'Think, do you say? You don't understand me. The matter is quite evident.' A similar line occurs in the Persa of Plautus, iv. 4. 100: "*Do.* Emam, opinor. *So.* Etiam opinor?" For this practice of quoting a word previously used by a speaker, see Phormio i. 4. 45: "Aufer mi oportet." Propertius iii. 13. 14:

"Quaeris, Demophoon, cur sim tam mollis in omnes?
Quod quaeris 'quare' non habet ullus amor."

'Love does not admit of the wherefore which you ask for.' See Paley's note on the passage. For the use of 'narras' we may compare Horace, Sat. ii. 7. 4:

"—— Age, libertate Decembri,
Quando ita majores voluerunt, utere. Narra;"

and see in this play ii. 6. 3, and v. 6. 6.

31. *Etiam puerum &c.*] The following line is quoted from the Perinthia of Menander: *τὸ παιδίον δ' εἰσῆλθεν ἐψητοὺς φέρον.*

Chremi] Greek proper names are generally found in writers of the first period to form their genitive in '-i.' In Terence this rule is applied to such words as 'Chremes,' 'Archonides' (Heaut. v. 5. 21).

Olera et pisciculos minutos ferre obolo in coenam seni.
Ch. Liberatus sum hodie Dave tua opera. *Da.* Ac nullus quidem.
Ch. Quid ita? Nempe huic prorsus illam non dat. *Da.* Ridiculum caput,
Quasi necesse sit, si huic non dat, te illam uxorem ducere:
Nisi vides, nisi senis amicos oras, ambis. *Ch.* Bene mones.
Ibo: etsi hercle saepe jam me spes haec frustrata est. Vale.

ACTUS SECUNDI SCENA TERTIA.

PAMPHILUS. DAVUS.

Pa. Quid igitur sibi vult pater? cur simulat? *Da.* Ego dicam tibi.
Si id succenseat nunc quia non det tibi uxorem Chremes,
Ipsus sibi esse injurius videatur, neque id injuria,

32. *Olera et pisciculos minutos ferre*] This infinitive has given rise to much difficulty. Bentley cuts the knot by reading 'conspexi,' which is adopted by Reinhardt and others. The simplest explanation, however (which I owe to a friend), is that 'conveni' has the pregnant sense of 'venire vidi,' and thus 'ferre' also depends upon the implied 'vidi.' It must at the same time be admitted, that we do not find any other instance of 'conveni' in that sense. Translate: 'I caught sight of Chremes' boy coming and taking home a ha'porth of sprats and spinach for the old gentleman's supper.'

33. *Ac nullus quidem*] 'No, not at all.' Compare "Tametsi nullus moneas," 'although it is of no use your advising,' Eun. ii. 1. 10. Cf. Hecyra ii. 1. 4.

36. *Nisi . . . ambis*] 'Unless you make all possible interest with the old man's friends.' 'Ambio' is properly an electioneering term, deriving its sense of 'canvassing,' as in Sallust, Jugurtha 13: "Pars spe, alii praemio inducti, singulos ex senatu ambiendo nitebantur ne gravius in eum consuleretur," from its original meaning 'to go round.' Hence it means generally 'to seek or sue urgently,' often with an implied bad meaning, as in Plautus, Amph. 69: "Sive qui ambivissent palmam histrionibus."

Act II. Scene II. Pamphilus is now left alone with Davus. He is perplexed at his father's conduct in pretending this match with Philumena, which he has discovered to be a total fiction. Davus explains that his father's real object is to ascertain the intentions of Pamphilus, while he fancies that he knows him to be devoted to Glycerium, that he may have some one to blame for the loss of Chremes' daughter. By the advice of Davus, Pamphilus agrees to profess to his father his readiness to marry Philumena, as the best device for an indefinite postponement of the affair. The only danger is that the birth of the child may be found out.

Metre; 1–9, trochaic tetrameter catalectic; 10—19, iambic trimeter; 20–29, iambic tetrameter.

2. *Succenseat*] The real meaning of this word is to set down a thing secretly against a person, to take secret account of a thing. Westerhovius explains it 'to make a claim for revision of taxes,' to dispute a claim, to resent, &c. But there does not seem to be any foundation in general classical language for this explanation. The word itself is frequent in good authors. The order of this sentence is slightly involved; 'prius . . . perspexerit' is to be referred to 'succenseat.' 'He would feel, and rightly too, that he was in the wrong if he were to be angry because Chremes refuses you his daughter, before finding out how you feel about the marriage.'

Prius quam tuum ut sese habeat animum ad nuptias perspexerit.
Sed si tu negaris ducere, ibi culpam in te transferet:
Tum illae turbae fient. *Pa.* Quidvis patiar. *Da.* Pater est Pamphile.
Difficile est: tum haec sola est mulier: dictum ac factum invenerit
Aliquam causam quamobrem ejiciat oppido. *Pa.* Ejiciat? *Da.* Cito.
Pa. Cedo igitur quid faciam Dave? *Da.* Dic te ducturum. *Pa.* Hem. *Da.* Quid est?
Pa. Egon dicam? *Da.* Cur non? *Pa.* Numquam faciam. *Da.* Ne nega.
Pa. Suadere noli. *Da.* Ex ea re quid fiat vide.
Pa. Ut ab illa excludar huc concludar. *Da.* Non ita est.
Nempe hoc sic esse opinor: dicturum patrem,
'Ducas volo hodie uxorem:' tu, 'ducam,' inquies:
Cedo quid jurgabit tecum? Hic reddes omnia
Quae nunc sunt certa ei consilia incerta ut sient,
Sine omni periclo: nam hocce haud dubium est quin Chremes

4. ***Prius quam tuum ut sese habeat animum ad nuptias perspexerit***] This is one of those numerous passages which are rendered more complex by the common punctuation. It would be easy to show the absurdity of placing a comma after 'habeat,' and again after 'nuptias.' The whole phrase 'tuum ut se habeat animum ad nuptias' is one many-worded name, the object of the verb 'perspexerit,' just as in the sentence 'priusquam tuus ut sese habeat animus ad nuptias perspexerit' the similar phrase would be the object of the verb. The reflective verb 'habere se' is generally used of good or bad health of body or mind; see Eun. iv. 2. 6; iv. 7. 30. In this line we have an imitation of the Greek, which we might suppose to have run as follows: *τὸ σὸν πρὶν εἰδέναι φρόνημα πῶς ἔχει πρὸς τοὺς γάμους.*

7. *Dictum ac factum*] Compare the Greek *ἅμα ἔπος ἅμα ἔργον*, and Homer, Iliad xix. 242: *Αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην τετέλεστο δὲ ἔργον.* 'No sooner said than done,' 'without delay.' The copula is generally omitted. Compare note on Heaut. iv. 5. 12; v. 1. 31: "Dictum factum huc abiit Clitipho."

12. *Ut . . . concludar*] These words are used in a general sense, and are placed together undoubtedly as much for the play on their sound as from any other reason. Cf. 'provolvo' and 'pervolvo' in iv. 4. 38. They are both used in certain special senses. Thus 'excludo' especially of lovers shut out from their mistresses. Eun. i. 1. 4, and "Nullus erat custos, nulla exclusura dolentes Janua," Tibullus ii. 3. 73. 'Concludo,' in a special sense, of wild animals shut in a cage. Plautus, Curc. v. 79, 80: "Quia enim in cavea si forent conclusi, itidem ut pulli gallinacei." Cf. Phormio v. i. 17: "Conclusam hic habeo uxorem saevam." He speaks of a regular marriage as a sort of penal servitude. Compare iii. 4. 23, where Davus penitently says "In nuptias conjeci herilem filium," as if into prison.

17. *Sine omni periclo*] This position of 'omnis,' where we should have expected 'ullus,' is confined to Plautus and Terence. See Plautus, Trinummus ii. 2. 61: "Quia sine omni malitia est tolerare egestatem ejus volo;" iii. 1. 20: "Sine omni cura;" and Aulularia ii. 2. 38: "Certe edepol equidem te civem sine mala omni malitia semper sum arbitratus." 'Sine' is to be pronounced 'se,' as in i. 1. 39: "Sine invidia laudem invenias."

Tibi non det gnatam. Nec tu ea causa minueris
Haec quae facis ne is mutet suam sententiam.
Patri dic velle, ut cum velit tibi jure irasci non queat.
Nam quod tu speres propulsabo facile. Uxorem his moribus
Dabit nemo; inveniet inopem potius quam te corrumpi sinat.
Sed si te aequo animo ferre accipiet, negligentem feceris:
Aliam otiosus quaeret: interea aliquid acciderit boni.
Pa. Itan credis? *Da.* Haud dubium id quidem est. *Pa.* Vide quo me inducas. *Da.* Quin taces?
Pa. Dicam. Puerum autem ne resciscat mihi esse ex illa cautio est:

18—24.] These lines have occasioned strange misapprehensions. Nothing is necessary but to keep clearly in mind the two points which Davus desires to impress on Pamphilus, that Chremes will never give him his daughter; and that a ready consent will disarm his father's anger and put him off his guard. 'It is quite clear,' says Davus, 'that Chremes will never give you his daughter. But do not you alter your present conduct for any fear that he may change his mind. Tell your father that you are ready to marry; that, however much he may wish it, he may not be able fairly to be angry with you. For I will easily set aside what you may perhaps hope: No one will marry his daughter to a man of my character. For your father will rather look out for a poor wife than allow you to go to the dogs. But if he finds that you take it quietly, you will have put him off his guard: he will look out for another bride at his leisure: meanwhile things may take a lucky turn.' The connexion of the clauses is rather abrupt; but the meaning is plain: Pamphilus might oppose his father's wishes on two grounds: (1) because he was afraid that his consent would lead to his marriage with Philumena: (2) he might think that no respectable man would have him for a son-in-law, and that therefore it would be safe to carry on his love affair openly. Davus shows him the fallacy of both suppositions.

18. *Minueris*] 'Minuo' means 'to leave out,' 'to alter.' So in Hecyra iv. 3. 10: "Sed non minuam meum consilium." Compare Lucretius ii. 1026:

"Nil adeo magnum, nec tam mirabile quidquam
Principio quod non minuant mirarier omnes
Paullatim."

21. *His moribus*] Some understand this strangely enough of Glycerium; but there was no question of giving her in marriage to Pamphilus. We find the same phrase in Propertius iv. 11. 16: "Moribus his alia conjuge dignus eras;" Quintilian v. 12: "Nunquam tamen hoc contingit malis moribus regnum." In Hecyra iv. 4. 22 we have a fuller phrase, "Quid mulieris Uxorem habes aut quibus moratam moribus?"

22. *Te corrumpi*] 'Rather than allow you to be ruined.' Simo would put up with a poor connection rather than that his son should continue to keep a mistress. 'Corrumpi' is frequently used of young men. See Adelphi i. 2. 17: "Tu illum corrumpi sinis."

25. *Quin taces?*] 'Quin' interrogative is never used but in the sense of an earnest command. 'Be silent, can't you?' This use is very common in Terence. "Quin dicis unde est clare?" iv. 1. 15, 'tell me out loud, won't you, where it comes from?' Compare Heaut. iv. 7. 4: "Quin accipis?" 'take it, can't you?' In this sense we always find the indicative mood. With the imperative mood 'quin' has an expostulatory force, as in ii. 2. 9: "Quin tu hoc audi," 'nay but do you hear me;' ii. 6. 18: "Quin dic quid est?" 'nay but tell me; what is it?' Compare i. 1. 18, and Phormio ii. 3. 15.

26. *Cautio est*] The verbal used for the gerundive, in imitation of the Greek, *ὁρατέα*, common in Plautus, Bacchid. iv. 1. 25:

"Quum ego hujus verba interpretor, mihi cautio est
Ne nucifrangibula excussit e malis meis."

Compare also Poenulus i. 3. 36, and Pseudolus i. 2. 38. See Adelphi iii. 3. 67: "Pisces ex sententia Nactus sum: hi mihi ne corrumpantur cautio est." Besides this neuter use of the verbal substantive, we find also another imitation of the Greek

Nam pollicitus sum suscepturum. *Da.* O facinus audax!
Pa. Hanc fidem
Sibi me obsecravit qui se sciret non deserturum ut darem.
Da. Curabitur. Sed pater adest. Cave te esse tristem sentiat.

ACTUS SECUNDI SCENA QUARTA.

SIMO. DAVUS. PAMPHILUS.

Si. Reviso quid agant aut quid captent consili.
Da. Hic nunc non dubitat quin te ducturum neges.
Venit meditatus alicunde ex solo loco:
Orationem sperat invenisse se
Qui differat te: proin tu fac apud te ut sies.
Pa. Modo ut possim Dave. *Da.* Crede inquam hoc mihi Pamphile,
Numquam hodie tecum commutaturum patrem
Unum esse verbum si te dices ducere.

ACTUS SECUNDI SCENA QUINTA.

BYRRHIA. SIMO. DAVUS. PAMPHILUS.

By. Herus me relictis rebus jussit Pamphilum
Hodie observare, ut quid ageret de nuptiis

practice in its transitive use with the case of the verb from which it is derived. See note on Eunuchus iv. 4. 4.

ACT II. SCENE IV. Simo comes up to see how Pamphilus and Davus are arranging affairs. Davus advises Pamphilus to act up to their previous arrangement.

Iambic trimeters.

3. *Meditatus*] Connected with *μελετάω*, originally of conning over verses. "Silvestrem tenui musam meditaris avena," Virgil, Ecl. i. 2. Hence it sometimes means 'prepared in one's part,' as in this passage. See Plautus, Trin. iii. 3. 87—90:

"Ego sycophantam jam conduco de foro,
Epistolasque jam consignabo duas,
Eumque huc ad adulescentem meditatum probe
Mittam."

In a similar sense below, v. 4. 6, 'paratus.'

5. *Qui differat te*] 'To distract you with.' So "Post insepulta membra different lupi," 'tear to pieces,' Horace, Epod. v. 99; "Differor doloribus," Adelphi iii. 4. 40. In a metaphorical sense applied to language in this passage. 'Verba commutaturum,' 'will not exchange a single word with you.' So in Phormio iv. 3. 33: "Tria non commutabitis Verba hodie inter vos." The phrase is generally used of quarrels. We may explain: 'He will have nothing whatever to chide you with.'

ACT II. SCENE V. Notwithstanding what had passed between Charinus and Pamphilus, the former was still suspicious of Pamphilus, and had set his servant Byrrhia to watch his proceedings. In this scene he is made to overhear Pamphilus give his consent to his father's wish that he will marry Philumena.

The metre is trimeter iambic.

1. *Relictis rebus*] A common phrase in Terence, Eun. i. 2. 86:

"Nonne ubi mihi dixti cupere te ex Aethiopia
Ancillulam relictis rebus omnibus
Quaesivi?"

and Heaut. iv. 7. 12:

"Mihi nunc relictis rebus inveniendus est
Aliquis labore inventa mea cui dem bona."

2.] Bentley has taken strange liberties

Scirem: id propterea nunc hunc venientem sequor.
Ipsum adeo praesto video cum Davo: hoc agam.
Si. Utrumque adesse video. *Da.* Hem, serva. *Si.* Pamphile!
Da. Quasi de inproviso respice ad eum. *Pa.* Ehem pater.
Da. Probe. *Si.* Hodie uxorem ducas ut dixi volo.
By. Nunc nostrae timeo parti quid hic respondeat.
Pa. Neque istic neque alibi tibi erit usquam in me mora.
By. Hem.
Da. Obmutuit. *By.* Quid dixit? *Si.* Facis ut te decet
Cum istuc quod postulo impetro cum gratia.
Da. Sum verus? *By.* Herus, quantum audio, uxore excidit.
Si. I nunc jam intro; ne in mora cum opus sit sies.
Pa. Eo. *By.* Nullane in re esse homini cuiquam fidem?
Verum illud verbum est, vulgo quod dici solet,
Omnes sibi malle melius esse quam alteri.
Ego illam vidi virginem; forma bona

with the text of these opening lines, on the ground that Pamphilus (hunc) could not be said to be coming on the stage at this time. He reads "Hodie observarem quid," and omits v. 3 as spurious, in the teeth of all authorities. But 'hunc' naturally refers to Simo now coming (venientem) on the scene. Byrrhia has followed him in hopes of thus overhearing something to the purpose. The words that immediately follow (Ipsum—Davo) show that he could not have meant that he had followed Pamphilus, who is properly designated by 'ipsum.' The ready acquiescence of Pamphilus puzzles Simo. The scene is very amusing. The running commentary of Davus on his master's excellent acting, and the confusion of Byrrhia, are well managed.

3. *Id propterea*] This is the reading given by Donatus; and though evidently a pleonasm, may be retained as the oldest text.

4. *Hoc agam*] See note on i. 2. 15.

5. *Serva*] 'Remember.' So in Adelphi ii. 1. 18: "Hem, serva." The use of *σώζω* in Greek is similar; *τοιγαροῦν σώζου τόδε*, Sophocles, El. 1257. So too we have the opposite 'perdo' for 'to forget.' See Phormio ii. 3. 39: "Nomen perdidi." Sophocles, Oed. Tyr. 318, *ταῦτα γὰρ καλῶς ἐγὼ εἰδὼς διώλεσα*.

11. *Cum gratia*] 'With a good grace.' The full phrase occurs Phormio iv. 3. 17:

"—— cur non . . .
"Vides inter vos sic haec potius cum bona
Ut componantur gratia quam cum mala?"

12. *Uxore excidit*] 'Has lost his wife.' 'Cado' and 'excido' occur in juridical language. Thus we have the ordinary phrases 'causa cadere,' 'formula cadere,' 'to lose a suit,' and in Suetonius, Claud. 14: "Qui apud privatos judices plus petendo formula excidissent." For the phrase 'in mora sies' compare Adelphi iii. 2. 56: "Obstetricem arcesse, ut quum opus sit ne in mora nobis siet," and Plautus, Trinum. ii. 2. 2: "Neque tibi ero in mora." We find another phrase with the same meaning, 'mora esse in aliquo.' See i. 1. 139: "In Pamphilo ut nihil sit morae." Adelphi iv. 7. 1: "Ibo, illis dicam nullam esse in nobis moram."

14. *Nullane in re*] See note on i. 5. 10. The sentiment hardly needs illustration. See Catullus xxx. 6: "Eheu! quid faciant dehinc homines, quoive habeant fidem?"

16. *Omnes . . . alteri*] This sentiment is probably imitated from Menander: *φιλεῖ δ' ἑαυτοῦ πλεῖον οὐδεὶς οὐδένα.* A similar line is quoted from Euripides, *ὡς πᾶς τις αὑτὸν τοῦ πέλας μᾶλλον φιλεῖ.* 'Quo' is commonly used as 'quapropter.' Compare Adelphi iv. 5. 48:

"Aeschine, audivi omnia,
Et scio: nam te amo: quo magis quae agis curae sunt mihi."

Memini videre: quo aequior sum Pamphilo,
Si se illam in somnis quam illum amplecti maluit.
Renuntiabo, ut pro hoc malo mihi det malum.

ACTUS SECUNDI SCENA SEXTA.

DAVUS. SIMO.

Da. Hic nunc me credit aliquam sibi fallaciam
Portare, et ea me hic restitisse gratia.
Si. Quid Davus narrat? *Da.* Aeque quicquam nunc quidem.
Si. Nihilne? hem. *Da.* Nihil prorsus. *Si.* Atqui expectabam quidem.
Da. Praeter spem evenit: sentio: hoc male habet virum.
Si. Potin es mihi verum dicere? *Da.* Nihil facilius.
Si. Num illi molestae quippiam hae sunt nuptiae
Hujusce propter consuetudinem hospitae?
Da. Nihil hercle: aut, si adeo, bidui est aut tridui
Haec sollicitudo: nosti: deinde desinet.
Etenim ipsus secum recta reputavit via.

ACT II. SCENE VI. Simo endeavours to discover from Davus whether Pamphilus still entertains any affection for Glycerium. Davus evades the question, and attributes the apparent sadness of Pamphilus to mortification at his father's niggardly preparations for the wedding. At the same time Simo suspects that some trick is in the wind, and feels sure that whatever it is Davus is at the bottom of it.

Metre; Iambic trimeters.

2. *Ea ... gratia*] In Plautus and Terence the pronoun is attracted into the same case as 'gratia.' See Plautus, Bac. i. 1. 64: "Mea gratia;" Pseud. i. 5. 138: "Istac gratia;" Terence, Eun. i. 2. 19: "Huc *qua gratia* te arcessi jussi ausculta." So *ταύτην χάριν*—*ἐμὴν χάριν*, &c. in Greek.

3. *Aeque quicquam nunc quidem*] 'Just as much now as ever.' Nothing at all new. The sense of 'aequus,' as that of the Gr. *ὅμοιος*, is 'all one alike.' So in Plautus, Mil. iii. 1. 188: "Aequi istuc facio," 'it is all one to me.' *ἴσος* is used similarly in a well known passage of Sophocles:

οὔ τἄρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
χρόνῳ διοίσει γλῶσσαν. (Trach. 323.)

6. *Potin es*] For 'Potisne es?' 'Potis sum,' 'possum.' The root of 'potis,' 'able,' appears in the Greek *πόσις* and *πότνια*. We find "potis est?" Eun. i. 2. 21.

8. *Hujusce propter consuetudinem hospitae*] This is the reading adopted by Ritschl (Preface to Plautus, p. cccxxvii.) on the considerations both of metre and orthography. The ordinary text 'Propter hujusce hospitae consuetudinem' involves two licences: 1. the shortening of the first syllable of 'propter:' 2. the archaic form of the genitive; neither of which are really Terentian. Bentley on his own authority has introduced this form in three places besides the present passage—Heaut. iii. 2. 4; v. 1. 20, and Phormio iv. 2. 7, each of which will be considered in its place. He also clings to the idea of a neglect of the quantity of syllables in the early part of the line, as in 'propter' here; but we have seen already, and shall frequently see, that many of his instances may be easily disposed of. (See note on i. 1. 15, and Introduction.)

11. *Etenim ipsus secum recta reputavit via*] 'Indeed he has turned over the matter in his mind straightforwardly.' This line is very variously written in editions. Westerhovius has "Etenim ipsus secum eam rem recta reputavit via." Bentley would read "Etenim ipsus eam rem recta reputavit via," rejecting 'secum' as a gloss.

Si. Laudo. *Da.* Dum licitum est ei, dumque aetas tulit,
Amavit: tum id clam: cavit ne umquam infamiae
Ea res sibi esset, ut virum fortem decet:
Nunc uxore opus est: animum ad uxorem appulit.
Si. Subtristis visus est esse aliquantulum mihi.
Da. Nil propter hanc rem: sed est quod succenset tibi.
Si. Quidnam est? *Da.* Puerile est. *Si.* Quid est? *Da.* Nihil.
Si. Quin dic quid est?
Da. Ait nimium parce facere sumptum. *Si.* Mene? *Da.* Te.
"Vix," inquit, "drachmis est obsonatum decem:
Num filio videtur uxorem dare?
Quem," inquit, "vocabo ad coenam meorum aequalium
Potissimum nunc?" et, quod dicendum hic siet,
Tu quoque perparce nimium. Non laudo. *Si.* Tace.
Da. Commovi. *Si.* Ego istaec recte ut fiant videro.
Quidnam hoc rei est? quid hic vult veterator sibi?
Nam si hic mali est quicquam, hem illic est huic rei caput.

In such a case the safe rule is to adopt the reading which is least likely to have been the product of a transcriber. 'Eam rem' is just the sort of addition which would have been made by a man who felt some difficulty in the line as it stood. 'Reputo' is found both transitively and intransitively. In the latter sense in Tacitus, Hist. iv. 17: "Vereque reputantibus Galliam suismet viribus concidisse;" and in Terence, Heaut. iv. 3. 28: "Ut recta via rem narret ordine omnem," that is, 'going straight to the point,' 'openly,' 'plainly.' Compare for its literal use Phormio ii. 1. 80.

14. *Virum fortem*] 'A man of spirit.' So Plautus, Trin. v. 2. 9: "Fortem familiam," 'a good family.' Compare Phormio ii. 2. 10.

15. *Animum ... appulit*] See note on Prolog. 1.

22. *Aequalium*] 'Aequalis' properly signifies 'of the same age,' as in Eun. ii. 3. 36. Adelphi iii. 4. 20. Virgil, Aen. iii. 491: "Et nunc aequali tecum pubesceret aevo." But it is used more generally here and in other places to signify a friend or companion. See Phorm. v. 6. 47.

23. *Et, quod dicendum hic siet, Tu quoque perparce nimium*] 'And, as far as it can be said by one in my place, you are indeed too stingy.' 'Quod dicendum hic siet' is thrown in apologetically to qualify his speech as far as possible. This is the ordinary force of the conjunctive in these parenthetical relative propositions. Compare Cicero, Fam. xiii. 23: "Pergratum mihi feceris, si eum, quod sine molestia tua fiat, juvenis," and the common phrases 'quod sciam,' 'quod meminerim.' 'Quoque' is used almost as 'etiam,' emphatically.

26. *Veterator*] Slaves were sometimes so called as opposed to 'novitia' (mancipia). See note on Eunuchus iii. 5. 34. Hence the term generally used for 'crafty,' 'knavish.' In Cicero it means 'practised in a thing.' Speaking of P. Cethegus he says, "In (causis) privatis satis veterator," 'an old hand,' Brut. 48. (178.) Compare Heaut. v. 1. 16. Cicero, In Verrem ii. 1. 54, in a bad sense, as in our text: "Nihil ab isto tectum, nihi veteratorium expectaveritis."

ACTUS TERTII SCENA PRIMA.

MYSIS. SIMO. DAVUS. LESBIA. GLYCERIUM.

My. Ita pol quidem res est ut dixti Lesbia:
Fidelem haud ferme mulieri invenias virum.
Si. Ab Andria est ancilla haec. *Da.* Quid narras? *Si.* Ita est.
My. Sed hic Pamphilus—*Si.* Quid dicit? *My.* firmavit fidem.
Si. Hem.
Da. Utinam aut hic surdus aut haec muta facta sit.
My. Nam quod peperisset jussit tolli. *Si.* O Jupiter!
Quid ego audio? Actum est siquidem haec vera praedicat.
Le. Bonum ingenium narras adolescentis. *My.* Optimum.
Sed sequere me intro, ne in mora illi sis. *Le.* Sequor.
Da. Quod remedium nunc huic malo inveniam? *Si.* Quid hoc?
Adeone est demens? Ex peregrina? Jam scio; ah!

Act III. Scene I. Mysis returns with Lesbia to the house of Glycerium, which must be imagined as standing on one side of the stage, opposite to the house of Simo. Simo thus overhears their conversation about the honourable conduct of Pamphilus in promising to acknowledge Glycerium's child. Simo, though at first perplexed, congratulates himself on seeing through the trick, which he regards as a scheme concocted for the purpose of preventing the marriage.

The metre is trimeter iambic.

2. *Fidelem haud ferme . . . virum*] 'You will scarcely ever find a man faithful to a woman.' 'Ferme' is used with negatives in limitation of the negative, and is found in this sense in Livy: "Nec ferme res antiqua alia est nobilior," i. 24; and Cicero, Rep. i. 45: "Quod non ferme decernitur, nisi quum tetra prodigia nuntiata sunt." So too in Plautus, Menaechmei ii. 1. 39: "Propterea huic urbi nomen Epidamno inditum est Quia nemo ferme huc sine damno devortitur."

3. *Ab Andria est ancilla*] 'The maid-servant of the Andrian.' So Plautus, Pseudol. ii. 2. 22: "Eme tu, an non es, ab illo milite Macedonio Servos ejus?" Bentley's division of the speeches, as in the text, seems most natural. Simo speaks first doubtfully, half to Davus; Davus evades the question: then Simo speaks confidently upon recognizing Mysis as she comes nearer. The commentators suppose that Simo could not have known Mysis by sight, and that he therefore asks Davus, who would know her. But he represents him in Act i. sc. 1. 56, as having watched her household, and no doubt he had made acquaintance with her maid. This is however refining too far. We do not require that all the characters in a play should be formally introduced before they shall seem to know each other.

7. *Actum est*] The phrase is common enough. 'It is all over.' See Eun. i. 1. 9. Heaut. Prol. 12. "Acta haec res est," 'this matter is done for,' Heaut. iii. 3. 3. It is derived in the first instance from judicial phraseology, of a suit once ended, that could not be begun again. Compare note on Adelphi ii. 2. 24.

9. *Ne in mora illi sis*] See note on ii. 5. 13.

11. *Ex peregrina*] For his children would be illegitimate in the eye of the law. Herodotus mentions a similar law among the Lycians, i. 173: *Ἢν δὲ ἀνὴρ ἀστὸς γυναῖκα ξείνην ἔχῃ ἄτιμα τὰ τέκνα γίνεται.* In the case of the children of Pericles a special law was introduced to legitimize them.

Jam scio] Simo suddenly fancies that he has discovered the meaning of all this conversation, and that it is a mere fable which they have invented to impose upon him.

Vix tandem sensi stolidus. *Da.* Quid hic sensisse ait?
Si. Haec primum adfertur jam mihi ab hoc fallacia:
Hanc simulant parere quo Chremetem absterreant.
Gl. "Juno Lucina fer opem, serva me, obsecro."
Si. Hui tam cito? ridiculum: postquam ante ostium
Me audivit stare approperat. Non sat commode
Divisa sunt temporibus tibi, Dave, haec. *Da.* Mihin?
Si. Num immemor es discipuli? *Da.* Ego quid narres nescio.
Si. Hicine me si imparatum in veris nuptiis
Adortus esset quos mihi ludos redderet?
Nunc hujus periclo fit, ego in portu navigo.

15. *Lucina*] Juno was both Pronuba and Lucina. The Greek name was *Εἰλείθυια.* Cicero, De Nat. Deor. ii. 27: "Ut apud Graecos Dianam, eamque Luciferam, sic apud nostros Junonem Lucinam in pariendo invocant." In a matter of this familiar kind Terence naturally observed Roman proprieties of speech rather than Greek. Horace, on the other hand, in a study of a Greek subject naturally addresses Diana by her attributes of Lucina:

> "Montium custos nemorumque, Virgo,
> Quae laborantes utero puellas
> Ter vocata audis adimisque leto
> Diva triformis." (Carm. iii. 22. 1.)

Catullus shows that one and the same deity was intended by both names: "Tu Lucina dolentibus Juno dicta puerperis," xxxiv. 13, 14 (Carmen Sec. Ad Dianam).

18, 19.] Simo evidently is here insinuating that Davus has pre-arranged this mock confinement, and derides him for having made it too apropos. Madame Dacier, following out the idea of the word 'temporibus,' reads in v. 19, "Num immemores discipuli?" 'have your scholars forgotten their parts? Perhaps the fault is not yours, but that they have been rather quicker than you intended.' Thus Stallbaum explains it: "Si nulla in te culpa haeret, neque tu ea ita divisisti temporibus, num igitur discipuli tui immemores sunt praeceptorum tuorum?" and this is the sense of most of the commentators. But 'num' would convey that 'they had not forgotten.' 'Discipuli' seems more naturally to refer to Pamphilus. Davus disclaims all part in the matter. Simo answers, 'What! am I to think that you have forgotten your scholar?' 'Is not this a contrivance of yours on Pamphilus' behalf?' Donatus mentions both readings. The reading of the text is given by Zeune and Weise.

21. *Quos mihi ludos redderet*] 'What a game he would have played me.' This must be distinguished from the phrase "Ludos praebere," Eun. v. 6. 9, 'to make oneself a laughing stock,' and from "Ludos aliquem facere," Plautus, Poen. v. 2. 23, 'to make a joke of one.' The phrase 'ludos alicui facere' is more usual in Plautus. See Mostellaria ii. 1. 79, 80:

> "Ludos ego hodie vivo praesenti hic seni
> Faciam, quod credo mortuo nunquam fore;"

and Mercator ii. 1. 1: "Miris modis di ludos faciunt hominibus." So Phormio v. 8. 52, in a general sense, "Ut ludos facit!" 'how he makes game of it!'

22. *Ego in portu navigo*] Compare Cicero, Ad Fam. viii. 6: "His tempestatibus es prope solus in portu." We may compare the similar metaphors, "Omnis res est jam in vado," v. 2. 4, and "Meo fratri gaudeo esse amorem omnem in tranquillo: una est domus," Eun. v. 8. 8.

ACTUS TERTII SCENA SECUNDA.

LESBIA. SIMO. DAVUS.

Le. Adhuc Archylis quae assolent quaeque oportet
Signa esse ad salutem omnia huic esse video.
Nunc primum fac istaec lavet: post deinde
Quod jussi ei dari bibere et quantum imperavi
Date: mox ego huc revertar.
Per ecastor scitus puer est natus Pamphilo.
Deos quaeso ut sit superstes, quandoquidem ipse est ingenio bono,
Cumque huic est veritus optimae adulescenti facere injuriam.
Si. Vel hoc quis non credat qui te norit abs te esse ortum? *Da.* Quidnam id est?
Si. Non imperabat coram quid opus facto esset puerperae:

ACT III. SCENE II. Lesbia leaving the house of Glycerium, gives some parting injunctions to Archylis within. Simo is the more confirmed in his suspicions, and Davus manages to strengthen him in his opinion, predicting that they will endeavour to impose upon him still further. At the same time he persuades Simo that Pamphilus has really abandoned Glycerium, and takes the credit of it on himself. Simo determines to hasten the marriage.

Metre; 1—4, bacchiac tetrameter; 5—16, iambic tetrameter preceded by a clausula; 17, 18, iambic trimeter; 19—29, iambic tetrameter (v. 26, catalectic); 30—43, trochaic tetrameter catalectic; 44—52, iambic trimeter.

2. *Ad salutem*] Compare "Ne ad morbum hoc etiam," i. 5. 64. Heaut. i. 2. 33: "Ea sunt ad virtutem omnia;" and see note on i. 2. 17.

3. *Istaec lavet*] Commentators are divided as to the meaning of these words. 'Lavet' is simply put for 'lavetur.' The words λούσατε αὐτὴν τάχιστα, quoted from Menander, settle the question. Compare Eun. iii. 5. 46–48:

"—— venit una; Heus tu, inquit, Dore,
Cape hoc flabellum, et ventulum hinc sic facito, dum lavamus:
Ubi nos laverimus, si voles, lavato."

It is unnecessary to accumulate instances, and more than unnecessary to enter into questions of clinical medicine as to the propriety of this ablution, as Donatus does. Such questions may be safely relegated to the consideration of medical men.

4. *Jussi—imperavi—date*] These are all medical terms. Compare Cicero, Ad Fam. xvi. 4: "Jus dandum tibi non fuit, cum κακοστόμαχος esses."

6. *Per ecastor scitus puer*] 'Faith! Pamphilus has got a very fine boy.' 'Per scitus' is divided by tmesis, as is commonly the case with compounds of 'per' in similar phrases. See Hecyra i. 1. 1:

"Per pol quam paucos reperias meretricibus
Fideles evenire amatores, Syra."

Plautus, Casina ii. 6. 18: "Per pol saepe peccas."

8. *Cumque huic est veritus*] Bentley made this transposition on the authority of a manuscript at Peterhouse, Cambridge. It improves the line much. Some editors, keeping the common order, 'quumque huic veritus est,' write 'huiic' and 'veritust,' as Weise in his Tauchnitz edition. But there is no authority whatever for such a form as 'huiic' in Plautus or Terence; though this and 'quoii' are supported by some editors.

10. *Quid opus facto esset puerperae*] Compare v. 43: "Quod parato opus est, para." Adelphi v. 9. 39: "Plus scis quid facto opus est;" and Phormio v. 1. 35. Plautus, Amphitruo ii. 1. 84: "Mi istuc primum exquisito est opus." Casina iii. 3. 24: "Ego intus quod facto est opus

Sed postquam egressa est illis quae sunt intus clamat de via.
O Dave, itan contemnor abs te? aut itane tandem idoneus
Tibi videor esse quem tam aperte fallere incipias dolis?
Saltem accurate, ut metui videar certe si resciverim.
Da. Certe hercle nunc hic se ipsus fallit haud ego. *Si.* Edixin tibi,
Interminatus sum ne faceres? num veritus? quid retulit?
Credon tibi hoc, nunc peperisse hanc e Pamphilo?
Da. Teneo quid erret: et quid agam habeo. *Si.* Quid taces?
Da. Quid credas? quasi non tibi renunciata sint haec sic fore.
Si. Mihin quisquam? *Da.* Eho an tute intellexti hoc assimulari? *Si.* Irrideor.
Da. Renunciatum est: nam qui istaec tibi incidit suspicio?
Si. Qui? quia te noram. *Da.* Quasi tu dicas factum id consilio meo.
Si. Certe enim scio. *Da.* Non satis me pernosti etiam qualis sim, Simo.
Si. Ego non te? *Da.* Sed si quid narrare occoepi, continuo dari
Tibi verba censes falso: itaque hercle nihil jam muttire audeo.
Si. Hoc ego scio unum neminem peperisse hic. *Da.* Intellexti.
Sed nihilo secius mox deferent puerum huc ante ostium.
Id ego jam nunc tibi renuntio here futurum, ut sis sciens.

volo accurare." The use of the ablative of the passive participle with 'opus est' is common, as 'properato opus est,' 'maturato opus est,' and other phrases. Hence it naturally came to pass that if the participle were transitive, it should be followed by the case of the verb, as here 'quid' is governed by 'facto.'

12. *Aut itane tandem idoneus*] 'Do you think me indeed such a fit subject for you to atttempt to deceive so openly?' 'Itane tandem,' compare Heaut. v. 2. 1. Phormio ii. 3. 26.

Idoneus] The derivation is uncertain. The phrase of the text occurs in Plautus and Terence. See iv. 4. 18. Plautus, Aul. ii. 74, and in Cicero, In Verrem iii. 6. 41. De Amicit. i. 4.

14. *Saltem accurate*] See note on i. 5. 22. 'You might at any rate have done it carefully, so as to make a show of fearing me if I should discover it.' Stallbaum considers 'accurate' to be the second person plural of the imperative, equivalent to 'operam date.' But the whole force of 'saltem' is thus lost.

16. *Interminatus sum*] Terence uses the deponent form. See Eun. v. 1. 14. So too Plautus, Captiv. iv. 2. 11. In one place, Miles Glor. ii. 33. 42, "Quis homo interminat?" the active form is found, and may perhaps be defended by the occurrence of the passive in Horace, Epod. v. 39: "Interminato quam semel fixae cibo Intabuissent pupulae."

23. *Non satis me pernosti etiam qualis sim*] 'You do not yet thoroughly know what I am.' For 'etiam' see note on i. 1. 89. Compare for the redundant accusative Eun. iii. 5. 62, 63: "Metuo fratrem ne intus sit." So in Livy iv. 41: "Exercitum ubi esset se nescire."

26. *Intellexti*] 'You understand it all, I see: but nevertheless they will soon produce the child here in the street.'

Ne tu hoc mihi posterius dicas Davi factum consilio aut dolis.
Prorsus a me opinionem hanc tuam esse ego amotam volo.
Si. Unde id scis? *Da.* Audivi et credo: multa concurrunt simul
Qui conjecturam hanc nunc facio. Jam primum haec se e Pamphilo
Gravidam dixit esse; inventum est falsum: nunc, postquam videt
Nuptias domi apparari, missa est ancilla ilico
Obstetricem arcessitum ad eam, et puerum ut afferret simul.
Hoc nisi fit puerum ut tu videas, nihil moventur nuptiae.
Si. Quid ais? Quum intellexeras
Id consili capere, cur non dixti extemplo Pamphilo?
Da. Quis igitur eum ab illa abstraxit nisi ego? nam omnes nos quidem
Scimus quam misere hanc amarit: nunc sibi uxorem expetit.
Postremo id mihi da negoti: tu tamen idem has nuptias
Perge facere ita ut facis: et id spero adjuturos deos.
Si. Imo abi intro: ibi me opperire, et quod parato opus est para.
Non impulit me haec nunc omnino ut crederem:
Atque haud scio an quae dixit sint vera omnia:
Sed parvi pendo: illud mihi multo maximum est

36. *Nihil moventur nuptiae*] Donatus explains 'moventur' by 'differuntur, 'are put off,' in which sense Stallbaum compares iv. 2. 23: "Quantum huic promoveo nuptias." But 'movere' more simply means 'to disturb,' as in Cicero, Philip i. 7: "Ea non muto, non moveo."

38. *Extemplo*] The usual form of this word in Plautus is 'extempulo,' which Forcellini considers to have been a metrical form. He compares it with 'ilico,' which he derives from 'e loco.' "Ut enim hoc ab *e loco* factum est, ita illud ab *ex templo*: templum enim et ipsum locum aliquando significat." The analogy of 'ilico' will not hold, for it must clearly be derived from 'in loco,' as we say 'on the spot' (i. 1. 98). 'Tempulum' is evidently the original form of 'templum,' being a diminutive of 'tempus.' 'Tempus' etymologically meant 'a division,' whether of time or space would be indifferent; and originally its diminutive 'tempulum' would have the same meaning. Afterwards 'tempus' was used exclusively for a division of time; 'templum' for a division of space, more peculiarly for the sacred observatory of the augurs. 'Extemplo' then means 'ex tempore,' 'on the spur of the moment.' In confirmation of the view taken by Forcellini, Stallbaum compares the phrase 'ex hoc loco' in Plautus, Asin. i. 2. 4. But in that passage the words are used literally, 'I will go from this spot to the forum.'

39—40. *Illa . . . hanc*] Glycerium is meant in both cases. By 'Illa' she is spoken of as a former lover of Pamphilus. 'Hanc' refers to her being on the spot, for they were standing at her door. Simo asks why Davus had not warned Pamphilus of this cheat, to which he replies that he had done more. He had weaned him from her; and they all knew how desperately he had been in love with her. Now by his advice he turns to marriage, and he promises to try his utmost to bring the marriage about.

43. *Quod parato opus est*] See note on v. 10.

Quod mihi pollicitus est ipse gnatus. Nunc Chremem
Conveniam: orabo gnato uxorem: si impetro,
Quid alias malim quam hodie has fieri nuptias?
Nam gnatus quod pollicitus est haud dubium est mihi
Si nolit quin eum merito possim cogere.
Atque adeo in ipso tempore eccum ipsum obviam.

ACTUS TERTII SCENA TERTIA.

SIMO. CHREMES.

Si. Jubeo Chremetem. *Ch.* O, te ipsum quaerebam. *Si.* Et ego te. *Ch.* Optato advenis.
Aliquot me adiere ex te auditum qui aiebant hodie filiam
Meam nubere tuo gnato: id viso tune an illi insaniant.
Si. Ausculta paucis: et quid ego te velim et tu quod quaeris scies.
Ch. Ausculto: loquere quid velis.
Si. Per te deos oro et nostram amicitiam Chreme

49. *Quid alias*] 'What can I wish other than that the marriage should take place this very day?' 'Alias' is here used in the sense of 'aliter.' Bentley reads 'quando alias,' 'at what other time?' quoting from a scholion of Acron on Horace, Serm. i. 4. 63; but the choice of time does not seem to be intended; for Chremes would give his daughter at once as well as at any time.

Act III. Scene III. Simo now meets Chremes, and asks him to give Pamphilus his daughter at once. Chremes at first objects the intimacy of Pamphilus and Glycerium. This Simo answers by the information which he has derived from Davus of their present estrangement. He begs Chremes to anticipate a possible reconciliation by a marriage which is likely to make a reformed character of the young man; and though Chremes naturally anticipates anything but a happy marriage, and is loath to sacrifice his daughter to the experiment, he is at last prevailed upon to give his consent.

Metre; 1—5, iambic tetrameter with clausula; 6—42, iambic trimeters; 43—47, iambic tetrameter catalectic.

1. *Jubeo* (sc. *salvere*)] Compare "Salvere Hegionem plurimum jubeo," Ad. iii. 4. 14, and Livy i. 16: "Deinde . . . regem parentemque urbis Romanae salvere universi Romulum jubent." 'Optato,' 'seasonably.' So too 'auspicato,' iv. 5. 12. 'Consulto,' 'compacto,' and other adjectives, are used commonly in an adverbial sense.

4.] Bentley has thus punctuated: "Ausculta. Paucis et quid," &c. But in Adelphi v. 3. 20, we have "Ausculta paucis," 'hear me a moment.' Compare the phrase 'paucis te volo,' above i. 1. 2. 'Paucis scies' would be correct, as 'paucis dabo,' Heaut. Prol. 10; but the majority of instances in Terence favour the arrangement of the text. See Eunuchus v. 8. 37. Hecyra iii. 5. 60, note.

6. *Per te deos oro*] A common formulary. Compare v. 1. 15: "Per ego te deos oro." Other cases are sometimes found, as in Plautus, Menaech. v. 7: "Per ego vobis deos atque homines dico." The phrase arose from an imitation of the Greek *πρός σε τῶν θεῶν*. Compare Euripides, Phoenissae 1666: *ναὶ πρός σε τῆσδε μητρὸς Ἰοκάστης Κρέον*, and Medea 325: *μὴ πρός σε γονάτων τῆς τε νεογάμου κόρης*. Many parallel passages might be collected from the Latin poets. The idiomatic use of the phrase is better illustrated by the following passage of Livy xxiii. 9, where Calavius dissuades his son Perolla from his intended assassination of Hannibal. "Per ego te, inquit, fili quaecunque jura liberos jungunt parentibus precor quaesoque ne ante oculos patris facere et pati omnia infanda velis."

Quae incepta a parvis cum aetate accrevit simul,
Perque unicam gnatam tuam et gnatum meum,
Cujus tibi potestas summa servandi datur,
Ut me adjuves in hac re, atque ita ut nuptiae
Fuerant futurae fiant. *Ch.* Ah ne me obsecra:
Quasi hoc te orando a me impetrare oporteat.
Alium esse censes nunc me atque olim cum dabam?
Si in rem est utrique ut fiant, arcessi jube.
Sed si ex ea re plus mali est quam commodi
Utrique, id oro te in commune ut consulas,
Quasi illa tua sit, Pamphilique ego sim pater.
Si. Imo ita volo itaque postulo ut fiat Chreme:
Neque postulem abs te nisi ipsa res moneat. *Ch.* Quid est?
Si. Irae sunt inter Glycerium et gnatum. *Ch.* Audio.
Si. Ita magnae ut sperem posse avelli. *Ch.* Fabulae.
Si. Profecto sic est. *Ch.* Sic hercle ut dicam tibi:
Amantium irae amoris integratio est.
Si. Hem, id te oro ut ante eamus dum tempus datur,
Dumque ejus libido occlusa est contumeliis,
Prius quam harum scelera et lacrimae confictae dolis
Reducunt animum aegrotum ad misericordiam:
Uxorem demus: spero consuetudine et
Conjugio liberali devinctum Chreme
Dein facile ex illis sese emersurum malis.

12. *Quasi ... oporteat*] 'As if you ought to have to obtain this from me by entreaties.' 'Quasi' is often used, as in our own idiom, when the opposite is implied. Compare ii. 5. 9; v. 3. 19.

14. *Si in rem est*] So Hecyra ii. 2. 7: "Quod tu si idem faceres magis in rem et nostram et vostram id esset." We have the phrase 'ex re,' Phormio v. 8. 76.

16. *In commune ut consulas*] 'I beg you to look to our common interest, as if she were your daughter and I were Pamphilus' father.' See Virgil, Aen. xi. 335: "Consulite in medium." In Plautus, Asinaria ii. 2. 20: "Metuo, in commune ne quam fraudem frausus sit." 'Id oro te' is the most natural order of the words, and the only one which avoids some harsh shift of hiatus.

20. *Audio*] Ironically, as is shown by 'fabulae' in the following line. Compare Phormio v. 7. 53, 54: "*Ch.* Missum et facimus. *Ph.* Fabulae. *Ch.* Quidvis tibi? Argentum quod habes condonamus te. *Ph.* Audio."

23. *Amantium irae ... integratio est*] The sentiment is said to be borrowed from Plautus, Amphitryo iii. 2. 60—62:

"Verum irae si quae forte eveniunt hujusmodi
Inter eos: rursum si reventum in gratiam est,
Bis tanto amici sunt inter se, quam prius."

A line of Menander is also quoted: *ὀργὴ φιλούντων ὀλίγον ἰσχύει χρόνον.* But there seems no necessity at all for imagining that Terence borrowed from any one. The idea is borrowed from ordinary life, and Terence's expression has all the terseness of an original suggestion.

29. *Liberali*] Opposed to 'peregrina' (iii. 1. 11).

30. *Ex illis sese emersurum malis*] 'Emergo' is sometimes used transitively, as in the present passage, but not in the best writers. In Cicero generally as a neuter verb, or in the passive voice. In Adelphi iii. 2. 4, "Unde emergi non potest," we have the neuter passive. We may compare the reflective use of 'penetro' in Plautus, Amph. i. 1. 97: "Perduelles penetrant se in fugam." Trinummus ii. 2. 16: "Quin prius me ad plures penetravi?" 'why have I not taken myself off to the departed?' and in Menaechmei ii. 3. 54, we have 'penetro' in a transitive sense: "Neque huc unquam postquam natus sum intra portam penetravi pedem."

Ch. Tibi ita hoc videtur: at ego non posse arbitror
Neque illum hanc perpetuo habere, neque me perpeti.
Si. Qui scis ergo istuc nisi periclum feceris?
Ch. At istuc periclum in filia fieri grave est.
Si. Nempe incommoditas denique huc omnis redit:
Si eveniat quod Di prohibeant, discessio.
At si corrigitur, quot commoditates vide:
Principio amico filium restitueris;
Tibi generum firmum et filiae invenias virum.
Ch. Quid istic? si ita istuc animum induxti esse utile,
Nolo tibi ullum commodum in me claudier.
Si. Merito te semper maximi feci Chreme.
Ch. Sed quid ais? *Si.* Quid? *Ch.* Qui scis eos nunc discordare inter se?
Si. Ipsus mihi Davus qui intimus est eorum consiliis dixit;
Et is mihi suadet nuptias quantum queam ut maturem.
Num censes faceret filium nisi sciret eadem haec velle?

35. *Incommoditas*] Ruhnken explains the word as equivalent to 'calamitas.' We must naturally, however, consider it to be a substitute for some stronger word. 'Well, after all,' says Simo, 'the whole inconvenience of the affair comes to this: if it comes to the worst, which the gods forbid, they can separate.' Simo naturally uses the best terms that he can find to express an unpleasant fact; and so he chooses instead of 'divortium' the word 'discessio' (originally of voting on opposite sides in the senate; see "Per discessionem," Cicero, Philipp. ix. fin.), which gives a milder idea. The student should observe the nice choice of the moods 'eveniat' and 'corrigitur;' the former to express a bare supposition which Simo will not contemplate, the latter to show the certainty which he feels of a happy result. Similar shades of meaning may be observed in the tenses 'restitueris' and 'invenies;' the former representing the 'fait accompli;' the immediate result of Chremes' consent; the latter, the after consequence of the marriage; for Chremes may in one sense be said to restore Pamphilus to his father the moment he gives his consent to the marriage that is to make him a reformed character. See note on i. 3. 8.

40. *Quid istic*] A common formula of concession after dispute. 'Well, well; you may have your own way.' Compare Adelphi i. 2. 53: "Quid istic? si istuc tibi placet." Adelphi v. 8. 33: "Quid istic dabitur quidem, quando hic volt?" In many passages we meet with 'quid istuc?' in the same sense. See Eun. iii. 3. 96: "Quid istuc? Si certum est facere, facias." The phrase originally would mean 'Why go on (arguing) in that way?' 'Why say so much as you do?'

41. *Nolo tibi ullum commodum in me claudier*] A similar phrase is found in Eun. i. 2. 84: "Nunc ubi meam benignitatem sensisti in te claudier?" But it is evident that the similarity is more apparent than real. In text we must translate: 'I should be sorry that you should have any advantage obstructed in me;' in my person. In the passage of the Eunuchus 'in te' must mean 'in your case,' 'towards you.' These passages stand alone, and the difficulty remains. Bentley solves it by altering the reading in both cases to 'intercludier,' which gives the same meaning in both places; but this is a mere conjecture. For the use of the verb 'claudo' we may compare Cicero, Off. ii. 15: "Nec ita claudenda est res familiaris ut eam benignitas aperire non possit, nec ita reseranda ut pateat omnibus." See note on Eun. i. 2. 84.

Tute adeo jam ejus verba audies. Heus evocate huc Davum.
Atque eccum : video ipsum foras exire.

ACTUS TERTII SCENA QUARTA.

DAVUS. SIMO. CHREMES.

Da. Ad te ibam. *Si.* Quidnam est?
Da. Cur uxor non arcessitur? jam advesperascit. *Si.* Audin tu illum?
Ego dudum non nihil veritus sum Dave abs te, ne faceres idem
Quod vulgus servorum solet dolis ut me deluderes
Propterea quod amat filius. *Da.* Egone istuc facerem? *Si.* Credidi:
Idque adeo metuens vos celavi quod nunc dicam. *Da.* Quid? *Si.* Scies:
Nam propemodum habeo jam fidem. *Da.* Tandem cognosti qui siem?
Si. Non fuerant nuptiae futurae. *Da.* Quid? non? *Si.* Sed ea gratia
Simulavi vos ut pertentarem. *Da.* Quid ais? *Si.* Sic res est. *Da.* Vide,
Numquam istuc ego quivi intellegere. Vah consilium callidum.
Si. Hoc audi : ut hinc te introire jussi opportune hic fit mihi obviam. *Da.* Hem,
Numnam periimus? *Si.* Narro huic quae tu dudum narrasti mihi.

Act III. Scene IV. Davus, having been called to satisfy Chremes that there is a quarrel between Glycerium and Pamphilus, comes in to urge the immediate celebration of the marriage, and is now informed of Chremes' consent to the marriage, as well as of the former pretence of his master. This information throws him into the greatest alarm, which he dissembles as he best can, promising to do his best to keep Pamphilus straight for the future. Chremes returns home to make the necessary arrangements.

The first line of this scene, together with the last of scene 3, makes up an iambic tetrameter catalectic. The remaining lines are iambic tetrameter, and v. 26, a clausula.

2.] Bentley omits 'tu illum,' which appear in all the MSS. The verse is regular as it stands; for the last syllable of 'illum' coalesces with 'ego' in the next line.

4. *Vulgus servorum*] Compare Hecyra iv. 2. 24 : "Sine me obsecro hoc effugere, vulgus quod male audit mulierum."

6. *Vos celavi quod nunc dicam*] This use of 'celo' with double accusative (as *κρύπτειν τινά τι*, Jelf, Greek Grammar 583) is found in Adelphi i. 1. 29 : "Ea ne me celet consuefeci filium." See also Hecyra iii. 3. 24. Adelphi i. 1. 29.

7. *Nam propemodum habeo jam fidem*] Some editions and MSS. insert 'tibi' after 'habeo.' But Donatus read as in the text, and 'tibi' is most probably a gloss. Bentley was the first to omit it.

Da. Quidnam audio? *Si.* Gnatam ut det oro, vixque id exoro. *Da.* Occidi. *Si.* Hem,
Quid dixisti? *Da.* Optime inquam factum. *Si.* Nunc per hunc nulla est mora.
Ch. Domum modo ibo : ut apparentur dicam : atque huc renuntio.
Si. Nunc te oro Dave quoniam solus mihi effecisti has nuptias—
Da. Ego vero solus. *Si.* corrigere mihi gnatum porro enitere.
Da. Faciam hercle sedulo. *Si.* Potes nunc dum animus irritatus est.
Da. Quiescas. *Si.* Age igitur ubi nunc est ipsus? *Da.* Mirum ni domi est.
Si. Ibo ad eum : atque eadem haec tibi quae dixi dicam itidem illi. *Da.* Nullus sum.
Quid causae est quin hinc in pistrinum recta proficiscar via?
Nihil est preci loci relictum; jam perturbavi omnia :
Herum fefelli; in nuptias conjeci herilem filium;
Feci hodie ut fierent insperante hoc atque invito Pamphilo. Hem
Astutias! quod si quiessem nihil evenisset mali.

13. *Occidi*] This is spoken aside : Simo partly hears it, and Davus then turns it aside as if he said 'optime.' In a well-known passage of Livy there is perhaps a similar confusion of 'optime' with 'occīdi.' After relating the murder of a Roman ambassador by Lars Tolumnius of Veii, he says, "Levant quidam regis facinus, in tesserarum prospero jactu vocem ejus ambiguam, ut occidi jussisse videretur, ab Fidenatibus exceptam causam mortis legatis fuisse," iv. 17, where Stroth explains the story to mean that the Fidenates interpreted 'optime,' or some other exclamation of pleasure, as an order for their death. Livy, however, does not tell us whether the same ambiguity occurred in Etruscan as in the Latin, while he very properly laughs at the story. If 'occīdi' and 'optime' were alike in pronunciation, they must have differed very perceptibly from 'occīdi.' Shakspeare gives us a good instance of the same turn of a speech in Richard III. Act iii. sc. 1 :

"*Glo.* So wise, so young, they say, do ne'er live long. [*Aside.*
Prince. What say you, uncle?
Glo. I say, without characters fame lives long.
Thus like the formal Vice Iniquity, [*Aside.*
I moralise two meanings in one word."

15. *Apparentur (nuptiae)*] Bentley reads 'apparetur' (impersonal), on the ground that the feast would be prepared in Simo's house rather than at Chremes'. But it was at Chremes' house that Davus expected to find a supper in preparation, ii. 2. 31, as well as the bustle about the bride : see also iv. 4. 1.

17. *Ego vero solus*] 'Yes, it is my doing alone.' Davus must be supposed to say this as if he took credit to himself for it with his master; and at the same time he accuses himself internally of the whole mischief.

22. *Nihil est preci loci relictum*] Compare Phormio iii. 3. 14 : "Ni instigemus etiam ut nullus locus relinquatur preci." The cases of 'prex' in the singular are rare, with the exception of the ablative. These two are the only passages in which the dative singular occurs in classical authors.

23. *In nuptias conjeci*] 'I have thrown him into a marriage (as if into a prison).' See the note on ii. 3. 12.

Sed eccum video ipsum : occidi.
Utinam mihi esset aliquid hic quo me nunc praecipitem darem.

ACTUS TERTII SCENA QUINTA.

PAMPHILUS. DAVUS.

Pa. Ubi illic est scelus qui me perdidit? *Da.* Perii. *Pa.* Atque hoc confiteor mihi
Jure obtigisse ; quandoquidem tam iners tam nulli consili
Sum. Servon fortunas meas me commisisse futili?

27. *Aliquid . . . quo*] It would have been unsuitable to have mentioned a sword, which is implied in the words, 'How I wish I had something or other here to throw myself upon.' "Non dixit gladium aut laqueum, ne esset tragicum," says Donatus. Stallbaum supposes him to mean a deep ditch, quarry, or the like to throw himself into. Either will do. If it were not that bad translations are apt to mislead students, I would not notice Hickie's blunder, 'Would to heaven there were some precipice whence now to throw myself and break my neck.' 'Quo' is, as all the world knows, the accusative case of motion towards, equivalent to 'in quem locum,' and so here it is used for 'in quod.' Sometimes it is used where the plural of the pronoun would be required, as in Plautus, Asinaria ii. 2. 48 :

"Tantum facinus modo inveni ego, ut nos dicamur duo
Omnium dignissimi esse quo cruciatus confluant."

See note on Eunuchus iii. 1. 60.

ACT III. SCENE V. Pamphilus having been informed by his father of Chremes' consent to his marriage with Philumena, now comes in search of Davus, determined to wreak his vengeance upon him. Davus mitigates him by promising to find some escape from his present perplexities.

Metre; vv. 1—14, iambic tetrameter; 15—18, trochaic tetrameter catalectic.

1.] Bentley would read, "Ubi illic est? Scelus qui me hodie—Perii: atque hoc confiteor jure." He considers 'perdidit' an interpolation. The change is unnecessary, and his omission of 'mihi' entirely unwarranted. The scansion of the line is rather difficult. We must remember that 'ubi' is pronounced as the French 'où,' and consequently elided; and that 'illic' and 'scelus' are pronounced as monosyllables. See the Introduction. The union of 'scelus qui' is parallel to that of 'senium qui,' Eun. ii. 3. 10; as *παιδίον ὅστις*. So in Anacreon iii. 17, *βρέφος φέροντα τόξον*.

2. *Iners*] 'Since I am so dull, and so shiftless.' The word is here used in its strict etymological sense.

3. *Futili*] Literally 'leaky,' 'that will not hold.' Compare "Futilis glacies," Virgil, Aen. xii. 740, 'brittle.' There was a vessel used in the rites of Vesta called 'vas futile,' which was too narrow at the bottom to stand upright, and spilt the water if set down. So persons who could not keep a secret were called 'futiles.' Compare the speech of Parmeno, in Eunuchus i. 2. 23—25 :

"Quae vera audivi taceo et contineo optime;
Sin falsum aut vanum aut fictum est, continuo palam est;
Plenus rimarum sum; hac atque illac perfluo."

In a converse sense we have the phrase *στέγειν* in Greek, to 'keep secret.'

τί χρή, τί χρή με, δέσποτ', ἐν ξένᾳ ξένον
στέγειν; ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν;
Sophocles, Philoct. 136.

And so Plato, in a remarkable passage describing those who pursue the pleasures of sense as living the lives of beasts of the field, says, *οὐδὲ τοῦ ὄντος τῷ ὄντι ἐπληρώθησαν, οὐδὲ βεβαίου τε καὶ καθαρᾶς ἡδονῆς ἐγεύσαντο, ἀλλὰ βοσκημάτων δίκην κάτω ἀεὶ βλέποντες, καὶ κεκυφότες εἰς γῆν καὶ εἰς τραπέζας, βόσκονται χορταζόμενοι καὶ ὀχεύοντες . . . ἅτε οὐχὶ τοῖς οὖσιν οὐδὲ τὸ ὂν οὐδὲ τὸ στέγον ἑαυτῶν πιμπλάντες*, 'their souls are not continent and cannot be filled with these pleasures.' (Republic, p. 586.)

Ergo pretium ob stultitiam fero : sed inultum numquam id auferet.
Da. Posthac incolumem sat scio fore me nunc si hoc devito malum.
Pa. Nam quid ego nunc dicam patri? Negabon velle me modo
Qui sum pollicitus ducere? Qua fiducia id facere audeam?
Nec quid me nunc faciam scio. *Da.* Nec quid me ; atque id ago sedulo.
Dicam aliquid jam inventurum ut huic malo aliquam producam moram.
Pa. Ohe. *Da.* Visus sum. *Pa.* Ehodum bone vir quid ais? viden me consiliis tuis
Miserum impeditum esse? *Da.* At jam expediam. *Pa.* Expedies? *Da.* Certe Pamphile.
Pa. Nempe ut modo. *Da.* Imo melius spero. *Pa.* Oh tibi ego ut credam furcifer?

4. *Pretium . . . fero*] 'I am punished for my folly.' So Virgil, Aen. ix. 232: "Pretiumque morae fore." Juvenal, Sat. xiii. 105: "Ille crucem sceleris pretium tulit, hic diadema." Horace, Carm. iii. 24. 24: "Et peccare nefas, aut pretium emori."

Inultum] So Heaut. v. 1. 45: "At nae illud haud inultum, si vivo, ferent." We have the similar phrases 'impunitum ferre' and 'tacitum ferre.' Bentley adds 'a me' from one MS., reading "sed inultum id nunquam a me auferet."

7.] We have no authority for meddling with the text; but Lachmann's conjecture is good enough to deserve notice :

"Qui sum pollicitus ducere? Neque qua fiducia id audeam,
Nec quid me nunc faciam scio."

See his note on Lucretius ii. 719.

8. *Quid me nunc faciam*] So in iv. 2. 26: "Quid me fiet?" We find also the forms "Quid de me faciam?" as in Adelphi iv. 4. 3; and Plautus, Trin. ii. 4. 193: "Quid de hac re fuat." The ablative with or without the preposition is equally used to denote what is fortuitous.

9. *Aliquam producam moram*] 'That I may procure some respite of this evil.' 'Moram' is the cognate accusative after 'producam,' which of itself means 'to put off.' See note on 'proferre diem,' ii. 1. 29.

10. *Viden me consiliis tuis Miserum impeditum esse?*] '*Pa.* Don't you see how I am entangled in your tricks? *Da.* Well, I will soon disentangle you. *Pa.* Yes indeed, as you did just now. *Da.* No; but better, I hope.' 'Impeditus,' lit. 'caught by the foot'—a metaphor from snaring animals. Plautus, Mil. Glor. iv. 9. 11, gives us the full expression: "Ipsus sese illic jam impedivit in plagas."

12. *Imo melius spero*] Here we have the original meaning of 'imo,' viz. a contradiction of what has preceded. So in Heaut. i. 1. 43: "Ah quid dixi? habere me? imo habui (filium)," &c. 'No; but I had a son.' Horace, Sat. i. 3. 20: "Quid tu? Nullane habes vitia? Imo alia et fortasse minora," 'I don't say so; but my faults are different and perhaps less.' Compare Plautus, Capt. ii. 2. 102, 103: "Num quae causa est quin, si ille huc non redeat, viginti minas Mihi des pro illo? Optima imo," 'on the contrary, the very best reason why I should.' See also Heaut. iv. 3. 27, and in this play, i. 1. 2; i. 2. 30. Eun. iii. 5. 60. From this sense it passes to the general idea of a correction of what has gone before, and so it is used in many passages, where some commentators find an affirmative meaning. Its derivation is a subject of controversy; but the orthography of Plautus points to 'imus.' It matters not whether we spell the word 'imo' or 'immo.' The latter is in accordance with the correlative word 'summus,' which is used in a concessive sense in certain phrases; as in Juvenal iii. 79: "Ad summum non Maurus erat," 'at

Tu rem impeditam et perditam restituas? Hem quo fretus siem,
Qui me hodie ex tranquillissima re conjecisti in nuptias.
Annon dixi esse hoc futurum? *Da.* Dixti. *Pa.* Quid meritus? *Da.* Crucem.
Sed sine paululum ad me redeam: jam aliquid dispiciam. *Pa.* Hei mihi
Cum non habeo spatium ut de te sumam supplicium ut volo:
Namque hoc tempus praecavere mihi me haud te ulcisci sinit.

ACTUS QUARTI SCENA PRIMA.

CHARINUS. PAMPHILUS. DAVUS.

Ch. Hocine est credibile aut memorabile
Tanta vecordia innata cuiquam ut siet

all events he was not a Moor.' Cicero, Ad Atticum xiii. 1: "Hodie aut summum cras," 'to-day or at any rate to-morrow.' 'Immo' will therefore mean, 'in the lowest degree,' 'by no means.' I am indebted for this explanation to Dr. Donaldson. (Introduction to 'Longer Exercises in Latin Prose Composition,' p. xxv. xxix.) A very different view is taken by Mr. Long (Classical Museum, vol. iii. p. 291—297), who derives 'immo' from 'in modo.' But is the phrase 'in modo' ever found? and do we ever meet with the ablative 'modo' as a monosyllable in Terence or Plautus?

Furcifer] 'Do you think I can believe you, you rascal?' A very common word. Culprits were made to wear a yoke on their necks, to which their hands were fastened. The extreme punishment of slaves was the cross, which is often alluded to in the comic poets. 'Crux' is used as equivalent to 'gallows-bird' in Plautus, Pseud. v. 2. 17.

15.] Commentators find in v. 15 an allusion to the judicial practice of Athens, which required the condemned to fix their punishment. It is more natural to consider the question and answer more simply as such as might occur in real life. Classical authors are not to be made responsible for all the allusions which critics may discover in their language. *Τί παθεῖν φήσεις ἄξιος εἶναι*; occurs in Aristophanes, Ranae 1044.

Annon dixi esse hoc futurum?] This position of the words, adopted by Bentley from MSS., is far better than 'hoc esse futurum,' where we have a dactyl standing for a trochee, which is inadmissible. Bentley reads 'meritu's,' supplying 'es;' but this is not required. Davus may be supposed to cut Pamphilus short before he finishes his sentence. In many passages undoubtedly the 'es' has been lost by the carelessness of transcribers. See note on Adelphi iii. 3. 40. I have endeavoured to supply it in all such cases.

18. *Hoc tempus praecavere mihi me haud te ulcisci sinit*] Bentley reads 'monet,' conceiving 'sinit' to be discordant. But many words are used in their natural sense in one member of a sentence, and in a derived sense in another; and it is sometimes difficult to decide whether the verb has two meanings, or whether another verb is to be supplied. 'Haud sinit' is equivalent to *οὐκ ἐᾷ*, which means either 'does not allow,' or 'allows not to do this, but that.' The passage may be translated: 'Time does not allow me to punish you, but only to take measures for my own safety.'

Act IV. Scene I. Charinus comes on the stage full of indignation against Pamphilus. He accuses him of the usual ingratitude of mankind. Pamphilus has some difficulty in persuading him of the real state of the case; and then Charinus turns upon Davus, who allows that he is at fault, but promises that he will extricate Pamphilus yet from his scrape.

The metre of the first thirteen lines is

Ut malis gaudeant atque ex incommodis
Alterius sua ut comparent commoda? ah
Idne est verum? imo id est genus hominum pessimum in
Denegando modo quis pudor paululum adest:
Post ubi tempus promissa jam perfici,
Tum coacti necessario se aperiunt,
Et timent: et tamen res premit denegare:
Ibi tum eorum impudentissima oratio est,
"Quis tu es? quis mihi es? cur meam tibi? Heus,
Proximus sum egomet mihi." Attamen "Ubi fides,"
Si roges, nihil pudet; hic ubi opus est
Non verentur: illic ubi nihil opus est ibi verentur.
Sed quid agam? adeamne ad eum, et cum eo injuriam hanc expostulem?
Ingeram mala multa? Atque aliquis dicat, "Nihil promoveris."
Multum: molestus certe ei fuero: atque animo morem gessero.
Pa. Charine et me et te imprudens, nisi quid Di respiciunt, perdidi.

cretic, with an admixture of dactyls. (See Introduction.) The remainder of the scene is composed of trochaic and iambic lines as follows: vv. 14—16, trochaic tetrameters; 17, 18, iambic tetrameters; 19—25, trochaic tetrameters; 26—30, iambic tetrameters; 31—38, iambic trimeters; 39, 40, iambic tetrameters; 41—57, iambic trimeters; 58, 59, iambic tetrameters.

3. *Ut malis gaudeant*] The *ἐπιχαιρεκακία* of the Greeks. So Menander, *ταῖς ἀτυχίαις μήποτ' ἐπίχαιρε τῶν πέλας*.

4. *Comparent*] So in Heaut. ii. 4. 17: "Ut ex illius commodo meum comparem commodum." It is also used in the sense of purchasing, as in Heaut. iv. 5. 29: "Aurum atque vestem qui . . . . comparet;" and iv. 8. 13. Compare Livy iv. 58: "Tantum afuit ut ex incommodo alieno sua occasio peteretur."

5. *Idne est verum?*] 'Is that fair?' Caesar, B. G. iv. 8: "Neque verum esse qui suos fines tueri non potuerint alienos occupare;" and Horace, Sat. ii. 3. 312:

"An quodcunque facit Maecenas, te quoque verum est
Tantum dissimilem et tanto certare minorem?"

See Macleane's note.

The following lines may be thus paraphrased: 'Nay, but that is a most contemptible class of men who feel some little shame only in refusing you; but when the time comes to fulfil their promise, they show their true character and their backwardness; and then they have no shame in disclaiming all knowledge of you and your concerns.' Similar language occurs in Plautus, Epid. ii. 1. 1:

"Plerique omnes homines, quos quum nihil refert pudet, ubi pudendum est
Ibi eos deserit pudor, quum usus est ut pudeat."

17. *Multum*] 'You may say, you will gain nothing. That I shall; a good deal. At all events I shall annoy him, and indulge my anger.' Bentley reads 'Nil?' 'nothing, do you say?' but the alteration is unnecessary.

18. *Nisi quid Di respiciunt*] 'Respicio' is properly used of the regard of a superior to an inferior.

"Sive neglectum genus et nepotes
Respicis auctor."
Horace, Carm. i. 2. 35.

Compare Martial x. 10. 5:

"Qui me respiciat dominum regemque vocabo?
Hoc tu, sed quanto blandius, ipse facis."

See Adelphi iii. 2. 55; and below, v. 6. 11: "Age me in tuis secundis respice." 'Sus-

Ch. Itane imprudens? tandem inventa est causa: solvisti fidem.
Pa. Quid tandem? *Ch.* Etiam nunc me ducere istis dictis postulas?
Pa. Quid istuc est? *Ch.* Postquam me amare dixi complacita est tibi.
Heu me miserum qui tuum animum ex animo spectavi meo.
Pa. Falsus es. *Ch.* Nonne tibi satis esse hoc visum solidum est gaudium,
Nisi me lactasses amantem et falsa spe produceres.
Habeas. *Pa.* Habeam? ah nescis quantis in malis verser miser;
Quantasque hic suis consiliis mihi confecit sollicitudines
Meus carnufex. *Ch.* Quid istuc tam mirum est de te si exemplum capit?
Pa. Haud istuc dicas si cognoris vel me vel amorem meum.
Ch. Scio: cum patre altercasti dudum: et is nunc propterea tibi
Succenset: nec te quivit hodie cogere illam ut duceres.

picio' on the contrary signifies the respect of an inferior to a superior. In Horace, Epist. i. 1. 103, Bentley reads 'suspicientis,' but see Macleane's note. So too Horace, Epist. i. 6. 17: "I nunc argentum et marmor vetus, aeraque, et artes Suspice."

19. *Solvisti fidem*] 'Prettily you have fulfilled your promise!' The 'fides' is a pledge by which a person binds himself. Hence by fulfilling his promise he releases himself from his pledge. The correlative 'tibi meam astringo fidem' occurs in Eun. i. 2. 22. Compare "Voverat, et voti solverat ante fidem," Ovid, Fast. i. 642.

20. *Etiam nunc me ducere istis dictis postulas?*] 'Postulo' with the infinitive corresponds with the Greek ἀξιοῦν, 'to desire.' Compare Adelphi ii. 2. 30: "Per oppressionem ut hanc mi eripere postulet?" The phrase 'ducere,' 'to deceive,' has been noticed above. Compare Phormio iii. 2. 16. It occurs very frequently both in this form and as the frequentative 'ductare' in Plautus. So 'lacio' has passed into 'lacto.' See v. 23.

23. *Falsus es*] 'Falsus' is here used in its original participial sense. 'You are deceived,' 'in error.' Compare Plautus, Aulularia ii. 1. 4: "Quanquam haud falsa sum nos odiosas haberi."

Solidum gaudium] The etymology of the word 'solidum' is uncertain. It seems to be connected with 'solus.' Things are said to be 'solida' which are made of one material, unmixed, without flaw. Hence we derive the idea of 'pure.' In the same sense we have 'solidum beneficium,' 'a substantial, real kindness,' Eun. v. 2. 32. See v. 5. 8: "Nam hunc scio mea solide solum gavisurum gaudia," 'he is the only one who will thoroughly rejoice in my happiness.' Cicero frequently uses the word in a similar sense. We must observe that 'tibi' is to be pronounced as a monosyllable, and 'es' coalesces with 'falsus.'

25, 26.] For the change of mood from 'verser' to 'confecit' see note on i. 5. 36.

29. *Altercasti*] In later writers we have the deponent form of the verb. 'Altercari' originally signifies 'to converse,' 'to talk in alternate speeches,' without any sense of quarrelling. Thus Caesar, Bell. Civ. iii. 19: "Labienus altercari cum Vatinio incipit;" and so we have 'altercatio,' or debating, as opposed to set speeches, in Livy iv. 6: "Cum in contionem et consules processissent et res a perpetuis orationibus in altercationem vertisset;" and Cicero, Ad Atticum i. 16: "Clodium praesentem fregi in Senatu quum oratione perpetua plenissima gravitatis, tum altercatione ejusmodi ex qua licet pauca degustes;" and he proceeds to give a specimen of the sharpshooting which took place.

Pa. Imo etiam, quo tu minus scis aerumnas meas,
Hae nuptiae non apparabantur mihi:
Nec postulabat nunc quisquam uxorem dare.
Ch. Scio: tu coactus tua voluntate es. *Pa.* Mane:
Nondum scis. *Ch.* Scio equidem illam ducturum esse te.
Pa. Cur me enicas? Hoc audi. Numquam destitit
Instare ut dicerem me esse ducturum patri;
Suadere, orare, usque adeo donec perpulit.
Ch. Quis homo istuc? *Pa.* Davus.—*Ch.* Davus? *Pa.* interturbat. *Ch.* Quamobrem? *Pa.* Nescio:
Nisi mihi deos satis scio fuisse iratos qui eis auscultaverim.
Ch. Factum hoc est Dave? *Da.* Factum. *Ch.* Hem, quid ais scelus?
At tibi Di dignum factis exitium duint.
Eho, dic mihi, si omnes hunc conjectum in nuptias
Inimici vellent quod nisi hoc consilium darent?

31. *Imo etiam*] 'No indeed, so little do you know my misfortunes. This marriage was never intended for me, nor a little while ago did any one wish to marry his daughter to me.' Literally we might translate, 'In so far as you are too little acquainted with my misfortunes, you are wrong.' On 'imo' see note on iii. 5. 12.

34. *Scio: tu coactus tua voluntate es*] 'Of course: your inclination does you violence.' Compare Homer, Iliad iv. 43: ἑκὼν ἀέκοντί γε θυμῷ. 'Scio' is used ironically. Compare v. 1. 19, and 'audio' iii. 3. 20.

37.] On the metre of this line see the Introduction. The line would be more Terentian without 'esse:' but it is found in all the existing copies.

39.] Bentley omits 'interturbat.' But Donatus notices the word particularly, and it is not a likely word to have been introduced as a gloss. The common text, therefore, had better be preserved, especially as it gives the verse as a tetrameter, which is more suited to the rapidity of question and answer than the trimeter.

40. *Nisi*] 'Only I am sure.' The more usual expression is 'nisi quod.' So "Nescio, nec rationem capio, nisi quod tibi bene ex animo volo," Heaut. v. 2. 6. The phrase is found even after affirmative propositions. "Tusculanum et Pompeianum valde me delectant, nisi quod me aere alieno obruerunt," Cicero, Ad Att. ii. 1. In Terence 'nisi' alone is more common. See Eun. iv. 5. 9. Phormio v. 7. 60: "Nescio: nisi, me dixisse nemini, certo scio." Cicero, Pro Roscio Am. 35: "Nescio, nisi hoc video."

Deos satis scio fuisse iratos] This was a common formula for insinuating that a person had lost his senses, or was unfortunate, on the principle of the proverb "Quem Deus vult perdere dementat prius." See Phormio i. 2. 24: "Memini relinqui me Deo irato meo;" and iv. 3. 31: "Satin illi Di sunt propitii." Compare Phaedrus iv. 19. 15: "Dis est iratis natus qui est similis tibi."

41.] Bentley quotes from the Peterhouse MS. "Factum est." But the hiatus after 'factum' is regular, and need not be corrected. See the Introduction.

42. *At tibi Di . . . duint*] 'At' is commonly used in imprecations or prayers. See Eun. iii. 1. 41. Hecyra i. 2. 59. Virgil, Aen. ii. 535:

"At tibi pro scelere, exclamat, pro talibus ausis,
Di, si qua est coelo pietas quae talia curet,
Persolvant grates dignas et praemia reddant
Debita."

Sometimes it is used in favourable prayers, as in Plautus, Menaechm. v. 7. 37: "At tibi di semper, adulescens, quisquis es, faciant bene Duint." The same form occurs frequently in Plautus and Terence. Heaut. iv. 6. 6: "Ut te quidem omnes di deae quantum est perduint." (See note.) Phormio v. 7. 83: "Malum quod isti di deaeque omnes duint."

Da. Deceptus sum at non defatigatus. *Ch.* Scio.
Da. Hac non successit, alia aggrediemur via.
Nisi id putas, quia primo processit parum,
Non posse jam ad salutem converti hoc malum.
Pa. Imo etiam : nam satis credo si advigilaveris
Ex unis geminas mihi conficies nuptias.
Da. Ego Pamphile hoc tibi pro servitio debeo,
Conari manibus pedibus noctesque et dies;
Capitis periclum adire, dum prosim tibi :
Tuum est si quid praeter spem evenit mihi ignoscere.
Parum succedit quod ago : at facio sedulo.
Vel melius tute reperi, me missum face.
Pa. Cupio : restitue in quem me accepisti locum.
Da. Faciam. *Pa.* At jam hoc opus est. *Da.* Hem! st, mane.
Concrepuit a Glycerio ostium.
Pa. Nihil ad te. *Da.* Quaero. *Pa.* Hem, nuncine demum?
Da. At jam hoc tibi inventum dabo.

45. ***Deceptus sum at non defatigatus***] This phrase is by some derived from sporting language. In that sense we might translate: 'I am thrown off the scent, but not dead beat.'

51. ***Hoc tibi pro servitio debeo***] 'I am bound as your slave to struggle tooth and nail, night and day, and to run all risks to help you. It is for you to pardon me, if I am disappointed in any thing.' 'Pro servitio,' 'as your slave.' So the common expression 'pro meo,' Adelphi i. 1. 23. "Siciliam nobis non pro penaria cella sed pro aerario fuisse," Cicero, In Verrem ii. 4. 2. 'Servitium' is generally used collectively, as the slaves of a house; or generally, as "Ita nunc servitium est," 'such are slaves now-a-days,' Plautus, Curc. ii. 3. 21. The plural, however, is used. See Cicero, Pro Coel. 32. 78: "Servitia ad caedem et inflammandam urbem incitavit." Livy iii. 15: "Et servitiis jugum demeret." See note on ii. 6. 26.

56. ***Me missum face***] Compare v. 1. 14; and Phormio v. 7. 53. Ancient commentators derive the phrase from the disbanding of troops, as "missam facere legionem;" and carry on the same metaphor to the following line, explaining 'restituere locum,' 'restore my former rank.' But in both cases the more natural sense is to be preferred. Davus says, 'If you are discontented, manage better for yourself, and have done with me.' Pamphilus replies, 'I should be glad to do so: but you must restore the position in which you found me;' before, that is, he had forfeited it by consenting to the match. In this sense 'restituere' obtained a special meaning in legal language, being used of the restitutory edicts of the praetor. See examples in Forcellini, and Long's note on Cicero, In Verrem ii. 2. 26. The old reading of this line is "restitue in quem me accepisti locum," as given in the text, and is thus quoted by Donatus. It is evidently an imitation of the Greek attraction, and is equivalent to "restitue eum locum in quo me accepisti." Bentley's reading, "quem a me accepisti locum," has the authority of Eugraphius, but is not entitled to displace the text.

58. ***Concrepuit . . . ostium***] The doors opened upon the stage, after the Greek fashion, and it was the custom for those who came out of a house to strike the door inside to warn those who might be standing outside to step on one side. See Heaut. i. 1. 121: "Sed quid crepuerunt fores Hinc a me? Quisnam egreditur? Huc concessero," and Adelphi iv. 4. 27: "Prodit nescio quis: concedam huc." The Roman doors opened inwards. It is mentioned as a peculiar privilege that Valerius Publicola was allowed to have a house with its doors opening on the street. Those who knocked from without were said 'pulsare.' Heaut. ii. 3. 34; iii. 1. 1. Adelphi iv. 5. 3. Compare *κόπτειν*, Aristophanes, Nub. 132: *ἀλλ' οὐχὶ κόπτω τὴν θύραν; παῖ, παιδίον*: where the Scholiast informs us that *ψοφεῖν* was used of those who knocked the door from within.

ACTUS QUARTI SCENA SECUNDA.

MYSIS. PAMPHILUS. CHARINUS. DAVUS.

My. Jam ubi ubi erit inventum tibi curabo et mecum adductum
Tuum Pamphilum: tu modo anime mi noli te macerare.
Pa. Mysis. *My.* Quid est? Ehem Pamphile, opportune te mihi offers. *Pa.* Quid est?
My. Orare jussit si se ames hera jam ut ad sese venias:
Videre ait te cupere. *Pa.* Vah, perii: hoc malum integrascit.
Sicine me atque illam opera tua nunc miseros sollicitarier?
Nam idcirco arcessor, nuptias quod mihi apparari sensit.
Ch. Quibus quidem quam facile potuerat quiesci si hic quiesset.
Da. Age si hic non insanit satis sua sponte instiga. *My.* Atque edepol
Ea res est: proptereaque nunc misera in moerore est. *Pa.* Mysis,
Per omnes tibi adjuro deos numquam eam me deserturum;
Non si capiundos mihi sciam esse inimicos omnes homines.
Hanc mihi expetivi, contigit: conveniunt mores: valeant

Act IV. Scene II. Mysis appears on the stage looking for Pamphilus. She relates to him the grief of Glycerium at the announcement of his marriage, and works upon him to repeat emphatically his vows of attachment to his mistress, whom he at once proceeds to visit and console. Charinus plucks up a little courage on this new turn of affairs; but is not much encouraged by Davus, who has at last hit on a promising plan, but wholly for the benefit of Pamphilus. Davus arranges preliminaries with Mysis, and proceeds to carry out his scheme. Pamphilus is thus thrown back into the arms of his lover, and the management of the plot is restored to the cleverer hands of Davus.

The metre is iambic tetrameter catalectic.

1. *Ubi ubi*] For 'ubicunque.' Cicero, Tusc. Quaest. i. 29: "Ubi ubi sit animus." Livy ii. 2: "Ne ubi ubi regum desiderium esset." Similarly 'unde unde,' 'cui cui,' 'qua qua.'

2. *Macerare*] 'Macero' originally means 'to soften by steeping.' So in Adelphi iii. 3. 27: "Salsamenta haec fac macerentur pulchre." Hence the derived ideas 'to soften,' 'enervate;' 'to weary.' See v. 3. 15: "Sed quid ego? cur me excrucio, aut cur me macero?" The same word occurs in the lines of Caesar upon Terence quoted in the life of Terence ascribed to Donatus (see Introduction): "Unum hoc maceror, et doleo tibi deesse, Terenti."

6. *Sicine*] For 'ne' see note on i. 5. 10. Pamphilus turns upon Davus reproachfully, as Charinus also does in v. 8. Davus has an answer for him, while he takes his master's reproaches quietly. 'Sollicitarier' must be pronounced 'soll'citaryer,' for the metre is catalectic; but there is no need, with Bentley, to read 'sollicitari.'

13. *Valeant*] 'Away with those who wish to see us separated.' A common form of renunciation. Horace, Epist. ii. 1. 180: "Valeat res ludicra." So Adelphi iv. 4. 14, and below v. 3. 18. This sense falls under the more general notion of leave taking. We may compare the common euphemism of the Greek *χαίρειν*, and the more uncommon form *ὑγίαινε*, which corresponds exactly with the Latin 'vale.' See Aristophanes, Ranae 163:

καὶ χαῖρε πόλλ' ὠδελφέ. Νὴ Δί' καὶ σύ γε ὑγίαινε.

Qui inter nos discidium volunt: hanc nisi mors mihi adimet nemo.
My. Resipisco. *Pa*. Non Apollinis magis verum atque hoc responsum est.
Si poterit fieri ut ne pater per me stetisse credat
Quo minus hae fierent nuptiae, volo. Sed si id non poterit,
Id faciam in proclivi quod est per me stetisse ut credat.
Quis videor? *Ch*. Miser aeque atque ego. *Da*. Consilium quaero. *Ch*. Fortis!
Pa. Scio quid conere? *Da*. Hoc ego tibi profecto effectum reddam.
Pa. Jam hoc opus est. *Da*. Quin jam habeo. *Ch*. Quid est? *Da*. Huic, non tibi habeo, ne erres.
Ch. Sat habeo. *Pa*. Quid facies? cedo. *Da*. Dies mihi hic ut satis sit vereor
Ad agendum: ne vacuum esse me nunc ad narrandum credas.
Proinde hinc vos amolimini: nam mihi impedimento estis.
Pa. Ego hanc visam. *Da*. Quid tu? quo hinc te agis? *Ch*. Verum vis dicam? *Da*. Imo etiam
Narrationis incipit mihi initium. *Ch*. Quid me fiet?
Da. Eho tu impudens non satis habes quod tibi dieculam addo

15. ***Non Apollinis magis verum atque hoc responsum est***] For this use of 'ac' after the comparative see Catullus lxi. 169—171:

> "Illi non minus ac tibi
> Pectore uritur intimo
> Flamma, sed penite magis."

See note on v. 1. 22, and Macleane's note on Horace, Sat. i. 1. 46.

18. ***In proclivi quod est***] 'I will do what I well can to make him think it my doing.' 'Proclive' is that which is on the way downwards, which is ready to fall, and so easy, as distinguished from 'planum,' that which is already on level ground, certain. 'Proclive' therefore has a mixed meaning of ease and uncertainty. In the latter sense we find it in Plautus, Planans iv. 4. 88: "Faciam ego hanc rem Rudem ex proclivi tibi." Its original meaning with the implied sense of easiness is found in Plautus, Captiv. ii. 2. 86: "Tam hoc quidem tibi in proclivi, quam imber est quando pluit," 'good luck is ready to fall into your lap like a shower of rain.'

19.] A good deal of commentary has been wasted on this line. Pamphilus says, 'What do you think of me now? *Ch*. You are as badly off as I am.' *Da*. I am on the look out for a scheme. *Ch*. Wonderful fellow that you are! *Pa*. Only mind what you are about.' It is difficult to explain the ordinary text, 'scio quid conere,' so as to give a good sense. In Pamphilus' mouth it is frigid. Bentley alters it to 'si quid conere,' which he explains "optimum consilium extundes, si modo nervos intendas," comparing iv. 1. 49, and Eun. v. 8. 26: "Difficile est. *Th*. Si quid conlibuit, novi te." I would propose to read "scin quid conere?" as a warning from Pamphilus to Davus not to get him into any more scrapes. Compare the Greek ἆρ' οἶσθ' ὃ δράσον; 'be sure you mind what you are about.' We must remember that these plays were in many places translated word for word from the Greek. For a similar translation of a common Greek phrase see Plautus, Poenulus i. 2. 165: "*Ad*. Abscede hinc sycophanta. *Mi*. Pareo. At scin quomodo?" and Rudens iii. 5. 18: "Tange, sed scin quomodo?"

27. ***Quod tibi dieculam addo Quantum huic promoveo nuptias***] 'That I procure you a respite for the space for which I can defer Pamphilus' marriage.' 'Diecula' occurs once in Plautus in a similar sense:

> "Quia illud malum aderat, istuc aberat longius;
> Illud erat praesens huic erant dieculae,"
> Pseudolus i. 5. 88;

and Cicero, Ad Atticum v. 21. 13: "Commemorat quid olim mali C. Julius fecerit quum dieculam duxerit," alluding to a law of Caesar's which prolonged the period of payment for debtors.

31.] Zeune has 'opperire me hic,' which makes the line a full tetrameter, instead of catalectic, as the rest of the scene.

Quantum huic promoveo nuptias? *Ch*. Dave attamen. *Da*. Quid ergo?
Ch. Ut ducam. *Da*. Ridiculum. *Ch*. Huc face ad me ut venias si quid poteris.
Da. Quid veniam? nihil habeo. *Ch*. At tamen siquid. *Da*. Age veniam. *Ch*. Si quid
Domi ero. *Da*. Tu Mysis dum exeo parumper opperire hic.
My. Quapropter? *Da*. Ita facto est opus. *My*. Matura. *Da*. Jam inquam hic adero.

ACTUS QUARTI SCENA TERTIA.

MYSIS. DAVUS.

My. Nihilne esse proprium cuiquam? Di vestram fidem:
Summum bonum esse herae putavi hunc Pamphilum,
Amicum, amatorem, virum in quovis loco
Paratum: verum ex eo nunc misera quem capit
Dolorem! facile hic plus mali est, quam illic boni.

Act IV. Scene III. Mysis falls into a soliloquy on the trouble which has befallen her mistress from her connexion with Pamphilus. She is startled by the apparition of Davus bringing with him the boy. Her bewilderment is increased by his directions. She is to take and place him at Simo's door. Suddenly Chremes comes upon them and Davus starts on a new track, leaving Mysis with the child in her arms and in the utmost perplexity.

Metre; trimeter iambic.

1. *Nihilne esse proprium cuiquam?*] 'Can we never feel sure that any thing will remain constant to us?' 'Proprius' has here and in some other places the sense of perpetuity. It represents the Greek βέβαιος rather than οἰκεῖος. Plautus, Mostell. i. 3. 67: "Illum amatorem tibi proprium futurum in vita." Compare Horace, Epist. ii. 2. 171—174, and Sat. ii. 6. 4, 5: "Nihil amplius oro, Maia nate, nisi ut propria haec mihi munera faxis." From Menander is quoted the line βέβαιον οὐδὲν ἐν βίῳ δοκεῖ πέλειν, Monost. 655 (Meineke).

3. ***Amicum, amatorem***] 'Her friend, her lover, a staunch ally on every occasion.' Bentley is offended at the juxtaposition of 'amicum' and 'amatorem,' and therefore alters the latter to 'tutorem,' not to the benefit of the metre, and with more tautology than before. But 'amicus' and 'amator' are essentially different, as Plautus says, Trucul. i. 2. 76: "Longe aliter est amicus atque amator;" and when the two words are found together, it is always with an intended contrast, as in Cicero, In Verrem ii. 3. 63: "Poteritne te ipse Alba tuus antiquissimus non solum amicus verum etiam amator absolvere?"

5. ***Facile hic plus mali est, quam illic boni***] 'Clearly she is more unhappy in him now, than she was happy before.' Stallbaum by a singular blunder interprets 'hic' of the house of Glycerium, 'illic' of Simo's house; as if the words meant, 'the grief of Glycerium is greater than the pleasure of Simo.'

Sed Davus exit. Mi homo quid istuc obsecro est?
Quo portas puerum? *Da.* Mysis nunc opus est tua
Mihi ad hanc rem exprompta memoria atque astutia.
My. Quidnam incepturus? *Da.* Accipe a me hunc ocius,
Atque ante nostram januam appone. *My.* Obsecro
Humine? *Da.* Ex ara hinc sume verbenas tibi
Atque eas substerne. *My.* Quamobrem id tute non facis?
Da. Quia si forte opus sit ad herum jurandum mihi
Non apposuisse ut liquido possim. *My.* Intelligo:
Nova nunc religio in te istaec incessit cedo?
Da. Move ocius te, ut quid agam porro intelligas.
Pro Jupiter. *My.* Quid est? *Da.* Sponsae pater intervenit.
Repudio quod consilium primum intenderam.
My. Nescio quid narres. *Da.* Ego quoque hinc ab dextera
Venire me assimulabo: tu ut subservias
Orationi utcunque opus sit verbis vide.
My. Ego quid agas nihil intelligo: sed si quid est
Quod mea opera opus sit vobis, aut tu plus vides,
Manebo, ne quod vestrum remorer commodum.

8. *Memoria*] Bentley substitutes 'malitia.' But Donatus gives 'memoria,' and the sense is good without any change; though 'malitia' is a very common word in similar connection.

11. *Ex ara hinc sume verbenas tibi*] 'Verbenae' is all sacred foliage, such as olive, myrtle, laurel. See Dict. of Antiq. 1002.

Ara] On the stage stood two altars, that on the right hand sacred to Apollo during the performance of comedy (and to Bacchus in tragedy), that on the left dedicated to the presiding deity of the games—in this case Cybele. These altars appear sometimes to have been used as places of refuge for slaves and runaways. See Plautus, Mostell. v. 1. 45, and Rudens iii. 3. 27, where, however, the altar belongs to the temple of Venus, where a great part of the action is carried on. There may perhaps be a more general allusion to the altar of Apollo Ἀγυιεύς, which stood before the doors of Grecian houses. Aristophanes, Vesp. 875: Γεῖτον Ἀγυιεῦ τοῦ 'μοῦ προθύρου. Plautus, Bacchides ii. 1. 3: "Saluto te, vicine Apollo, qui aedibus propinquis nostris accolis." At the entrance of Roman houses there stood an altar of Vesta. Donatus gives a quotation from Menander, which is corrupt as his text stands, but has been thus restored: Ἐκ δ' ἑστίας σὺ μυῤῥίνας ἔχγς Δικτύννης.

13. *Si forte opus sit ad herum jurandum mihi*] 'If by any chance I may have to take an oath to my master.' 'Jurandum' is the subject and 'opus' the predicate. Bentley proposes 'jurato,' comparing Hecyra iii. 4. 17: "In arcem transcurso opus est;" but the text is supported by all the MSS., and there is no necessity for an alteration. See note on ii. 1. 37, and Adelphi iii. 3. 75. 'Jurandum' is used for 'jusjurandum.'

14. *Liquido*] 'That I may be able to swear with a clear conscience.' Compare Cicero, In Verr. ii. 4. 56: "Aliquid liquido confirmare." In Eun. ii. 3. 40: "Illum liquet me dejerare his mensibus Sex, septem prorsus, non vidisse proximis," 'I can safely take my oath that I have not seen him this six, indeed seven, months.' The original sense of 'liquidus' is 'clear,' from 'liquo,' 'to clarify.'

18. *Repudio*] There is much difference respecting the etymology of this word. Some connect it with 'cudo,' notwithstanding the quantity; but what meaning are we to give to the word 're-cudo' in this sense? It is evidently connected with 'tripudium.' Now the original application of the word 'tripudium' is to the sacred dance of the Salii (Livy i. 20), 'stamping on the ground.' In its secondary meaning it meant the falling of the grain from the mouths of the sacred chickens. See Dict. of Antiq. p. 175, 176. Catullus uses the word, in his

ACTUS QUARTI SCENA QUARTA.

CHREMES. MYSIS. DAVUS.

Ch. Revertor postquam quae opus fuere ad nuptias
Gnatae paravi, ut jubeam arcessi. Sed quid hoc?
Puer hercle est. Mulier tune apposuisti hunc? *My.* Ubi illic est?
Ch. Non mihi respondes? *My.* Nusquam est: vae miserae mihi,
Reliquit me homo atque abiit. *Da.* Di vestram fidem,
Quid turbae est apud forum? quid illic hominum litigant?
Tum annona cara est: quid dicam aliud nescio.
My. Cur tu obsecro hic me solam? *Da.* Quae est haec fabula?
Eho Mysis, puer hic unde est? quisve huc attulit?
My. Satin sanus es qui me id rogites? *Da.* Quem igitur rogem?
Qui hic neminem alium videam. *Ch.* Miror unde sit.
Da. Dictura es quod rogo? *My.* Au. *Da.* Concede ad dexteram.
My. Deliras: non tute ipse? *Da.* Verbum si mihi

poem on Attis (61. 26), "Quo nos decet citatis celerare tripudiis," of religious dances. Compare Horace, Carm. i. 4. 7: "Alterno terram quatiunt pede;" 37. 1: "Nunc pede libero pulsanda tellus." This usage seems to point to the derivation from ποὺς, ποδός, as 'tripodio.' So 'repudio,' equivalent to 'retro pudio,' 'I push back with my foot.' 'I reject the plan which I had at first designed.' 'Intendo' is said to be used here in a metaphorical sense, derived from hunting or shooting; but the simpler notion of an 'aim' seems best.

Act IV. Scene IV. Chremes comes back to tell Simo that every thing is ready. He finds Mysis and the boy, and inquires about it. She gives no answer, and is only anxious for Davus to return. Davus comes in as if he had just returned from the forum, and makes Mysis declare that the boy is the son of Pamphilus. He affects to disbelieve her, and thus leads her to tell all more explicitly, till Chremes is thoroughly alarmed at the idea of implicating his daughter with such a set. He posts off at once to Simo, while Davus explains, and pacifies Mysis as he best can.

The metre is trimeter iambic.

6. *Quid illic hominum litigant?*] 'What a quantity of men are going to law there!' Compare Plautus, Poenulus iii. 3. 5: "Sed quid huc tantum hominum incedunt." The plural verb follows the idea of multitude in 'quid hominum.' The construction of Adelphi iv. 4. 26 is similar, "aperite aliquis ostium," for there 'aliquis' is used as τις with a plural verb. (See note.) The text may be illustrated by such phrases as "Quid pictarum tabularum apud illum putatis esse?" Cicero, In Verr. ii. 54. "At o deorum quicquid in coelo regit," Horace, Epod. v. 1. See Heaut. ii. 3. 6 and iv. 6. 6, note. The number of the verb varies as the grammatical or logical idea of the phrase prevails; in the former case a singular verb is used, in the latter a plural. We are to suppose that Davus bursts in retailing scraps of gossip from the forum.

7. *Tum annona cara est*] Thus in Theophrastus' character (c. iii.) of the talkative man he is made among other things to say, ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ.

12. *Concede ad dexteram*] Davus wishes Chremes to overhear what they say; and yet not to be so near as to prevent his talking in a whisper and prompting Mysis if necessary.

13. *Verbum si mihi Unum praeterquam quod te rogo faxis cave*] 'Faxo' or

Unum praeterquam quod te rogo faxis cave.
My. Male dicis? *Da.* Unde est? Dic clare. *My.* A nobis.
Da. Attatae!
Mirum vero impudenter mulier si facit
Meretrix. *Ch.* Ab Andria est haec quantum intelligo.
Da. Adeon videmur vobis esse idonei
In quibus sic illudatis? *Ch.* Veni in tempore.
Da. Propera adeo puerum tollere hinc ab janua:
Mane: cave quoquam ex istoc excessis loco.
My. Di te eradicent: ita me miseram territas.
Da. Tibi ego dico annon? *My.* Quid vis? *Da.* At etiam rogas?
Cedo cujum puerum hic apposuisti? dic mihi.
My. Tu nescis? *Da.* Mitte id quod scio: dic quod rogo.
My. Vestri. *Da.* Cujus nostri? *My.* Pamphili. *Da.* Hem, quid? Pamphili?
My. Eho, annon est? *Ch.* Recte ego semper fugi has nuptias.
Da. O facinus animadvertendum. *My.* Quid clamitas?
Da. Quemne ego heri vidi ad vos afferri vesperi?

'faxim' is commonly used as an expression of a determination, a threat, or a wish, as in Heaut. ii. 3. 100: "Ademptum tibi jam faxo omnem metum;" i. 1. 109: "Utinam ita di faxint." Plautus, Mercator iv. 6. 10: "Ecastor faxim . . plures viri sint vidui quam nunc mulieres." 'Cave faxis' would also be good Latin, as in Heaut. i. 2. 13. But we find in Plautus, Truculent. i. 1. 40: "Quos si faximus conscios;" and this is the most natural way of taking this passage. 'If you say a single word more than I ask you, beware.' Bentley omits 'si,' and connects 'cave' with 'faxis.' Weise reads 'sis,' but without any authority.

15. My. *Male dicis?* Da. *Unde est? Dic clare*] Bentley alters the text thus: "*Da* Quin dicis undest clare?" But 'male dicis?' is preserved by Donatus, and is very characteristic of Mysis, who is amazed at the tone taken by Davus, and exclaims, 'Do you threaten me?'

17. *Ab Andria est haec*] 'Ancilla' is commonly inserted after 'est;' but Bentley is right in rejecting it as a manifest gloss, and already implied in the words 'ab Andria.' 'Meretrix' is often found with 'mulier,' as in Plautus, Menaechm. ii. 2. 60: "Istic meretricem credo habitare mulierem." It is omitted by some editors on the ground that Donatus does not mention the word. His text is as follows: "*Impudenter mulier si facit*] Bona ordine locutus est; primo enim causa impudentiae natura est (which is expressed by the word 'mulier'), deinde conditio" (expressed by 'meretrix,' as he evidently implies, though the word has fallen out of his text as we now have it). Similarly we have in Phormio ii. 1. 62: "Homo servus."

21.] Davus remembers that Chremes has not yet heard who is the father of the child; and so he orders Mysis to wait that he may bring that out of her. In v. 26 'cujus' is to be pronounced as one syllable.

29. *Quemne ego heri vidi ad vos afferri vesperi?*] 'Do you mean the boy whom I saw carried to your house yesterday evening?' Compare Plautus, Mil. Glor. i. 1. 13: "Quemne ego servavi in campis Gurgustidoniis?" 'do you mean that Mars whom I saved in the plain of Gurgustidon?' Catullus lxiv. 180:

"An patris auxilium sperem? Quemne ipsa reliqui
Respersum juvenem fraterna caede secuta?"

and Phormio v. 7. 29: "*Ch.* Argentum jube rescribi. *Ph.* Quodne ego discripsi porro illis quibus debui?"

My. O hominem audacem. *Da.* Verum. Vidi Cantharam
Suffarcinatam. *My.* Dis pol habeo gratiam
Quum in pariundo aliquot affuerunt liberae.
Da. Ne illa illum haud novit cujus causa haec incipit.
Chremes si positum puerum ante aedes viderit
Suam gnatam non dabit? Tanto hercle magis dabit.
Ch. Non hercle faciet. *Da.* Nunc adeo ut tu sis sciens,
Nisi puerum tollis jam ego hunc in mediam viam
Provolvam: teque ibidem pervolvam in luto.
My. Tu pol homo non es sobrius. *Da.* Fallacia
Alia aliam trudit; jam susurrari audio
Civem Atticam esse hanc. *Ch.* Eho. *Da.* Coactus legibus
Eam uxorem ducet. *My.* Au obsecro an non civis est?
Ch. Jocularium in malum insciens paene incidi.
Da. Quis hic loquitur? o Chreme, per tempus advenis.
Ausculta. *Ch.* Audivi jam omnia. *Da.* Ah nae tu omnia!
Ch. Audivi, inquam, a principio. *Da.* Audistine obsecro? Hem
Scelera, hanc jam oportet in cruciatum hinc abripi.
Hic est ille: non te credas Davum ludere.
My. Me miseram: nihil pol falsi dixi mi senex.
Ch. Novi rem omnem: est Simo intus? *Da.* Est. *My.* Ne me attigas
Sceleste. Si pol Glycerio non omnia haec—
Da. Eho inepta nescis quid sit actum? *My.* Quid sciam?
Da. Hic socer est. Alio pacto haud poterat fieri
Ut sciret haec quae voluimus. *My.* Praediceres.

32. *Liberae*] By the Athenian law slaves were not allowed to appear as witnesses. Davus purposely uses a very weak argument to shake the assertion of Mysis. He insinuates that he had seen a woman bring the child in a bundle under her dress. We must not, however, refine too much upon such a passage. The incident would be likely enough, and is merely suggested to make Mysis more positive. We find the word in Plautus, Curc. ii. 3. 10: "Qui incedent suffarcinati cum libris cum sportulis." 'Habeo gratiam' is Bentley's correction for 'gratias,' which is only used with 'ago.'

40. *Trudit*] 'One trick treads on the heels of another.' So Horace, Carm. ii. 18. 18: "Truditur dies die." Davus now brings out the last point which is necessary to stop the marriage, the fact of Glycerium being an Athenian citizen, and her consequent claim on Pamphilus. The law ran, *ἡ βιασθεῖσα ἢ γάμον ἢ θάνατον αἱρείσθω τοῦ βιασαμένου.* Compare Adelphi iv. 7. 7. Eunuch. v. 2. 49.

44. *Per tempus*] See Hecyra iv. 3. 16: "Video Phidippum egredi per tempus." So too Plautus, Menaechmei i. 2. 30: "Non potuisti magis per tempus mihi advenire quam advenis."

45. *Ah nae tu omnia!*] 'Ah, indeed you have heard all, have you?' Bentley reads "anne haec tu omnia?" unnecessarily.

50.] Chremes goes into Simo's house. Davus immediately rushes up to Mysis in triumph. She is thoroughly angry, however, at having been worried as she has been, and warns him off.

54. *Praediceres*] The imperfect con-

Da. Paullum interesse censes ex animo omnia,
Ut fert natura, facias an de industria?

ACTUS QUARTI SCENA QUINTA.

CRITO. MYSIS. DAVUS.

Cr. In hac habitasse platea dictum est Chrysidem
Quae sese inhoneste optavit parere hic divitias
Potius quam in patria honeste pauper viveret.
Ejus morte ea ad me lege redierunt bona.
Sed quos perconter video. Salvete. *My.* Obsecro
Quem video? Estne hic Crito sobrinus Chrysidis?
Is est. *Cr.* O Mysis, salve. *My.* Salvus sis Crito.
Cr. Itan Chrysis? hem. *My.* Nos quidem pol miseras perdidit.
Cr. Quid vos? quo pacto hic? satin recte? *My.* Nosne? 'Sic

junctive is put where we should expect the pluperfect. So in Virgil, Aen. viii. 643: "At tu dictis, Albane, maneres." It is more generally thus used when there is an idea of repetition conveyed or of a continuance of action, as opposed to the completed action of the pluperfect. (See Madvig's Grammar, § 347.)

55. *Ex animo*] 'Sincerely;' 'from the bottom of your heart.' Compare "Quod tibi bene ex animo volo," Heaut. v. 2. 6; Adelphi v. 7. 21. So "ex animo facere," Adelphi i. 1. 47, and the common phrase "ex tui animi sententia," 'on your word of honour.' See note on Heaut. iv. 3. 5.

ACT IV. SCENE V. A new character is now brought on the scene, Crito of Andros, cousin to Chrysis. He had heard of her death, and being her nearest kinsman, had come to Athens to claim her property. He is in fact the Deus ex machina of the play, and the necessary hinge upon which the λύσις of the plot turns. Like uncles in modern comedy, he acts a liberal part and does his best to make every one happy.

Metre; iambic trimeter.

2. *Sese*] The pronoun is pleonastic. So Eun. Prol. 1: "Qui placere se studeat bonis quam plurimis." 'Divitias' must be pronounced 'ditias.' Heaut. i. 2. 20; iii. 2. 16. (See Introduction.)

3. *Viveret*] The common editions give the reading 'vivere.' But we cannot say 'optavit se pauper vivere.' Bentley was therefore right in substituting 'viveret,' the reading of other MSS., comparing Adelphi i. 2. 27—30:

> "—— et tu illum, si esses homo,
> Sineres nunc facere, dum per aetatem licet,
> Potius quam ubi te exspectatum ejecisset foras
> Alieniore aetate post faceret tamen."

Compare also Tacitus, Ann. xiii. 42: "Crimen, periculum, omnia potius toleraturum quam veterem ac domi partam dignationem subitae felicitati submitteret."

4. *Redierunt*] Her property went to the next of kin in default of a testamentary disposition. 'Redire' was commonly used in this case, 'venire' when an inheritance was left by will. So Hecyra i. 2. 97: "Ea ad hos redibat lege hereditas." But in Cicero, In Verr. ii. 1. 45, "Minucius quidam mortuus est—ejus testamentum erat nullum. Lege hereditas ad gentem Minuciam veniebat," 'venire' is used in the sense of 'redire.'

8. *Itan Chrysis? hem*] 'Is Chrysis as I hear—Yes, we are undone by her death. And as for ourselves we do the best we can, as the proverb goes, since we cannot do as we would.' 'Satine recte?' is a common formula. So "satin' salve?" Eun. v. 5. 8, Livy i. 58, both cases there in the various readings 'rectae' and 'salvae.'

9. *Sic*] A common expression, 'so—so.' Compare Phormio i. 2. 94: "*Da.* Quid paedagogus ille qui citharistriam?

Ut quimus' aiunt, 'quando ut volumus non licet.'
Cr. Quid Glycerium? jam hic suos parentes repperit?
My. Utinam. *Cr.* An nondum etiam? Haud auspicato huc me appuli:
Nam pol si id scissem nunquam huc tetulissem pedem:
Semper enim dicta est ejus haec atque habita est soror:
Quae illius fuerunt possidet: nunc me hospitem
Lites sequi quam id mihi sit facile atque utile
Aliorum exempla commonent: simul arbitror
Jam aliquem esse amicum et defensorem ei; nam fere
Grandiuscula jam profecta est illinc. Clamitent
Me sycophantam, hereditates persequi,
Mendicum: tum ipsam despoliare non licet.
My. O optime hospes pol Crito antiquum obtines.
Cr. Duc me ad eam, quando huc veni, ut videam. *My.* Maxime.
Da. Sequar hos: nolo me in tempore hoc videat senex.

Quid rei gerit? *Ge.* Sic, tenuiter;" and Heaut. iii. 2. 12: "Et quidem hercle forma luculenta. *Ch.* Sic satis."

10. *'Ut quimus' aiunt, 'quando ut volumus non licet'*] We find in Menander the line, *ζῶμεν γὰρ οὐχ ὡς θέλομεν ἀλλ' ὡς δυνάμεθα.*

13. *Tetulissem pedem*] For 'tulissem.' So in v. 1. 13: "Dum res tetulit." 'Pedem ferre' is a common phrase in Plautus and Terence. See Plautus, Menaechm. ii. 3. 30: "Qui huc in hanc urbem pedem nisi hodie nunquam intro tetulit."

15. *Me hospitem Lites sequi*] Ξένοι were obliged to have their suits tried at Athens, a frequent cause of complaint. "Lites sequi," Adelphi ii. 2. 40. Glycerium passed as the sister of Chrysis, and would therefore be looked upon as her next of kin. It would be necessary for Crito to bring an action against her to recover his property.

16. *Utile*] Ironically. 'How little useful,' 'how disadvantageous.' See note on i. 5. 51—53.

19. *Grandiuscula*] For when she left Andros she was already pretty well grown up. Compare the use of 'grandis,' Adelphi iv. 5. 39, and Trinummus ii. 2. 98: "Soror est illi adulta virgo grandis." A similar form, 'majuscula,' occurs in Eun. iii. 3. 21.

20. *Sycophanta*] Here a general term for a knave. It is always thus used in Latin comedy. For its original meaning see Scholiast on Aristophanes, Plut. v. 31: *ἐκαλοῦντο οὖν συκοφάνται ὡς τὰ σῦκα φαίνοντες*, alluding to prosecutions instituted against those who robbed the fig-trees or exported figs, though probably these are mere inventions to account for the name. *ἐπεκράτησεν οὖν ἐξ ἐκείνου τοὔνομα πρὸς πάντας τοὺς πανούργους.* Compare the use of *πτωχὸς*, as well as *συκοφάντης*, in Aristophanes.

> *Ἄληθες, ὦπίτριπτε καὶ μιαρώτατε;*
> *ταυτὶ σὺ τολμᾷς πτωχὸς ὢν ἡμᾶς λέγειν,*
> *καὶ συκοφάντης εἴ τις ἦν, ὠνείδισας;*
> Acharn. 557—559.

22. *Antiquum obtines*] 'You still retain your old self.' Compare Plautus, Mostell. iii. 2. 102: "Antiquum hoc obtines tuum tardus ut sis." In Adelphi v. 3. 26 we have "Eandem illam rationem antiquam obtine;" and in Hecyra v. 4. 20: "Tu morem antiquum atque ingenium obtines."

24.] Davus is afraid that his master will send for him to attest his own words (iii. 3. 44), and to assure Chremes that Glycerium and Pamplilus are estranged. He accordingly retires with Crito and Mysis; and is thus able to reappear in v. 2 with the news of the parentage of Glycerium.

ACTUS QUINTI SCENA PRIMA.

CHREMES. SIMO.

Ch. Satis jam satis Simo spectata erga te amicitia est mea:
Satis pericli coepi adire: orandi jam finem face.
Dum studeo obsequi tibi paene illusi vitam filiae.
Si. Imo enim nunc quum maxime abs te postulo atque oro Chreme
Ut beneficium verbis initum dudum nunc re comprobes.
Ch. Vide quam iniquus sis prae studio. Dum id efficias quod cupis,
Neque modum benignitatis neque quid me ores cogitas:
Nam si cogites, remittas jam me onerare injuriis.

Act V. Scene I. Chremes, having overheard the altercation between Davus and Mysis, is determined not to marry his daughter to Pamphilus. Simo has been repeating his entreaties and arguments when they come on the stage, and this scene is nothing more than a continuation of their previous conversation. Simo claims the performance of Chremes' promise, and explains all that has happened as an artifice of Glycerium's party to prevent the marriage. Chremes on the other hand declines to throw away his daughter, and maintains that he has already sufficiently shown his good-will, but cannot any longer oblige his friend.

The Metre is trochaic tetrameter catalectic.

1. *Spectata*] See note on i. 1. 64.

3. *Paene illusi vitam filiae*] 'I have almost fooled away my daughter's life.' In Tacitus we find 'illudo' used with a dative in the same sense. "Etiam quae natura denegavisset, per artem tentare et viribus Principis illudere," Ann. xv. 42. "Ipse sola perdendi cura stabula aurigis extruere: circum gladiatorum ferarumque spectaculis opplere: tanquam in summa abundantia pecuniae illudere," Hist. ii. 94. 'Vita' is used in a kind of mixed sense as with us for the 'vivendi causae,' happiness, &c. So in Adelphi iii. 2. 42; Heaut. ii. 3. 74.

4. *Imo enim*] An elliptical expression. Chremes implies 'I will not yet cease, for I demand of you more than ever now to prove in action the kindness which you professed in words.' The phrase "imo enim si scias" occurs Eun. ii. 3. 63.

Quum maxime] See Hecyra i. 2. 40: "Hanc Bacchidem amabat, ut quum maximi tum Pamphilus." Heaut. iv. 5. 40: "Quum maxime volo te dare operam."

6. *Vide quam iniquus sis prae studio*] 'See how unfair you are from your eagerness.' 'Prae' generally expresses the preventive cause. (See Madvig, Latin Grammar, 255, Obs. i.) In Terence it is generally used with a negative phrase, as in Heaut. ii. 3. 67: "Prae gaudio, ita me Di ament ubi sim nescio;" v. 1. 47: "Prae iracundia non sum apud me." And in the other passages when it is used, there is a negative idea implied under the affirmative form. Thus in the text, 'You see that your eagerness prevents your being fair;' and even in Eunuchus i. 2. 18: "Misera prae amore exclusti hunc foras," 'exclusti' may have the pregnant sense of 'non admisisti.' We find it sometimes in sentences where there is no idea of negation, as in Plautus, Rudens i. 2. 85: "Ut prae timore in genua in undas concidit;" and ii. 6. 42: "Equidem me ad velitationem exerceo, Nam omnia corusca prae timore fabulor." See other instances quoted by Forcellini, who gives a general explanation of this use of the word: "Saepe causam significat et ejus causae abundantiam seu magnitudinem notat," which is true as far as it goes, but not sufficient. The general idea is priority, not necessarily implying prevention, though prevention necessarily implies priority.

8. *Remittas*] So Horace, Carm. ii. 11. 3: "Remittas quaerere." Sallust, Jugurtha 53: "Neque remittit explorare." 'Injuriis,' 'with wrongs.' In the following lines he goes on to specify the nature of these wrongs.

Si. Quibus? *Ch.* Ah! rogitas? perpulisti me ut homini adolescentulo
In alio occupato amore, abhorrenti ab re uxoria,
Filiam darem in seditionem atque in incertas nuptias,
Ejus labore atque ejus dolore gnato ut medicarer tuo.
Impetrasti: incepi dum res tetulit: nunc non fert; feras.
Illam hinc civem esse aiunt: puer est natus: nos missos face.
Si. Per ego te deos oro ut ne illis animum inducas credere
Quibus id maxime utile est illum esse quam deterrimum.
Nuptiarum gratia haec sunt ficta atque incepta omnia.
Ubi ea causa quamobrem haec faciunt erit adempta his desinent.
Ch. Erras: cum Davo egomet vidi jurgantem ancillam. *Si.* Scio. *Ch.* At
Vero vultu; quum ibi me adesse neuter tum praesenserat.
Si. Credo; et id facturas Davus dudum praedixit mihi:
Et nescio qui tibi sum oblitus hodie, ac volui dicere.

ACTUS QUINTI SCENA SECUNDA.

DAVUS. CHREMES. SIMO. DROMO.

Da. Animo nunc jam otioso esse impero—*Ch.* Hem Davum tibi.
Si. Unde egreditur? *Da.* meo praesidio atque hospitis. *Si.* Quid illud mali est?

11. *Seditionem*] 'Domestic jars.' In its strict etymological sense 'seditio' means 'separation,' actively, as a counterpart of 'discessio' (iii. 3. 36). It is derived from 'sē-do.' Compare 'se-paro.' Cicero, as quoted by Servius on Aen. i. 153, derives it from 'sedire,' for 'se ire,' 'to go apart;' compare 're-d-ire,' but not so well. For the present sense compare Plautus, Amphitr. i. 2. 15: "Tum meus pater eam seditionem in tranquillum conferet." Cicero, Ad Att. ii. 1. 5: "Mulier seditiosa."

14. *Hinc civem*] An Athenian citizen; see i. 3. 16.

Nos missos face] See note on iv. 1. 55.

15. *Per ego te deos oro*] See note on iii. 3. 6. Sophocles, Oed. Colon. 1332: *πρός νύν σε κρηνῶν πρὸς θεῶν ὁμογνίων.*

19. *Scio*] 'Of course:' ironically. See iv. 1. 33, as 'credo' in v. 21.

22. *Ac volui*] 'Somehow or other I forgot to tell you, as I wished to do this morning.' Bentley proposes 'ut volui,' without authority, and quite unnecessarily 'Ac' or 'Atque' often imply a kind of comparison which is not always expressed. So in Plautus, Casina iv. 4. 27: "Nebula haud est mollis atque hujus est." Bacchides iii. 6. 20: "Quem esse amicum ratus sum atque ipsus sum mihi." Donatus explains 'ac' in this passage by 'contra quam.' The fact is that 'ac' as a conjunction of comparison derives its meaning entirely from the word which precedes it. Thus in this passage we might say "oblitus sum hodie aliter ac volui dicere," when the meaning would be 'contrary to my intention, I have forgot to tell you,' or "oblitus sum hodie perinde ac volui dicere," 'I forgot to tell you as I intended.' The latter seems the simpler translation in this passage.

Act V. Scene II. Davus comes on the stage in high spirits from the house of Glycerium, where Crito has been explaining the circumstances of his acquaintance with

Da. Ego commodiorem hominem, adventum, tempus non vidi. *Si.* Scelus,
Quemnam hic laudat? *Da.* Omnis res est jam in vado. *Si.* Cesso alloqui?
Da. Herus est: quid agam? *Si.* O salve bone vir. *Da.* Ehem Simo! o noster Chreme!
Omnia apparata jam sunt intus. *Si.* Curasti probe.
Da. Ubi voles arcesse. *Si.* Bene sane; id enimvero hinc nunc abest.
Etiam tu hoc respondes? quid istic tibi negoti est? *Da.* Mihine?
Si. Ita. *Da.* Mihine? *Si.* Tibi ergo. *Da.* Modo introii. *Si.* Quasi ego, quam dudum, rogem.
Da. Cum tuo gnato una. *Si.* Anne est intus Pamphilus? crucior miser.
Eho, non tu dixti esse inter eos inimicitias, carnufex?
Da. Sunt. *Si.* Cur igitur hic est? *Ch.* Quid illum censes? cum illa litigat.

her. He is immediately attacked by Simo, and desired to explain his story of the quarrel between Pamphilus and Glycerium. Davus evades his questions, and proceeds to tell the news which Chremes has brought of her Athenian parentage. Simo interrupts him, and orders him off to be bound hand and foot, with plentiful threats of punishment for his deceit. Simo proceeds to the house to call out his son; Chremes meanwhile endeavouring to mitigate his anger.

Metre; vv. 1—15. 17, 18, trochaic tetrameters catalectic; 16, 19—24, iambic tetrameters; 25—30, iambic trimeters.

4. *Omnis res est jam in vado*] 'Every thing is now safe.' Compare Adelphi ii. 4. 3. The same phrase occurs in Plautus, Aulul. iv. 10. 78: "Haec propemodum jam esse in vado salutis res videtur." In Rudens i. 2. 81 we have it in an account of a literal escape from shipwreck: "Nunc nunc periculum est; ejecit alteram.—At in vado est: jam facile enabit." The metaphor is derived from swimming, in which case shallow waters are safest. On the contrary, the shallows being dangerous to sailors, we have an opposite metaphor from the same language: "Sed quoniam emersisse jam e vadis et scopulos praetervecta videtur oratio mea," Cicero, Pro Caelio, c. 21. See note on Eunuchus v. 8. 8.

5. *O noster Chreme*] Donatus imagines that Davus means to hint at the discovery of the father of Glycerium; but this does not come out till later. 'Noster' was the common appellation of a master by his servants. See Plautus, Miles Glor. ii. 5. 20: "Perscrutari hoc volo, Sceledre, nos nostri an alieni simus," 'whether we belong to our master or to some one else.' The true explanation of the term here is that Davus professes to consider Chremes still as the destined father-in-law of Pamphilus and so adopts him as his master. He pretends that he has got every thing in readiness for his young master's marriage with Philumena, and desires that she may be sent for at once (see above iii. 4. 2).

7. *Id enimvero hinc nunc abest*] 'That, to be sure, is all that's wanting now.' He says this ironically.

8. *Etiam tu hoc respondes?*] 'Are you answering me this question?' There is no need for Bentley's alteration to 'responde.' We may compare Eun. v. 7. 16: "Quid dixisti pessima? Etiam rides?" Heaut. ii. 2. 6: "Etiam caves ne videat forte hinc te a patre aliquis exiens?" where the question amounts to an exhortation, which is implied in every case, as in the correlative phrases 'Quin taces?' &c.

12. *Quid illum censes?*] 'What do you think he is doing? He is quarrelling with her to be sure.' For the phrase compare Plautus, Trin. iii. 3. 83: "Quid illunc putas

Da. Imo vero indignum Chreme jam facinus faxo ex me audias.
Nescio quis senex modo venit: ellum confidens, catus.
Quum faciem videas videtur esse quantivis preti.
Tristis severitas inest in vultu, atque in verbis fides.
Si. Quidnam apportas? *Da.* Nihil equidem nisi quod illum audivi dicere.
Si. Quid ait tandem? *Da.* Glycerium se scire civem esse Atticam. *Si.* Hem,
Dromo, Dromo. *Da.* Quid est? *Si.* Dromo. *Da.* Audi. *Si.* Verbum si addideris. Dromo.
Da. Audi, obsecro. *Dr.* Quid vis? *Si.* Sublimem hunc intro rape, quantum potes.
Dr. Quem? *Si.* Davum. *Da.* Quamobrem? *Si.* Quia libet: rape, inquam. *Da.* Quid feci? *Si.* Rape.
Da. Si quicquam invenies me mentitum, occidito. *Si.* Nihil audio.
Ego jam te commotum reddam. *Da.* Tamen etsi hoc verum est? *Si.* Tamen.

Natura illa atque ingenio?" Adelphi iv. 5. 22: "Quid ipsae? quid aiunt? *Mi.* Quid illas censes?" Chremes had all along discredited the story of Pamphilus' quarrel with Glycerium, which Simo had endeavoured to persuade him of. Davus takes advantage of his mood, and proceeds to tell his piece of news as if it were an unworthy trick, by which Crito hoped to force Pamphilus into a marriage with Glycerium, and to account at the same time for the presence of Pamphilus in her house.

13. *Imo vero*] As adversative to what Chremes has said. 'No, indeed; that is a myth, I allow; but here is a shabby trick that I have to tell you.' He throws a covert satire into his description of Crito and his errand.

14. *Ellum*] We have also the uncontracted forms 'eccille,' 'eccilla,' 'eccillum,' 'eccistam,' 'eccillud.' Terence uses the shortened form. It has a descriptive force. 'Here you have him, confident, shrewd. To look at him, he seems a man of any worth. His face carries integrity in it, and his words weight.'

Confidens] This word is generally used in a bad sense, as Cicero explains, Tusc. Disp. iii. 7: "Qui fortis est, idem est fidens: quoniam confidens mala consuetudine loquendi in vitio ponitur, ductum verbum a confidendo, quod laudis est." It is sometimes found in a good sense, as in Plautus, Captivi iii. 5. 8: "Decet innocentem servum atque innoxium Confidentem esse suum apud herum potissimum." For 'quantivis preti' see Plautus, Persa iv. 4. 73: "*Vi.* Lucridi nomen in patria fuit. *So.* Nomen atque omen quantivis est preti." For 'tristis' see Casina iii. 2. 32: "Sed eccum incedit! at, quam aspicias tristem frugi censeas." The words 'tristis' and 'severus' are very commonly used together in a good sense. Tacitus draws a line between them, speaking of Piso: "Piso M. Crasso et Scribonia genitus, nobilis utrimque, vultu habituque moris antiqui, et aestimatione recta severus, deterius interpretantibus tristis habebatur," Hist. i. 14.

17. *Quidnam apportas?*] 'What is this new importation of yours?' See i. 1. 46. 'None of my own; only what I heard from him.' Simo breaks him off as soon as he finds him harping on the old story of the Athenian parentage of Glycerium.

20. *Sublimem*] See Ad. iii. 2. 18: "Sublimem medium arriperem." Cicero, In Catilin. i. 11: "Quantum potes," 'as fast as you can.' See Eun. ii. 3. 86. Phorm. iv. 3. 69.

23. *Commotum reddam*] 'It will not be long before I make you stir yourself.' So Heaut. iv. 4. 8: "Dormiunt: ego pol istos commovebo." See below v. 4. 34.

Cura asservandum vinctum: atque audin? quadrupedem constringito.
Age nunc jam: ego pol hodie, si vivo, tibi
Ostendam herum quid sit pericli fallere,
Et illi, patrem. *Ch.* Ah, ne saevi tantopere. *Si.* O Chreme,
Pietatem gnati! nonne te miseret mei;
Tantum laborem capere ob talem filium?
Age Pamphile, exi Pamphile: ecquid te pudet?

ACTUS QUINTI SCENA TERTIA.

PAMPHILUS. SIMO. CHREMES.

Pa. Quis me vult? perii: pater est. *Si.* Quid ais, omnium —? *Ch.* Ah,
Rem potius ipsam dic, ac mitte male loqui.
Si. Quasi quicquam in hunc jam gravius dici possiet.
Ain tandem? civis Glycerium est? *Pa.* Ita praedicant.
Si. 'Ita praedicant!' O ingentem confidentiam!
Num cogitat quid dicat? num facti piget?
Num ejus color pudoris signum usquam indicat?
Adeo impotenti esse animo ut praeter civium
Morem atque legem et sui voluntatem patris

24. *Quadrupedem constringito*] In allusion to the Athenian punishment called κυφωνισμὸς, in which the criminals wore a wooden collar (κύφων) to which their hands and feet were tied. It was also applied to those who were confined in a cage of such dimensions that they were compelled to move about on all fours. "Multos honesti ordinis—bestiarum more quadrupedes cavea coercuit," Suetonius, Calig. c. 27.

Act V. Scene III. Pamphilus coming out of the house of Glycerium confronts his father, who immediately heaps reproaches upon him, and accuses him of having suborned Crito to pretend that Glycerium is an Athenian. Pamphilus confesses his love, or his fault if his father will have it so, and places himself at his father's disposal. He only entreats that the stranger may be heard, to show that he was not in conspiracy with him. To this Simo consents rather than believe his son to have deceived him.

Metre; vv. 1—24, iambic trimeters; 25—32, trochaic tetrameter catalectic.

1. *Omnium*] He would have added 'nequissime' (ὦ παγκάκιστε), but Chremes interposes.

3. *Gravius*] 'Too severe.' See Adelphi i. 2. 60: "Nolo in illum gravius dicere." Cicero, In Verrem iii. 58: "Tu Apronium . . . in tanto tuo dedecore profecto ne verbo quidem graviore appellasse."

5. *O ingentem confidentiam*] 'O vast effrontery!' See note on 'confidens,' v. 2. 14, and compare Eun. v. 1. 22, 23:

"Vide amabo si non quum aspicias os impudens
Videtur. Non est? Tum quae ejus confidentia est!"

8. *Adeo impotenti esse animo*] 'To think that he should be so weak.' 'Impotens,' 'wanting in self-control,' Gr. ἀκρατής. It is commonly used of any uncontrolled passion, and coupled with some specific words, fixing its sense. So Heaut. ii. 3. 130: "Ego te autem novi quam esse soleas impotens." Tacitus, Hist. iv. 44: "Impotens amoris." "Impotens irae," Livy xxix. 9.

Praeter civium Morem] See note on i. 3. 16.

Tamen hanc habere studeat cum summo probro?
Pa. Me miserum! *Si.* Hem! modone id demum sensti Pamphile?
Olim istuc, olim, cum ita animum induxti tuum
Quod cuperes aliquo pacto efficiendum tibi,
Eodem die istuc verbum vere in te accidit.
Sed quid ego? cur me excrucio? cur me macero?
Cur meam senectutem hujus sollicito amentia? an
Ut pro hujus peccatis ego supplicium sufferam?
Imo habeat; valeat; vivat cum illa. *Pa.* Mi pater.
Si. Quid 'mi pater?' quasi tu hujus indigeas patris.
Domus, uxor, liberi inventi invito patre:
Adducti qui illam civem hinc dicant: viceris.
Pa. Pater licetne pauca? *Si.* Quid dices mihi?
Ch. Tamen Simo audi. *Si.* Ego audiam? quid ego audiam Chreme? *Ch.* At tandem dicat sine. *Si.* Age dicat; sino.
Pa. Ego me amare hanc fateor: si id peccare est, fateor id quoque.
Tibi pater me dedo: quidvis oneris impone; impera.
Vis me uxorem ducere? hanc amittere? ut potero, feram.
Hoc modo te obsecro, ut ne credas a me allegatum hunc senem.

10. *Probro*] This word is used especially of licentiousness. Phormio v. 4. 6. Livy xxv. 21. Cicero, Phil. ii. 38. Plautus, Amphitryo iii. 1. 9.

14. *Eodem die*] 'Then it was that this phrase was truly applicable to you.' Compare Virgil, Aen. iv. 596: "Infelix Dido! nunc te facta impia tangunt. Tum decuit (sc. ingemuisse) cum sceptra dabas (Aeneae)."

17. *Ut pro hujus peccatis*] Bentley adds 'An' at the commencement of this line. Some other copies place it at the end of line 16. This arrangement is to be preferred on account of the metre. Bentley was delighted to get an opportunity of making a comic licence at the commencement of the line, as the short 'ut' would be here if we added 'an.'

18.] This passage (see particularly vv. 8—10) is probably alluded to by Horace, Sat. i. 4. 47, instancing occasions when Comedy is supposed by some to rise with the vigour of the sentiment above mere colloquial language:

"—— At pater ardens
Saevit quod meretrice nepos insanus amica
Filius uxorem grandi cum dote recuset."

He denies the supposition. See Macleane's note.

Valeat; vivat cum illa] See note on iv. 2. 13, and compare Catullus xi. 17: "Cum suis vivat valeatque moechis."

19. *Hujus*] See note on ii. 1. 10.

20. *Liberi inventi*] As the singular is very rarely used, and never in the older authors, we frequently meet with the plural where only one child, son or daughter, is spoken of. Forcellini quotes from the Digest l. 16. 148: "Non est sine liberis cui vel unus filius unave filia est: Haec enim enuntiatio: *Habet liberos, non habet liberos*, semper plurativo numero profertur." Compare Heaut. i. 1. 99: "Ingenio te esse in liberos leni puto Et illum obsequentem," and Hecyra ii. 1. 15, of a daughter. We find the same usage frequently in Cicero. See Forcellini.

21. *Viceris*] 'Enjoy your victory;' 'have it your own way.' Compare Caesar, Bell. Gall. v. 30: "Vincite, si ita vultis."

27. *Amittere*] 'Dimittere.' See Plautus, Prol. to Captiv. 7. Phormio i. 2. 91. Bentley reads 'vis mittere?' which does not add to the force of the line; but he draws a distinction between 'mitto' of a mistress, and 'amitto' of a wife, as in Phormio iii. 2. 23. This however is not always observed.

28. *Allegatum*] 'Suborned.' Compare Plautus, Poenulus iii. 5. 28: "Eum allega-

Sine me expurgem atque illum huc coram adducam. *Si.* Adducas! *Pa.* Sine, pater.
Ch. Aequum postulat: da veniam. *Pa.* Sine te hoc exorem. *Si.* Sino.
Quidvis cupio dum ne ab hoc me falli comperiar Chreme.
Ch. Pro peccato magno paulum supplici satis est patri.

ACTUS QUINTI SCENA QUARTA.

CRITO. CHREMES. SIMO. PAMPHILUS.

Cr. Mitte orare: una harum quaevis causa me ut faciam monet;
Vel tu, vel quod verum est, vel quod ipsi cupio Glycerio.
Ch. Andrium ego Critonem video? certe is est. *Cr.* Salvus sis, Chreme.
Ch. Quid tu Athenas insolens? *Cr.* Evenit: sed hicine est Simo?
Ch. Hic. *Si.* Men quaeris? eho tu Glycerium hinc civem esse ais?
Cr. Tu negas? *Si.* Itane huc paratus advenis? *Cr.* Qua de re? *Si.* Rogas?

verunt suum qui servum diceret cum auro esse apud me." Hence "Meo allegatu venit," 'he came at my instigation,' Trinummus v. 2. 18.

Act V. Scene IV. Chremes and Simo are now informed by Crito of the real history of Glycerium. Chremes recognizes her as his own daughter who had been shipwrecked on Andros with one Phania of the deme of Rhamnus. Pamphilus is made supremely happy by Chremes giving his full consent to his marriage with Pasibula; and Davus is to be released from confinement.

Metre; v. 1—25, trochaic tetrameter catalectic; 26—53, iambic tetrameter.

1.] Pamphilus has evidently been entreating Crito to set matters right with Simo and Chremes. He replies that he has three good reasons, any one of which would be sufficient to make him do so.

2. *Quod ipsi cupio Glycerio*] The dative is unusual. See Caesar, Bell. Gall. i. 18: "Favere et cupere Helvetiis propter eam affinitatem" (see Mr. Long's note). Cicero, Ad Fam. ii. 15: "Faveo Curioni, Caesari honestissime cupio, pro Pompeio emori possum." We may translate the phrase, 'Or my friendly feeling to Glycerium herself.' For 'verum' see note on iv. 1. 5.

4. *Insolens*] Used here in an uncommon sense, 'Contrary to your custom.' In the sense of 'unaccustomed to' it occurs both absolutely, as in Horace, Carm. i. 5. 7:

"—— aspera
Nigris aequora ventis
Emirabitur insolens,"

and in construction with a genitive frequently. Cicero has the phrase "Insolens in dicendo," Pro Sextio 56.

6. *Itane huc paratus advenis?*] 'Do you come here so well prepared in your part?' See note on 'meditatus,' ii. 4. 3. The two words are connected by Cicero, De Orat. ii. 27: "Quos locos multa commentatione atque meditatione paratos atque expeditos habere debetis;" and De Leg. i. 4. 12: "Ad quam ego nunquam nisi paratus et meditatus accedo." It is here used as of actors getting up their parts. Compare Livy iii. 10: "Tribuni coram in foro personare fabulam compositam Volsci belli, Hernicos ad partes paratos."

Tune impune haec facias? tune hic homines adolescentulos
Imperitos rerum, eductos libere, in fraudem illicis?
Sollicitando et pollicitando eorum animos lactas —? *Cr.* Sanusne es?
Si. Ac meretricios amores nuptiis conglutinas?
Pa. Perii! metuo ut substet hospes. *Ch.* Si Simo hunc noris satis,
Non ita arbitrere: bonus est hic vir. *Si.* Hic vir sit bonus?
Itane attemperate venit hodie in ipsis nuptiis,
Ut veniret antehac nunquam? est vero huic credendum Chreme?
Pa. Ni metuam patrem, habeo pro illa re illum quod moneam probe.
Si. Sycophanta. *Cr.* Hem! *Ch.* Sic Crito est hic: mitte. *Cr.* Videat qui siet.
Si mihi pergit quae volt dicere, ea quae non volt audiet.
Ego istaec moveo, aut curo? non tu tuum malum aequo animo feres?
Nam ego quae dico, vera an falsa audieris, jam sciri potest.
Atticus quidam olim navi fracta apud Andrum ejectus est,
Et istaec una parva virgo: tum ille egens forte applicat
Primum ad Chrysidis patrem se. *Si.* Fabulam inceptat. *Ch.* Sine.
Cr. Itane vero obturbat? *Ch.* Perge. *Cr.* Tum is mihi cognatus fuit

8. *In fraudem illicis*] 'Entice into mischief.' The earliest use of the word 'fraus' is in the sense of 'injury,' 'detriment.' So the legal phrase 'se fraude esto.' Compare "Quod sine fraude mea populique Romani fiat," Livy i. 24. Donaldson derives the word from the old root 'fravad,' from which is derived 'privo.' Thus 'fraus' (fravads) means originally 'deprivation,' 'loss,' objectively. Thenee it was transferred to the intention which leads to robbery, deceit. Compare with its use in the text Virgil, Aen. x. 72: "Quis deus in fraudem, quae dura potentia nostri Egit?" Heaut. iii. 1. 33: "In eandem fraudem ex hac re atque ex illa incides."

10. *Conglutinas*] 'Solder up.' Thus it is used by Cicero in the sense of 'to unite.' See De Amicitia cap. ix. (32): "Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret."

16.] Chremes begins to be angry upon being called 'sycophant.' See note on iv. 5. 20. Crito appeases him. 'Never mind him, Crito,' he says; 'it's a way he has. *Cr.* He had better mind his ways then, or he will get a Roland for his Oliver.'

Sic est hic] See Eun. iii. 1. 18. Phormio iii. 2. 42.

18. *Ego istaec moveo, aut curo?*] 'Am I the author of all this? or have I any concern in it?' 'Moveo,' 'to undertake,' 'design.' So Livy xxiii. 39: "Movere ac moliri aliquid."

21. *Applicat se*] He attaches himself to the father of Chrysis. He becomes his client as a foreigner. On the 'jus applicationis' see Cicero, De Orat. i. 39, where the same language is used: "Qui Romam in exsilium venisset cui Romae exulare jus esset, si se ad aliquem quasi patronum applicavisset," and the Dictionary of Antiqq. 295, a.

Qui eum recepit. Ibi ego audivi ex illo sese esse Atticum.
Is ibi mortuus est. *Ch.* Ejus nomen? *Cr.* Nomen tam cito?
Pa. Phania.
Ch. Hem, perii. *Cr.* Verum hercle opinor fuisse Phaniam: hoc certo scio
Rhamnusium se aiebat esse. *Ch.* O Jupiter! *Cr.* Eadem haec Chreme
Multi alii in Andro tum audivēre. *Ch.* Utinam id sit quod spero. Eho, dic mihi,
Quid eam tum? suamne esse aibat? *Cr.* Non. *Ch.* Cujam igitur? *Cr.* Fratris filiam.
Ch. Certe mea est. *Cr.* Quid ais? *Si.* Quid tu ais? *Pa.* Arrige aures Pamphile.
Si. Qui credis? *Ch.* Phania ille frater meus fuit. *Si.* Noram et scio.
Ch. Is hinc bellum fugiens, meque in Asiam persequens, proficiscitur.
Tum illam relinquere hic est veritus; postilla nunc primum audio
Quid illo sit factum. *Pa.* Vix sum apud me, ita animus commotus est metu,
Spe, gaudio, mirando hoc tanto tam repentino bono.
Si. Nae istam multimodis tuam inveniri gaudeo. *Pa.* Credo pater.
Ch. At mihi unus scrupulus etiam restat qui me male habet.
Pa. Dignus es
Cum tua religione odium: nodum in scirpo quaeris. *Cr.* Quid istuc est?

26. *Perii*] In this passage has rather the idea of astonishment than of despair; though it may convey a mixed meaning answering well to the confusion of Chremes' feelings. Compare Eun. ii. 3. 68.

27. *Rhamnusium*] Rhamnus was a well-known *δῆμος* of Attica in the tribe Aeantis. It was famous for its temple of Nemesis.

30. *Arrige aures*] Compare Plautus, Rudens v. 2. 6: "Proh di immortales, suo mihi hic sermone arrexit aures." The phrase is common in a more literal sense. See Virgil, Aen. ii. 303.

33. *Postilla*] See note on 'Postea,' Adelphi iv. 5. 26.

37. *Dignus es Cum tua religione odium*] Commentators find an unnecessary difficulty in this line, explaining it in various ways, *e. g.* 'dignus ad odium,' a construction never found, and 'odium' as in apposition to 'tu.' But the only fair way to construe the line is to take 'dignus odium,' as 'worthy of hatred.' 'Dignus' here passes into the sense of 'meritus,' and takes with it an accusative, as in Phormio iii. 2. 34: "Di tibi omnes id quod es dignus duint." See also Plautus, Captiv. v. 2. 16: "Non me censes scire quid dignus siem?"

Nodum in scirpo quaeris] 'You look for a knot in a bulrush.' This was a proverb used of those who made imaginary difficulties of easy things. It is quoted by Ennius (apud Festum): "Quaeris et in scirpo, soliti quod dicere, nodum." The same expression is used by Plautus, Menaechmei ii. 1. 22.

Ch. Nomen non convenit. *Cr.* Fuit hercle huic aliud parvae.
Ch. Quid Crito?
Numquid meministi? *Cr.* Id quaero. *Pa.* Egone hujus memoriam patiar meae
Voluptati obstare, cum egomet possim in hac re medicari mihi?
Non patiar. Heus Chreme quod quaeris, Pasibula est. *Cr.* Ipsa est. *Ch.* Ea est.
Pa. Ex ipsa millies audivi. *Si.* Omnes nos gaudere hoc Chreme
Te credo credere. *Ch.* Ita me Di ament, credo. *Pa.* Quid restat, pater?
Si. Jam dudum res reduxit me ipsa in gratiam. *Pa.* O lepidum patrem!
De uxore, ita ut possedi, nihil mutat Chremes. *Ch.* Causa optima est,
Nisi quid pater ait aliud. *Pa.* Nempe. *Si.* Id scilicet. *Ch.* Dos Pamphile est
Decem talenta. *Pa.* Accipio. *Ch.* Propero ad filiam. Eho mecum Crito:
Nam illam me credo haud nosse. *Si.* Cur non illam huc transferri jubes?
Pa. Recte admones. Davo ego istuc dedam jam negoti. *Si.* Non potest.
Pa. Qui non potest? *Si.* Quia habet aliud magis ex sese et majus. *Pa.* Quidnam? *Si.* Vinctus est.

45. *Jam dudum*] Commentators say that in this passage and in Eun. iii. 1. 58: "Jam dudum te amat: jam dudum illi facile fit Quod doleat," we are to interpret this 'abundantly,' 'satis superque.' But there is no evident necessity for such an interpretation, the ordinary sense of time applies well enough in both cases.

46. *Possedi*] He had got his wife in an irregular manner; not by regular marriage-contract, so he was a kind of tenant-at-will. He had a 'possessio' in her, though she was not yet legally his, and he therefore appeals to Chremes to confirm their union. Terence applies to the woman language strictly belonging to the 'possessio' of a piece of land or a house, where in the case of a disputed claim the actual occupant was protected by the Interdictum 'uti possidetis' till the claim was settled. See Dictionary of Antiqq. (Interdictum), p. 643 a.

Causa optima est] 'So far from there being any objection, on the contrary, there is the best of reasons why you should keep her.' Compare Plautus, Capt. ii. 2. 103: "*He.* Num quae causa quin si ille huc non redeat viginti minas Mihi des pro illo? *Ty.* Optima imo," and iii. 5: "Nunc falsa prosunt. *He.* At tibi oberunt. *Ty.* Optime est." Aulularia ii. 2. 83: "Sed nuptias hodie quin faciamus num quae causa? *Eu.* Imo edepol optima."

47. *Nempe*] See note on Adelphi iv. 7. 24.

48. *Accipio*] This was the usual formulary in agreement, 'accipere conditionem.' See i. 1. 52. In v. 50 the phrase 'dedam istuc negoti' is noticed by some commentators as an irregularity, and is accounted for on the ground that Pamphilus avoided the word 'dabo' as too much like 'Davo' in sound; but this is over-refinement.

Pa. Pater non recte vinctus est. *Si.* Haud ita jussi. *Pa.* Jube solvi obsecro.
Si. Age fiat. *Pa.* At matura. *Si.* Eo intro. *Pa.* O faustum et felicem hunc diem!

ACTUS QUINTI SCENA QUINTA.

CHARINUS. PAMPHILUS.

Ch. Proviso quid agat Pamphilus; atque eccum. *Pa.* Aliquis forsan me putet
Non putare hoc verum: at mihi nunc sic esse hoc verum libet.
Ego Deorum vitam propterea sempiternam esse arbitror
Quod voluptates eorum propriae sunt; nam mihi immortalitas
Parta est, si nulla aegritudo huic gaudio intercesserit.
Sed quem ego mihi potissimum optem nunc cui haec narrem dari?
Ch. Quid illud gaudi est? *Pa.* Davum video: nemo est quem mallem omnium;
Nam hunc scio mea solide solum gavisurum gaudia.

52. *Haud ita jussi*] 'Well, if not, it is not by my orders.' The joke consists in the double meaning of the word 'recte.' Another reading is 'at ita jussi,' which comes to the same thing. 'If he is not properly bound, it is not my fault, for I ordered that he should be properly bound.'

ACT V. SCENE V. Charinus again comes on the stage to see how the affairs of Pamphilus are going on. He finds Pamphilus congratulating himself on his good luck; and in the meantime Davus reappears, having been set at liberty.

Metre; iambic tetrameter.

2. *Libet*] This is the reading of the MSS. Bentley has substituted 'liquet,' a less vigorous word in the context. Pamphilus' meaning is this: 'Any one would say that my happiness is too great for belief; but I am glad to say that it is real; and I can now understand why the gods are said to live for ever, because their pleasures are lasting (see note on iv. 3. 1); and so if no misfortune intervenes to dash my joy, I may consider myself to have attained immortality.' Cf. Heaut. iv. 3. 15. Hecyra v. 4. 3. So too Shakespeare, Othello ii. 1:

"—— If it were now to die
'Twere now to be most happy: for I fear,
My soul hath her content so absolute,
That not another comfort like to this
Succeeds in unknown fate."

Compare also Eunuchus iii. 5. 3, 4:

"Nunc est profecto interfici quum perpeti me possum,
Ne hoc gaudium contaminet vita aegritudine aliqua."

8. *Solide*] See note on iv. i. 23.

Gavisurum gaudia] Terence here adopts the Greek idiom of using the verb with the accusative of the cognate noun. The idiom is often found in good Latin authors, in such phrases as 'bellum bellare,' 'somnium somniare,' 'vitam vivere,' 'servitutem servire,' and the like.

ACTUS QUINTI SCENA SEXTA.

DAVUS. PAMPHILUS. CHARINUS.

Da. Pamphilus ubinam hic est? *Pa.* Dave. *Da.* Quis homo est? *Pa.* Ego sum. *Da.* O Pamphile.
Pa. Nescis quid mihi obtigerit. *Da.* Certe; sed quid mihi obtigerit scio.
Pa. Et quidem ego. *Da.* More hominum evenit ut quod sim nactus mali
Prius rescisceres tu quam ego illud quod tibi evenit boni.
Pa. Mea Glycerium suos parentes repperit. *Da.* O factum bene! *Ch.* Hem!
Pa. Pater amicus summus nobis. *Da.* Quis? *Pa.* Chremes. *Da.* Narras probe.
Pa. Nec mora ulla est quin eam uxorem ducam. *Ch.* Num ille somniat
Ea quae vigilans voluit? *Pa.* Tum de puero Dave? *Da.* Ah desine.
Solus est quem diligunt Di. *Ch.* Salvus sum si haec vera sunt.
Colloquar. *Pa.* Quis homo est? O Charine in tempore ipso mihi advenis.

ACT V. SCENE VI. Davus returns to find Pamphilus, and to learn from him what has happened. Pamphilus tells him of the happy conclusion of his affairs. Charinus intreats his intervention with Chremes on his behalf; and retires with Pamphilus to Glycerium's house. Davus pronounces the Epilogue, and the curtain rises.

Metre; trochaic tetrameter catalectic.

1.] Bentley arranges this line as follows: "*Da.* Pamphilus ubinamst? *Pa.* Hic est Dave. *Da.* Quis homost? *Pa.* Ego sum Pamphilus. Nescis quid mi obtigerit. *Da.* Certe."

3. *Nactus*] 'Nanciscor,' 'adipiscor,' 'potior,' are applied to things bad as well as to good. See Phormio iii. 3. 10: "Non triumpho ex nuptiis tuis si nil nanciscor mali." In v. 6, 'narras probe,' compare Eun. v. 3. 7. Hecyra iv. 4. 20.

7. *Somniat Ea quae vigilans voluit*] See Lucretius iv. 959. Compare Virgil, Eclog. viii. 108: "Credimus? An qui amant ipsi sibi somnia fingunt?"

9. *Solus est quem diligunt Di*] This is the reading of the best authorities. It is not very easy to explain the words. According to most commentators Davus is supposed to mean that the boy was dead. 'Rest easy about him,' he says, 'he is the happiest of us all;' and the Greek proverb is quoted from Menander:—*ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος*. So Plautus, Bacchides iv. 6. 18, 19: "Quem di diligunt, adolescens moritur, dum valet, sentit, sapit." I do not see, however, why the child should be got out of the way in this fashion, though certainly the handling he had been subjected to was enough to make an end of him. Another reading is 'es;' and then it is referred to Pamphilus, as a strong congratulatory expression; see Phorm. v. 6. 14: "Nam sine controversia ab dis solus diligere Antipho;" but still in that case we must suppose some reference to the boy; and perhaps Pamphilus is congratulated on being rid of him, or it may be that Davus merely evades his question. 'Don't ask any more questions—you are supremely happy as you are.'

Ch. Bene factum. *Pa.* Audistine? *Ch.* Omnia: age me in tuis secundis respice.
Tuus est nunc Chremes: facturum quae voles scio esse omnia.
Pa. Memini: atque adeo longum est nos illum expectare dum exeat.
Sequere hac me intus ad Glycerium nunc. Tu Dave abi domum:
Propere arcesse hinc qui auferant eam. Quid stas? quid cessas? *Da.* Eo.
Ne expectetis dum exeant huc: intus despondebitur;
Intus transigetur si quid est quod restet. Ω Plaudite.

17.] Davus now turns and addresses the audience, and dismisses them. Horace informs us that this was the common ending of all plays: "Donec cantor, Vos plaudite, dicat," Epist. ad Pisones 155. See Plautus, Amphitryo ad fin.: "Nunc, spectatores, Jovis summi causa clare plaudite." The mark Ω is generally prefixed to the word 'Plaudite,' in old copies. Bentley considers it to be a corruption of CA, 'cantor.' It has been variously explained, by some as put for 'Ωδὸς, 'cantor;' by others as equivalent to ὅλος ὄχλος. The Epilogue was sometimes spoken by the 'Grex' or 'Caterva' of players; as in the Asinaria, Bacchides, Casina, Epidicus, and Captivi of Plautus. In the Cistellaria, where the Epilogue resembles that of the text, the 'Caterva' speaks of the actors as absent. Probably however the 'Caterva' was there represented by one or more actors.

In some copies of Terence we find a supplement of seventeen verses, which brings Charinus' affair to a conclusion, but there is no evidence of their genuineness, beyond a notice by Donatus; and their style is sufficient to condemn them. The words 'Calliopius recensui' found in some copies are also without authority; though it was the custom of critics to revise MSS., and to append their names as a certificate.

PUBLII TERENTII

CARTHAGINIENSIS AFRI

EUNUCHUS.

FABULAE INTERLOCUTORES.

ANTIPHO adolescens.
CHAEREA adolescens.
CHREMES adolescens rusticus.
DORIAS ancilla.
DORUS eunuchus.
GNATHO parasitus.
LACHES senex.
PARMENO servus.
PHAEDRIA adolescens.
PYTHIAS ancilla.
SANGA lixa.
SOPHRONA nutrix.
THAIS meretrix.
THRASO miles.

INTRODUCTION.

PAMPHILA and Chremes were the children of an Athenian citizen. Pamphila, while an infant, was carried off from her home at Sunium by robbers, and by them sold to a merchant of Rhodes. He presented her to a courtesan of that place, who had her brought up with her own daughter Thais as her younger sister. When Thais grew up she removed to Athens with a lover of hers, who at his death left her all his property. She then kept company with a soldier named Thraso, who went to Caria after living with her a short time. Meanwhile her mother had died, and her uncle wishing to realize money by Pamphila, who was beautiful and accomplished, sold her to Thraso, who happened to be at Rhodes on his return to Athens, and carried her with him intending to make a present of her to Thais. During his absence, however, Thais had found a new lover, one Phaedria, son of Laches. This Thraso discovers on his return, and in order to secure his footing with her, makes his present conditional upon Phaedria's dismissal. This causes Thais great perplexity, for she is really attached to Phaedria, and yet much wishes to get possession of Pamphila, whose history she has learnt in part, and whom she hopes to restore to her Athenian family, intending by so doing to make herself friends in Athens. Accordingly she shuts her door against Phaedria. He is at first highly incensed at her conduct; but after an interview with her, consents to absent himself from Athens for a day or two, that she may have time to obtain Pamphila from Thraso. Before he goes he gives orders that an Ethiopian slave, and an eunuch whom he has bought for Thais, shall be taken to her house. At this moment Thraso sends Pamphila under the escort of Gnatho his follower. On her way to Thais' house she is seen in the street by Chaerea, Phaedria's brother, who at first sight falls desperately in love with her, and hurries after her, but being detained on his way by an old friend of his father's, arrives just too late to see her taken into the house. Here he falls in with Parmeno, his father's slave, and between them they concoct the scheme on which the plot of the play turns. Chaerea is dressed up in the eunuch's clothes and conducted to Thais' house, where he soon has an opportunity of carrying out his intended scheme, during the absence of Thais at Thraso's house; after

which he makes his escape. This event causes the greatest consternation in the household; and is no less distressing to Thais, who finds her plan for restoring Pamphila to her relations thus awkwardly frustrated. For in the meantime she has obtained some interviews with Chremes, the brother of Pamphila, and has nearly identified Pamphila when the catastrophe comes to her knowledge. Phaedria, too, is much disconcerted at discovering that his present has worked so much mischief. All parties, in fact, are at their wit's end, with the exception of Chaerea, who, upon discovering Pamphila's history, makes the best amends he can by undertaking to marry her. Pythias meanwhile, Thais' maid, pays off old scores by driving Parmeno to divulge the whole matter to Laches, father of Chaerea and Phaedria. The result is of course a happy explanation on all sides. Thais is taken under Laches' protection, and continues her intimacy with Phaedria. Chaerea and Pamphila marry. Parmeno is forgiven by his grateful young master: and the only person who suffers is the unfortunate Thraso, who is beaten clean off the field, and is only too glad to submit to be the perpetual butt of these young sparks, on condition that he shall be allowed to be one in their parties, and thus still enjoy the society of Thais. This is the outline of the play, which gives a very lively and amusing action. But the most admirable feature is the manner in which some of the subordinate parts are worked out. The bye-play between Pythias and Parmeno is admirable. The character of the Parasite as drawn in Act II. scene ii. is admirable, and striking from its novelty after the hackneyed ideal which is presented to us in all the plays of Plautus. No less admirable is the Braggadocio of Act III. scene i., the features of the character being the same as those of the Miles Gloriosus of Plautus, except that Terence with greater humour makes Thraso prouder of his wit than of his military exploits. The scene in which Thraso is represented as attacking Thais in her house (Act IV. scene vii.) is highly ridiculous, and reminds one more strongly than any passage of Terence of the free humour of Aristophanes. We cannot wonder that the Eunuchus should have been the most popular of all Terence's plays: for here there is the nearest approach to the "Plautini sales," which were the true Roman comedy. It is said to have been purchased by the Aediles for the sum of 8000 sesterces (above 64*l.* 10*s.* sterling), the largest sum which had been given for any play. The leading incident of the plot makes it unfit for the modern stage: but when we say this we say all that can be said against the play. The execution is highly delicate, even in the famous scene which describes the successful issue of Chaerea's scheme. The play is said by the author of the Life of Terence to have been acted twice in one day: and no doubt it was acted on more than one occasion.

EUNUCHUS.

ACTA LUDIS MEGALENSIBUS, L. POSTUMIO ALBINO L. CORNELIO MERULA AEDILIBUS CURULIBUS. EGERE L. AMBIVIUS TURPIO L. ATILIUS PRAENESTINUS TIBIIS DUABUS DEXTRIS. GRAECA MENANDRU. ACTA II. MODOS FECIT FLACCUS CLAUDII, M. VALERIO C. FANNIO COSS.

Egere L. Ambivius Turpio L. Atilius Praenestinus] On these, and on the musical questions connected with the inscription, see the notes on the inscription to the Andria.

Acta II. . . . M. Valerio C. Fannio Coss.] This was A.U.C. 592, B.C. 161. Some suppose that we should read 'Acta bis die:' but there is no reason why this inscription should not refer, as it purports, to the second representation of the play.

PROLOGUS.

Si quisquam est qui placere se studeat bonis
Quam plurimis et minime multos laedere,
In his poeta hic nomen profitetur suum.
Tum si quis est qui dictum in se inclementius
Existimavit esse, sic existimet,
Responsum non dictum esse, quia laesit prior,
Qui bene vertendo, et easdem scribendo male, ex

Terence in this prologue, as in all the others, applies himself to some points particularly connected with his plays. Here he begins by attacking his chief detractor, Lavinius, and shows that in his plays he violated the consistencies of common affairs; and warns him that he has other matters in store if he is further provoked. He then proceeds to a vindication of himself from the particular charge now brought against him; namely, that he had stolen the characters of Gnatho and Thraso from the 'Colax' of Naevius and Plautus. If the characters are the same, he says in reply, it has happened by accident. The source to which his obligations are really due is the 'Colax' of Menander, nor was he aware of any Latin copies of it. He concludes by maintaining his right to make free use of the stock characters of the drama, on the ground that there is nothing new under the sun. And so he leaves his best comedy in the hands of his audience.

1. *Placere se studeat*] Bentley would read 'studeant,' comparing Andria iv. 1. 2:

"Tanta vecordia innata cuiquam ut siet
Ut malis gaudeant atque ex incommodis
Alterius sua ut comparent commoda?"

But although this transition from the singular to the plural is not uncommon, we have no MS. authority for the change.

Se] See note on Andria iv. 5. 2, and compare Sallust, Catilina cap. i. "Omnes homines qui sese student praestare ceteris animalibus." Compare Cicero, De Officiis ii. 20.

3. *In his poeta hic nomen profitetur suum*] 'Nomen profiteri' was used of making a return of one's property to the censors and of enlisting in the army. See examples in Forcellini. Thence we have the general notion of declaring or professing oneself, when a man as it were registers his name in voting or in enlistments. We may translate 'with these my poet declares himself.' For the change from 'si quisquam' to 'in his' we may compare Sophocles, Antigone 707—709:

*ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,
ἢ γλῶσσαν ἣν οὐκ ἄλλος ἢ ψυχὴν ἔχειν,
οὗτοι διαπτυχθέντες ὤφθησαν κενοί,*

and "Cujus mos maxime est consimilis vostrum hi se ad vos applicant," Heaut. ii. 4. 13.

4. *Si quis est*] He here alludes to Luscius Lavinius, who has been mentioned before in the Prologue to the Andria v. 7. He is there called 'vetus poeta.' He was considerably older than Terence, and appears to have been a poet of average reputation, though Terence charges him with dramatic faults. He seems to have made Terence the object of an unceasing persecution, and is alluded to frequently by him. See the Introduction.

7. *Qui bene vertendo, et easdem scribendo male*] 'For by translating closely enough, and writing badly, he has made bad Latin comedies of good Greek.' 'Bene' is here used in the sense of 'valde,' as "Litterae

Graecis bonis Latinas fecit non bonas.
Idem Menandri Phasma nunc nuper dedit;
Atque in Thesauro scripsit causam dicere
Prius unde petitur aurum quare sit suum
Quam ille qui petit unde is sit thesaurus sibi,
Aut unde in patrium monumentum pervenerit.
Dehinc ne frustretur ipse se, aut sic cogitet,
"Defunctus jam sum, nihil est quod dicat mihi;"
Is ne erret moneo et desinat lacessere.
Habeo alia multa quae nunc condonabitur;
Quae proferentur post, si perget laedere
Ita ut facere instituit. Quam nunc acturi sumus
Menandri Eunuchum postquam Aediles emerunt,

bene longae," Cicero, ad Attic. xiv. 7: "Bene et naviter esse impudentem," Ad Fam. v. 12. 'Scribendo male' is ambiguous. It may mean, either that by a too faithful translation he violated the Latin idiom; or that although he translated well enough, he failed in the arrangement of his plots. The former is more natural. Terence first touches upon faults of style, and then passes on to blunders in the matter.

9. *Menandri Phasma*] Donatus gives the following account of the argument of this play. A young woman is privately brought up by her mother, who meanwhile is married to the father of a certain young man. The mother and daughter are in the habit of conversing through an aperture in the party-wall between the two houses in which they live, the apartment where these meetings take place being fitted up like a shrine for the purpose of disarming suspicion. The young man looks through the aperture, and sees the young woman, whom he takes for an apparition of the goddess. By degrees his awe gives place to a more tender feeling; and a happy marriage is the result.

10. *Thesauro*] The story of this play is thus given by Donatus. A young man had sold a farm in which was his father's tomb. Ten years after his father's death he sends his servant with provisions to the tomb in accordance with his father's will. The servant and the purchaser of the farm open the tomb and discover a hidden treasure. Thereupon the law-suit to which Terence here alludes, in which Lavinius made the defendant open the case instead of the plaintiff. There was another play called 'Thesaurus' written by Philemon, which Plautus has imitated in the Trinummus. For 'unde petitur' see note on i. 2. 32.

12. *Quam ille*] We must supply 'dicat,' otherwise we should naturally have 'quam illum.' For a similar change from the infinitive to the conjunctive after a comparative see note on Andria iv. 5. 3.

15. *Defunctus jam sum*] 'I am now quit of him: he has nothing to say to me.' Compare the use of 'defungor' in Phormio v. 8. 32: "Cupio misera in hac re jam defungier," and Adelphi iii. 4. 62: "Utinam hic sit modo defunctum." Lavinius is supposed to congratulate himself on having heard the worst that can be said against him. Terence replies that he gives him a respite for the present during good behaviour, but that he has plenty left to bring up against him.

17. *Quae nunc condonabitur*] 'Condono' takes a double accusative, as in Phormio v. 7. 54: "Argentum quod habes condonamus te." Here the verb is used impersonally, retaining one of the accusatives of the active. The same occurs with other verbs that have a similar construction in the active, as 'doceo,' 'celo,' 'moneo,' 'cogo.' We may compare Hecyra iv. 4. 23: "Hoc nos celatos non oportuit." The corresponding Greek idiom is of common occurrence in such phrases as *οὐδὲν ἠδικημένος, φάρμακα δεδιδάχθαι, τοῦτο κρύπτεσθαι, ἀναγκαζόμενος δεινά.*

20. *Postquam Aediles emerunt*] The penultima of 'emĕrunt' is shortened. This licence occurs not only in Plautus and Terence, but in other authors also. See Virgil, Aen. ii. 774: "Obstupui, steteruntque comae, et vox faucibus haesit." In Propertius ii. 8. 10 we have "Et Thebae steterunt; altaque Troja fuit," where however Paley reads 'steterant,' preferring a lax use of the pluperfect to a change of the

Perfecit sibi ut inspiciendi esset copia.
Magistratus cum ibi adessent occepta est agi.
Exclamat furem non poetam fabulam
Dedisse, et nihil dedisse verborum tamen;
Colacem esse Naevi et Plauti veterem fabulam;
Parasiti personam inde ablatam et militis.
Si id est peccatum, peccatum imprudentia est
Poetae; non qui furtum facere studuerit.
Id ita esse vos jam judicare poteritis.
Colax Menandri est; in ea est parasitus Colax,
Et miles gloriosus; eas se non negat
Personas transtulisse in Eunuchum suam
Ex Graeca; sed eas fabulas factas prius
Latinas scisse sese id vero pernegat.

quantity. Again, in iii. 11. 65 there is the same variation of reading: though Weber (in the Corpus Poetarum) gives "Haec di condiderant." Donatus quotes from Virgil, Eclog. iv. 61: "Matri longa decem tulerunt fastidia menses." Every play was rehearsed before the Aediles before it was allowed to appear in public. Those that they approved they purchased from the poet, and disposed of them again to managers. See the notes on Didascalia of the Andria, and on the second Prologue to the Hecyra. On this occasion Lavinius evidently obtained a perusal of the play before its rehearsal; and when it came to be rehearsed then he broke out with accusations of plagiarism.

24. *Et nihil dedisse verborum tamen*] 'The thief,' he says, 'has stolen and represented a play, and yet he has not deceived us at all.' All the commentators quote Bentley, who imagines that there is a hidden pun in the words 'fabulam dedisse,' as if they meant 'has played us a trick,' as well as 'has brought out a play.' 'Fabula' is certainly used in the sense of a fiction, and 'fabulae' is a common expression of incredulity; but we have not an instance of 'fabulam dare' in this sense. For 'dare verba' see note on Andria i. 3. 6.

25. *Colacem*] Bentley ejects the name of Naevius from this line, reading 'nempe.' He urges that the 'Colax' of Naevius is never mentioned: and moreover that if he wrote such a play, then Plautus must have pilfered from him, which would amount to an excuse for Terence. But without such refinement, it is not impossible that both poets may have treated the subject of the 'Colax;' and that this was the very fault of which Lavinius accused Terence, that he borrowed from two Latin writers, as he had already been accused of mixing up two Greek plays. See note on Andria, Prolog. 5.

27. *Imprudentia*] Compare below i. 2. 56: "Imprudens harum rerum ignarusque omnium;" and Hecyra v. 4. 40: "Plus hodie boni feci imprudens quam sciens ante hunc diem unquam." Terence answers, 'If the fault has been committed, it has been done unwittingly.' In v. 33 he disclaims all acquaintance with the Latin plays alluded to, while he acknowledges that he drew his characters of the Braggadocio and the Parasite from the 'Colax' of Menander. We need not trouble ourselves to account for his ignorance of these particular plays of Naevius and Plautus. No doubt then as now many a play had a short-lived reputation.

33. *Ex Graeca*] No apology was required, and none is made, for the translation of Greek originals. The Roman drama made no attempt at originality, and Terence kept closer perhaps than any other to his models. Cicero has left us a curious instance of his taste in De Finibus i. 2, where he is defending his own practice of writing on philosophy in Latin. The whole passage is worth transcribing: "Hoc primum est in quo admirer cur in gravissimis rebus (the treatment of philosophical subjects) non delectat eos patrius sermo, quum iidem fabellas Latinas ad verbum e Graecis expressas non inviti legant . . . Synephebos ego, inquit (the objector), potius Caecili aut Andriam Terenti quam utramque Menandri legam? A quibus tantum dissentio, ut quum Sophocles vel optime scripserit Electram, tamen male conversam Atili mihi legendam putem."

Quod si personis iisdem uti aliis non licet,
Qui magis licet currentes servos scribere,
Bonas matronas facere, meretrices malas,
Parasitum edacem, gloriosum militem,
Puerum supponi, falli per servum senem,
Amare, odisse, suspicari? Denique
Nullum est jam dictum, quod non dictum sit prius.
Quare aequum est vos cognoscere atque ignoscere
Quae veteres factitarunt si faciunt novi.
Date operam, et cum silentio animadvertite,
Ut pernoscatis quid sibi Eunuchus velit.

ACTUS PRIMI SCENA PRIMA.

PHAEDRIA. PARMENO.

Ph. Quid igitur faciam? non eam? ne nunc quidem
Cum arcessor ultro? an potius ita me comparem
Non perpeti meretricum contumelias?
Exclusit: revocat. Redeam? non, si me obsecret.
Pa. Si quidem hercle possis, nihil prius neque fortius:
Verum si incipies, neque pertendes naviter,
Atque ubi pati non poteris, cum nemo expetet,

42. *Cognoscere*] See note on Andria, Prol. 24.

44. *Cum silentio*] A very necessary exhortation in the case of Roman plays. We see in the Prologue to the 'Poenulus' of Plautus a very amusing account of all the distractions of the audience. See particularly vv. 28—35:

"Nutrices pueros infantes minutulos
Domi ut procurent, neu quae spectatum afferant:
Ne et ipsae sitiant et pueri pereant fame,
Neve esurientes hic quasi haedi obvagiant.
Matronae tacitae spectent, tacitae rideant;
Canora hic voce sua tinnire temperent;
Domum sermones fabulandi conferant,
Ne et hic viris sint et domi molestiae."

Act I. Scene I. Phaedria is introduced half deliberating with himself, half advising with Parmeno, how he shall take Thais' conduct. She is on and off with him, hot and cold; shuts him out and then sends for him. He will not bear it, and yet he cannot be away from her. Parmeno moralizes excellently on the chances of love, and the certainty that Phaedria, in spite of his brave resolves, will be ignominiously defeated.

The metre of this scene and of the prologue is iambic trimeter.

1. *Quid igitur faciam?*] Horace, Sat. ii. 3. 260—271, imitates this first scene of the Eunuchus, or rather gives a brief outline of it. Persius in his fifth Satire, v. 172, follows the words of Terence more closely:

"Quidnam igitur faciam? ne nunc quum arcessor, et ultro
Supplicat, accedam?"

For the meaning of 'ultro' see note on Andria i. 1. 73.

2. *An potius ita me comparem*] 'Or shall I rather determine?' Donatus compares the phrase, "Quam inique comparatum est," in Phormio i. 1. 7. We have a closer parallel in Eun. ii. 2. 9: "Itan parasti te ut spes nulla reliqua in te esset tibi?"

Infecta pace, ultro ad eam venies, indicans
Te amare et ferre non posse, actum est: ilicet:
Peristi. Eludet, ubi te victum senserit.
Proin tu dum est tempus etiam atque etiam cogita,
Here, quae res in se neque consilium neque modum
Habet ullum eam consilio regere non potes.
In amore haec omnia insunt vitia; injuriae,
Suspiciones, inimicitiae, indutiae,
Bellum, pax rursum. Incerta haec si tu postules
Ratione certa facere, nihilo plus agas
Quam si des operam ut cum ratione insanias.
Et quod nunc tute tecum iratus cogitas,
"Egone illam quae illum? quae me? quae non? sine modo:

9. *Actum est: ilicet*] 'It is all over with you; you may take yourself off.' For 'actum est' see note on Andria iii. 1. 7. 'Ilicet' was a word in very common use at all public ceremonies, signifying that business was over, that the audience or spectators might depart. It retains this meaning in Plautus and Terence, when affairs are spoken of as desperate. Thus in Phormio i. 4. 31: "Hoc nihil est, Phaedria. Ilicet. Quid hic conterimus operam frustra?" Compare also below ii. 3. 55: "Ilicet, desine: jam conclamatum est." It is derived from 'ire licet,' after the analogy of 'scilicet' (scire licet), and 'videlicet' (videre licet). It is sometimes used in the sense of an indignant farewell, as in Plautus, Captivi iii. 1. 9: "Ilicet parasiticae arti maximam in malam crucem!" where it is in construction with the dative case.

10. *Eludet, ubi te victum senserit*] 'She will mock you when she sees that you are beaten.' This is the most simple translation of 'eludet' in this passage. Donatus explains it thus: "Eludere proprie gladiatorum est cum vicerint—et eludere est finem ludo imponere." In that sense the passage would mean, 'She will have done with you.' 'Eludere' again means to parry a blow, as in Martial xiv. 202: "Callidus emissas eludere simius hastas." 'She will content herself with keeping you at a distance when she sees that you are conquered.' All these meanings enter into the idea of the passage. The young man's mistress delights in the sport of conquest, and when her conquest is made, she does not care to continue the game, but dismisses her fallen antagonist with derision.

15. *Indutiae*] 'Truces.' The word answers to the Greek ἀνακωχή, a temporary suspension of hostilities, as opposed to a lasting peace. The derivation of the word is doubtful. For a more amusing catalogue of the inconveniencies of love see Plautus, Mercator, Prolog. vv. 18—36, where among other humorous points the following plagues are attributed to the deity:

"Insomnia, aerumna, error, terror, et fuga,
Ineptia stultitiaque adeo et temeritas,
Incogitantia, excors immodestia,
Petulantia, cupiditas, malevolentia;
Inhaeret aviditas, desidia, injuria,
Inopia, contumelia et dispendium,
Multiloquium, pauciloquium."

The reader should particularly look at the ingenious explanation of the last two qualities. Horace paraphrases these lines of Terence closely, dilating a little on the word 'incerta,' Sat. ii. 3. 267—271:

"—— In amore haec sunt mala, bellum,
Pax rursum: haec si quis tempestatis prope ritu
Mobilia et caeca fluitantia sorte laboret
Reddere certa sibi, nihilo plus explicet ac si
Insanire paret certa ratione modoque."

20. *Egone illam quae illum?*] 'Shall I go to her who has preferred him? who has expelled me? who has not admitted me? Let me alone for that." The simple elliptical expressions of this line do not require detailed notice. For the use of 'sine modo' compare iv. 6. 1: "Sine veniat," and Plautus, Asinaria v. 2. 48:

"Sine venias modo domum: faxo ut scias
Quid pericli sit dotatae uxori vitium dicere."

Mori me malim: sentiet qui vir siem;"
Haec verba una mehercle falsa lacrimula,
Quam oculos terendo misere vix vi expresserit,
Restinguet: et te ultro accusabit: et dabis
Ei ultro supplicium. *Ph.* O indignum facinus! nunc ego et
Illam scelestam esse et me miserum sentio;
Et taedet; et amore ardeo; et prudens sciens,
Vivus vidensque pereo; nec quid agam scio.
Pa. Quid agas nisi ut te redimas captum quam queas
Minimo? si nequeas paululo, at quanti queas:
Et ne te afflictes. *Ph.* Itane suades? *Pa.* Si sapis:
Neque praeterquam quas ipse amor molestias
Habet addas, et illas quas habet recte feras.
Sed ecca ipsa egreditur nostri fundi calamitas;
Nam quod nos capere oportet haec intercipit.

22. *Haec verba una mehercle falsa lacrimula*] 'And yet by heaven with one false tear which she will have had some difficulty with sore rubbing to force from her eyes, she will quench all this valorous talk.' The line is a very awkward one from the want of caesura in the second foot. Bentley would read "Haec verba ea una;" but the correction does more harm than good; for while it mends the metre, which is awkward as it stands, 'mehercle' becomes a dissyllable, contrary to general usage. I should prefer "Verba haec mehercles una falsa lacrimula:" for although the form 'mehercles' does not occur except in Cicero, Pro Plancio xxvi., yet it is the more natural; for 'mehercles' is an abbreviation of 'me hercles amet,' or 'ita me hercles amabit,' like the phrase 'ita me di amabunt,' and is similar in form to 'medius fidius' and 'mecastor.' From the short 'mĕ' some have supposed a derivation from μά; but against this is that the Latin words are decidedly of the nominative termination. 'Me' is often an enclitic, as in i. 2. 1: "Miseram | mĕ vĕrĕ|or," and its quantity would be most naturally shortened in the case of a familiar brief expression. 'Mehercle' and 'medius fidius' were the common oaths of men, as 'mecastor' and 'edepol' of women. But see notes on v. 2. 28, and Hecyra i. 2. 8.

24. *Et te ultro accusabit: et dabis Ei ultro supplicium*] 'And she will go on to accuse you, and you will be punished over and above.' The force of the word 'ultro' here is that she would not defend herself against Phaedria's reproaches, but would take the initiative and accuse him, and that he would not only fail in bringing her to her senses, but would over and above that have to submit to punishment at her hands. See the note on 'ultro' Andria i. 1. 73.

27. *Prudens sciens, Vivus vidensque pereo*] 'I am perishing with all my wits about me, and with my eyes wide open.' These words are frequently thus joined. For 'prudens sciens' compare Heaut. iv. 1. 19: "Certo scio te inscientem atque imprudentem dicere ac facere omnia." Cicero uses the phrase several times. One passage from his letters, Ad Fam. vi. 6, is very like the text: "Ut in fabulis Amphiaraus, sic ego prudens et sciens ad pestem ante oculos positam sum profectus." 'Vivus vidensque' is an imitation of the Greek *ζῶν καὶ βλέπων* or *ζῶν καὶ παρών*. Cicero quotes the proverb once or twice. We find it in Lucretius iii. 1046 (Lachmann): "Mortua cui vita est prope jam vivo atque videnti," and in Plautus, Mostellaria ii. 1. 79, we have another form of the proverb: "Ludos ego hodie vivo praesenti huic seni Faciam quod credo mortuo nunquam fore."

34. *Nostri fundi calamitas*] 'The blight of my estate, for she intercepts what I ought to receive.' The meaning is so simple as hardly to require a note. Parmeno complains that his young master's liberality is absorbed by Thais. He uses a word which is generally applied to agriculture, —'calamitas.' See Long's note on Cicero, In Verrem Act. ii. 3. 98. 'Intercipio' is also sometimes used of the damage done to crops by weather, animals, &c., as in Ovid, Metam. viii. 290, speaking of the boar:

"Nunc matura metit fleturi vota coloni,
Et Cererem in spicis intercipit;"

and again, xv. 111:

ACTUS PRIMI SCENA SECUNDA.

THAIS. PHAEDRIA. PARMENO.

Th. Miseram me! vereor ne illud gravius Phaedria
Tulerit, neve aliorsum atque ego feci acceperit,
Quod heri intromissus non est. *Ph.* Totus Parmeno
Tremo horreoque postquam aspexi hanc. *Pa.* Bono animo es:
Accede ad ignem hunc; jam calesces plus satis.
Th. Quis hic loquitur? ehem, tune hic eras, mi Phaedria?
Quid hic stabas? cur non recta introibas? *Pa.* Caeterum
De exclusione verbum nullum. *Th.* Quid taces?
Ph. Sane quia vero hae mihi patent semper fores,
Aut quia sum apud te primus. *Th.* Missa istaec face.
Ph. Quid missa? o Thais, Thais, utinam esset mihi
Pars aequa amoris tecum, ac pariter fieret,
Ut aut hoc tibi doleret itidem ut mihi dolet,
Aut ego istuc abs te factum nihili penderem.

"—— Prima putatur
Hostia sus meruisse mori, quia semina pando
Eruerit rostro, spemque interceperit anni."

But we do not require a metaphor to explain the word in this place.

Act I. Scene II. Thais appears lamenting that Phaedria had misunderstood her conduct. She chides him for his delay, and eventually comes to an explanation with him. She accounts for her previous conduct by her anxiety to obtain possession of the girl whom Thraso has promised her, whose story she tells, with her suspicions of her parentage. She requests Phaedria to help her by absenting himself for two days in the country. At first he suspects a trick, but at last consents.

Metre; iambic trimeter.

1. *Miseram me*] 'Me' is here an enclitic. Compare Plautus, Trin. ii. 4. 50: "Mearum me rerum novisse aequum est ordinem." See notes on Andria i. 3. 15, and Hecyra i. 2. 119.

2. *Aliorsum atque ego feci acceperit*] 'I am afraid that Phaedria has taken it otherwise than I intended.' For this use of 'accipio' see Andria ii. 2. 30: "Non recte accipis," and Heaut. ii. 3. 23: "Clinia, aliter tuum amorem atque est accipis."

4. *Tremo horreoque*] 'I tremble and shudder all over on seeing her.' 'Horreo' is commonly used in the sense of 'to shiver from cold.' So Ovid, De Arte Am. ii. 213:

"Saepe etiam dominae, quamvis horrebis et ipse,
Algentis manus est calfacienda sinu."

Juvenal, Sat. i. 93: "Horrenti tunicam non reddere servo." Hence we have Parmeno's joke in the next line, "Accede ad ignem hunc, jam calesces plus satis:" evidently punning on the word 'ignis,' which is applied in a thousand places to a lover. Eugraphius in his note on this passage imagines Parmeno to point to an altar of Venus standing at Thais' door. But this seems unnecessary, though courtezans from the days of Herodotus downwards sacrificed to Venus. Parmeno means, 'Go to your mistress, and you will soon be warm enough and to spare.'

7. *Caeterum De exclusione verbum nullum*] 'However, you see she says not a word about having shut you out.' Parmeno suggests this to Phaedria, to keep up the misunderstanding between him and his mistress; and accordingly Phaedria meets her first advances very ungraciously.

12. *Pars aequa amoris*] 'Would that we fairly went shares in love, and that we were alike in our feelings, for then either you would be pained at my pain, or I should not lay your conduct to heart, knowing that you were acting against your feelings.' 'Dolet' is sometimes used impersonally with the dative case, as in Adelphi ii. 4. 8: "Hoc mihi dolet," and in this play, iii. 1. 40, absolutely: "Dolet dictum imprudenti adulescenti." See also Plautus, Captivi i. 2. 49: "Huic illud dolet."

Th. Ne crucia te, obsecro, anime mi, mi Phaedria.
Non pol quo quemquam plus amem aut plus diligam
Eo feci: sed ita erat res; faciundum fuit.
Pa. Credo ut fit misera prae amore exclusti hunc foras.
Th. Sicine ais Parmeno? age: sed huc qua gratia
Te arcessi jussi ausculta. *Ph.* Fiat. *Th.* Dic mihi
Hoc primum, potin est hic tacere? *Pa.* Egone? optime.
Verum heus tu, hac lege tibi meam astringo fidem:
Quae vera audivi taceo et contineo optime;
Sin falsum aut vanum aut fictum est, continuo palam est;
Plenus rimarum sum; hac atque illac perfluo.
Proin tu, taceri si vis, vera dicito.
Th. Samia mihi mater fuit: ea habitabat Rhodi.
Pa. Potest taceri hoc. *Th.* Ibi tum matri parvulam
Puellam dono quidam mercator dedit
Ex Attica hinc abreptam. *Ph.* Civemne? *Th.* Arbitror:
Certum non scimus: matris nomen et patris
Dicebat ipsa: patriam et signa caetera
Neque scibat, neque per aetatem etiam potuerat.
Mercator hoc addebat, e praedonibus
Unde emerat se audisse abreptam e Sunio.

18. *Credo ut fit misera prae amore exclusti hunc foras*] 'To be sure, you shut him out of doors, as they generally do, because you were dying of love for him.' For 'prae amore' see note on Andria v. 1. 6.

22. *Hac lege tibi meam astringo fidem*] 'On this condition I give you my promise.' 'Lex' frequently means the condition or terms upon which a thing is done. Andria i. 2. 28:

"—— In pistrinum (te) dedam usque ad necem,
Ea lege atque omine, ut si te inde exemerim ego pro te molam."

Compare Heaut. v. 2. 45: "Tam facillime patris pacem in leges conficiet suas;" and Phormio iii. 2. 48: "Mea lege utar." For the term 'astringere fidem' see note on Andria iv. 1. 19.

25. *Perfluo*] If this word is genuine it must mean 'I spring a leak,' 'I do not hold it;' and thus it is explained by Forcellini in the sense of 'perpluo.' The latter is proposed by Bentley as the true reading here. He quotes Plautus, Trin. ii. 2. 41, Mostell. i. 2. 30, and Quinctillian, Inst. vi. 3: "Venit imber, lavat parietes, perpluunt tigna." The two words are easily interchanged by copyists, and we should expect that 'perfluo' would seem to many transcribers the more natural in preference to the more difficult 'perpluo,' which wants only authority to place it certainly in the text. Horace has a somewhat similar expression, which has been compared with this passage of Terence: "Et quae rimosa bene deponuntur in aure," Sat. ii. 6. 46 (see Macleane's note). See also Andria iii. 5. 3 and note.

32. *Signa caetera*] Perlet explains 'signa' as 'crepundia' (see note on iv. 6. 15). But these she had (see iv. 6. 15). Donatus explains it to mean 'other particulars,' such as her education, her home. It means generally 'any other tokens that could lead to her recognition.'

35. *Unde emerat*] 'Unde' is frequently put for a preposition with the relative pronoun. Thus in the common legal designation of the plaintiff, as 'unde petitur' (see Prol. v. 11), and so Cicero: "Quamcunque rem a quoque cognorit de ea multo dicat ornatius quam ille ipse unde cognorit," De Oratore i. 15. 'Unde' occurs often in Horace of persons. See Macleane's note on Carm. i. 12. 17.

Mater ubi accepit, coepit studiose omnia
Docere, educare ita uti si esset filia.
Sororem plerique esse credebant meam.
Ego cum illo quicum tum uno rem habebam hospite
Abii huc; qui mihi reliquit haec quae habeo omnia.
Pa. Utrumque hoc falsum est: effluet. *Th.* Qui istuc? *Pa.* Quia
Neque tu uno eras contenta, neque solus dedit;
Nam hic quoque bonam magnamque partem ad te attulit.
Th. Ita est: sed sine me pervenire quo volo.
Interea miles qui me amare occeperat
In Cariam est profectus: te interea loci
Cognovi: tute scis postilla quam intumum
Habeam te, et mea consilia ut tibi credam omnia.
Ph. Ne hoc quidem tacebit Parmeno. *Th.* Oh, dubiumne id est?
Hoc agite amabo. Mater mea illic mortua est
Nuper. Ejus frater aliquantum ad rem est avidior.
Is hanc ubi forma videt honesta virginem,
Et fidibus scire, pretium sperans ilico
Producit, vendit. Forte fortuna affuit

46. *Interea loci*] 'Locus' is sometimes used generally in the sense of 'opportunity.' Heaut. ii. 1. 6: "Et cognoscendi et ignoscendi dabitur peccati locus." Andria iii. 4. 22: "Nihil est preci loci relictum." Thence it comes to be used in the literal sense of 'time' in such phrases as 'interea loci,' used also by Plautus, Menaechm. iii. 1. 1: "Interea loci nunquam quicquam feci pejus quam hodie." Compare in this play ii. 2. 24. In Sallust, Jugurtha 72, we find "Neque post id locorum Jugurthae dies aut nox ulla quieta fuit," and 63, "Ad id locorum." Plautus, Poenulus i. 1. 16: "Post id locorum tu mihi amanti ignoscito;" and Truculentus iii. 1. 16:

"Eradicare est certum cum primis patrem;
Post id locorum matrem."

Both these meanings of 'locus' arise from its general sense of 'state' or 'circumstance.'

49. Th. *Oh, dubiumne id est?*] This sentence I have given to Thais. It is generally given to Parmeno, who is supposed to assent to what his master had said. But it is much more natural to put the words into Thais' mouth, as an expression of surprise at Phaedria's speech.

50. *Hoc agite amabo*] 'Pray attend to me.' For 'hoc agite' see note on Andria i. 2. 15. The phrases 'si me amas,' 'amabo te,' and 'amabo,' are common forms of entreaty. So in v. 70: "Id, amabo, adjuta," and very frequently in Terence. Generally the words are used parenthetically, but in iii. 3. 31 we have an 'ut' following: "Amabo ut illuc transeas ubi illa est." See note on the passage, and on a similar use of 'quaeso' in iii. 2. 13.

53. *Fidibus scire*] The full expression is 'fidibus canere,' as in Cicero, Tusc. Quæst. i. 2: "Igitur et Epaminondas, princeps meo judicio Graeciae, fidibus praeclare cecinisse dicitur." But we often meet with condensed expressions such as this in the text. Thus in Cicero, De Senectute 8: "Fidibus discere," and Ep. Ad Fam. ix. 22: "Fidibus docere." Such singers were often purchased or hired, as we learn from Plautus, Epidicus iii. 4. 67:

"*Pe.* Quid tibi negoti est meae domi igitur? *Fi.* Audies:
Conducta veni, ut fidibus cantarem seni
Dum rem divinam faceret."

54. *Producit*] 'Exposes for sale.' See Heaut. i. 1. 92: "Omnes produxi ac vendidi." These are the only passages in early writers where the word is used in this sense. It occurs again in Suetonius, Tib. 34.

Forte fortuna] 'Fors fortuna' was a goddess whose temple (attributed, as well as that of Bona Fortuna, to Servius Tullius) stood on the right bank of the Tiber. Her

Hic meus amicus: emit eam dono mihi,
Imprudens harum rerum ignarusque omnium.
Is venit: postquam sensit me tecum quoque
Rem habere, fingit causas ne det sedulo.
Ait, si fidem habeat se iri praepositum tibi
Apud me, ac non id metuat, ne ubi acceperim
Sese relinquam, velle se illam mihi dare;
Verum id vereri: sed, ego quantum suspicor,
Ad virginem animum adjecit. *Ph.* Etiamne amplius?
Th. Nihil; nam quaesivi. Nunc ego eam, mi Phaedria,
Multae sunt causae quamobrem cupiam abducere:
Primum quod soror est dicta; praeterea ut suis
Restituam ac reddam: sola sum: habeo hic neminem
Neque amicum, neque cognatum; quamobrem, Phaedria,
Cupio aliquos parare amicos beneficio meo.
Id amabo adjuta me, quo id fiat facilius.
Sine illum priores partes hosce aliquot dies
Apud me habere. Nihil respondes? *Ph.* Pessima,
Egon quicquam cum istis factis tibi respondeam?
Pa. Eu noster! laudo: tandem perdoluit: vir es.

festival took place on the 25th of June. See Ovid, Fasti vi. 773—776:

"Quam cito venerunt Fortunae Fortis honores!
Post septem luces Junius actus erit.
Ite, deam laeti Fortem celebrate, Quirites:
In Tiberis ripa munera regis habet."

Her name was used to express a piece of extraordinary luck. Compare Hecyra iii. 3. 26, and Phormio v. 6. 1.

58. *Sedulo*] See note on Andria i. 1. 119.

63. *Ad virginem animum adjecit*] 'He has fallen in love with the girl.' Compare Plautus, Mercator ii. 2. 61:

"—— Sed praecauto opus est
Ne ad illam me animum adjecisse aliqua sentiat."

In Plautus, Miles Glor., we find the same phrase with a dative case: "Quasi militi animum adjeceris simulare," iii. 3. 35. Both constructions are found in Cicero and Livy. The phrase 'oculos adjicere' is also frequent. For the phrase 'etiamne amplius?' compare Andria ii. 1. 25, 26. Donatus observes, "Mundat Terentius, ut solet, res hujusmodi per ἔλλειψιν suam." It is to be wished that his example had always been followed by his commentators.

68. *Neque amicum, neque cognatum*] Bentley proposes 'Neque notum' as in Phormio i. 2. 48: "Neque illi benevolens Neque notus neque cognatus . . . quisquam aderat," objecting to the recurrence of 'amicos' in the next line. But this is unnecessary and quite without authority.

71. *Sine illum priores partes, &c.*] 'Let him for these few days play the principal part with me.' The expression is very common in all writers. Compare Phormio v. 5. 7: "Vicissim partes tuas acturus est;" and Adelphi v. 4. 26: "Si id fit dando atque obsequendo, non posteriores feram." On the literal use of the words see Cicero, In Q. Caecilium Divin. cap. 15 (Long's note), and Horace, Sat. i. 9. 45:

"—— Haberes
Magnum adjutorem posset qui ferre secundas
Hunc hominem velles si tradere."

See Macleane's note.

72. *Pessima*] Phaedria bursts out indignantly, to Parmeno's great satisfaction. He derides the story which they have just heard from Thais, and upbraids her with his former devotion to her; but he soon gives way, and after a struggle makes up his mind to do as she begs him, 'Can I give you any answer with this conduct of yours?' For 'cum istis factis' we may compare Andria v. 4. 38: "Dignus es cum tua religione odium;" and Phormio iii. 1. 1: "Multimodis cum istoc animo es vituperandus."

Ph. At ego nescibam quorsum tu ires: "Parvula
Hinc est abrepta; eduxit mater pro sua:
Soror est dicta: cupio abducere, ut reddam suis."
Nempe omnia haec nunc verba huc redeunt denique;
Ego excludor; ille recipitur: qua gratia?
Nisi illum plus amas quam me, et istam nunc times
Quae advecta est, ne illum talem praeripiat tibi.
Th. Ego id timeo? *Ph.* Quid te ergo aliud sollicitat? cedo.
Num solus ille dona dat? nuncubi meam
Benignitatem sensisti in te claudier?
Nonne ubi mihi dixti cupere te ex Aethiopia
Ancillulam relictis rebus omnibus
Quaesivi? porro eunuchum dixti velle te,
Quia solae utuntur his reginae; repperi.
Heri minas viginti pro ambobus dedi:
Tamen contemptus abs te haec habui in memoria:
Ob haec facta abs te spernor. *Th.* Quid istic Phaedria?
Quanquam illam cupio abducere, atque hac re arbitror
Id fieri posse maxime, verumtamen,
Potius quam te inimicum habeam, faciam ut jusseris.
Ph. Utinam istuc verbum ex animo ac vere diceres,
"Potius quam te inimicum habeam." Si istuc crederem
Sincere dici quidvis possem perpeti.

83. *Nuncubi meam Benignitatem sensisti in te claudier?*] 'Have you ever found my bounty restrained towards you?' Bentley reads 'num tibi' on the authority of one manuscript. But the above is the general reading of good authorities. In the note on Andria iii. 3. 41 Bentley's proposed emendation 'intercludier' has been noticed. It is quite unnecessary. 'In te' means simply 'towards you,' 'in your case,' as in many cases. 'Claudier' is interpreted 'claudicare' by Donatus, and this passage is placed under 'claudo, v. n.' by Forcellini; but it is better to explain it as in Andria iii. 3. 41, for 'claudo' in the sense of 'to halt' never occurs in the passive voice.

86. *Relictis rebus omnibus*] See Andria ii. 5. 1.

89. *Minas viginti*] Zeune suggests 'triginta,' as in v. 3. 14 the eunuch alone is said to have cost twenty minae. But we need not attempt to correct a minor inconsistency of this nature. We once find 'ambo' used for 'duo' in Virgil, Aen. vi. 540:

"Hic locus est partes ubi se via findit in
ambas,"

and it is possible that here it may mean 'for each of the two,' just as in English if we said, 'I gave 60*l*. for both of them,' the words would admit of either interpretation.

91. *Quid istic?*] See note on Andria iii. 3. 40.

95. *Ex animo*] See note on Andria iv. 4. 55.

97. *Sincere*] This word has been supposed to be an adjective in this place, of the form 'sinceris' (see Forcellini sub 'sincerus'), but is most probably the adverb, not found elsewhere except in prose writers. 'Sincerus' originally means 'without mixture or alloy,' 'clear,' as in Horace, Sat. i. 3. 55:

"At nos virtutes ipsas invertimus, atque
Sincerum cupimus vas incrustare;"

and Epist. i. 2. 54:

"Sincerum est nisi vas quodcunque infundis
acescit."

The old etymology from 'sine cera' is given by Donatus: "Sincerum, purum, sine fuco, et simplex: ut mel sine cera." Whether this is correct or not it conveys a good idea of the meaning. The use of 'sincere' may be compared with that of 'liquido.' See note on Andria iv. 3. 14. In meaning it answers exactly to the Greek εἰλικρινῶς.

Pa. Labascit victus uno verbo quam cito!
Th. Ego non ex animo misera dico? quam joco
Rem voluisti a me tandem quin perfeceris?
Ego impetrare nequeo hoc abs te, biduum
Saltem ut concedas solum? *Ph.* Siquidem biduum;
Verum ne fiant isti viginti dies.
Th. Profecto non plus biduum, aut —— *Ph.* "Aut" nihil
moror.
Th. Non fiet: hoc modo sine te exorem. *Ph.* Scilicet
Faciendum est quod vis. *Th.* Merito amo te. *Ph.* Bene facis.
Rus ibo: ibi hoc me macerabo biduum.
Ita facere certum est: mos gerendus est Thaidi.
Tu, Parmeno, huc fac illi adducantur. *Pa.* Maxime.
Ph. In hoc biduum Thais vale. *Th.* Mi Phaedria
Et tu; numquid vis aliud? *Ph.* Egone quid velim?
Cum milite isto praesens absens ut sies;
Noctes diesque me ames; me desideres;
Me somnies; me expectes; de me cogites;
Me speres; me te oblectes; mecum tota sis:

104. *'Aut' nihil moror*] 'I have nothing to do with Or!' 'Nihil moror' was originally used in dismissing a defendant, as in Livy iv. 42: "C. Sempronium nil moror, quando hoc est in imperio consecutus ut tam carus esset militibus." Compare other examples quoted by Forcellini. Hence it came to mean generally 'I have nothing to say to you,' and in this sense it is common in Plautus. See Poenulus v. 4. 118: "Nam alios pictores nil moror hujusmodi tractare exempla," 'I do not care to have other painters treat such a subject as this.'

107. *Macerabo*] 'I will go into the country, and there will put myself on low diet for two whole days.' For 'macero' see note on Andria iv. 2. 2. 'Biduum' is meant to be emphatic, and to be given as if it were an immense time.

111. *Numquid vis aliud?*] 'Have you any further commands?' This was a common form of leavetaking. Compare ii. 3. 50: "Rogo, numquid velit." In Adelphi ii. 2. 39 we have a longer form: "Numquid vis quin abeam?" Hecyra ii. 2. 30. So in Horace's account of his troublesome friend who attacked him on the Via Sacra: "Cum assectaretur: 'Numquid vis?' occupo," Sat. i. 9. 6. A passage is commonly quoted from Livy vi. 34, in his account of the quarrel of the two Fabiae, which he supposes to have led to the Licinian laws. He says that among other things which the less fortunate sister envied was the "frequentia prosequentium rogantiumque numquid vellet." But this can hardly be used in the same sense. It must mean generally 'those who begged her to lay her commands upon them.' Another passage is quoted by more than one editor from Euripides, Hecuba 1011: ἔτ' οὖν τι βούλει τῶν ἐκεῖ φράζειν ἐμοί; which it is hardly necessary to say is wholly beside the point.

115. *Me te oblectes*] In Adelphi i. 1. 24 we have "In eo me oblecto." In Cicero we have 'cum,' as in De Oratore ii. 14: "Cum his me (ut dixi) oblecto qui res gestas aut qui orationes scripserunt suas," and also the ablative alone, as in Cato Major xvi.: "Qui se agri cultione oblectabant." This passage is admirably worked up. The reiteration of the one dominant idea of Phaedria's mind is marked by the very form of the clauses, and the similar termination of the words. After this speech we are to suppose that Phaedria goes off the stage with Parmeno. Thais then proceeds to develope the plot of the play a little further by suggesting the discovery which she has made. This could not be done in the presence of Parmeno without rendering his subsequent conduct improbable. For he

Meus fac sis postremo animus, quando ego sum tuus.
Th. Me miseram! forsitan hic mihi parvam habeat fidem,
Atque ex aliarum ingeniis nunc me judicet.
Ego pol quae mihi sum conscia hoc certo scio,
Neque me finxisse falsi quicquam, neque meo
Cordi esse quemquam cariorem hoc Phaedria:
Et quicquid hujus feci causa virginis
Feci; nam me ejus spero fratrem propemodum
Jam repperisse, adolescentem adeo nobilem:
Et is hodie venturum ad me constituit domum.
Concedam hinc intro atque expectabo dum venit.

ACTUS SECUNDI SCENA PRIMA.

PHAEDRIA. PARMENO.

Ph. Fac ita ut jussi deducantur isti. *Pa.* Faciam. *Ph.* At diligenter.
Pa. Fiet. *Ph.* At mature. *Pa.* Fiet. *Ph.* Satin hoc mandatum est tibi? *Pa.* Ah!
Rogitare? quasi difficile sit.

would not be represented as forwarding Chaerea's designs if he had known the girl in whom Thais was interested to be an Athenian citizen.

122. *Et quicquid hujus feci*] Compare v. 5. 10: "Quicquid hujus factum est;" and v. 8. 40. Heaut. v. 2. 8; and iii. 3. 10: "At mihi fides apud hunc est nil me istius facturum pater." Compare Plautus, Mercator iv. 5. 37: "Nihil hercle istius quicquam est."

125. *Et is hodie venturum ad me constituit domum*] 'And he has made an appointment to come to me to-day to my house.' 'Constituo' is commonly used in this sense. See Hecyra i. 2. 120: "Constitui cum quodam hospite me esse illum conventurum." Juvenal, Sat. iii. 12: "Hic ubi nocturnae Numa constituebat amicae;" and Propertius v. 8. 33: "His ego constitui noctem lenire vocatis."

Act II. Scene I. This scene serves merely as a link between the last scene and the second of this act. Phaedria enjoins Parmeno to be careful in delivering his presents to Thais, and to do his best to cut out Thraso. He then makes the most determined and virtuous resolutions that he will stay even the full term of three days in the country. After his departure Gnatho, the follower of the Braggadocio, appears bringing with him the girl whom he had promised to Thais.

Metre; 1. 10, 11, trochaic tetrameter; 2. 4. 5. 8. 12. 18—25, trochaic tetrameter catalectic; 6. 13—17, iambic tetrameter; 3. 7. 9, iambic dimeter.

1. *Fac ita ut jussi deducantur isti*] 'Take care that those slaves are taken home to her house, as I ordered.' See the last scene v. 109.

3. *Rogitare?*] 'Is it possible that you can ask?' The infinitive is commonly used in questions to express surprise or indignation. See note on Andria i. 5. 10. Parmeno adds, 'Nothing is easier than to throw away these presents and as many others as you like. I only wish it were as easy to get something.' Phaedria rejoins, 'Well, if they perish, I perish with them. You need not concern yourself. Do your best to set off my present with fair words, and to keep my rival at a distance from her.'

Utinam tam aliquid invenire facile possis Phaedria
Quam hoc peribit. *Ph.* Ego quoque una pereo, quod mihi est carius:
Ne istuc tam iniquo patiare animo. *Pa.* Minime; quin effectum dabo.
Sed numquid aliud imperas?
Ph. Munus nostrum ornato verbis, quod poteris; et istum aemulum,
Quod poteris, ab ea pellito.
Pa. Memini, tametsi nullus moneas. *Ph.* Ego rus ibo, atque ibi manebo.
Pa. Censeo. *Ph.* Sed heus tu! *Pa.* Quid vis? *Ph.* Censen posse me offirmare
Et perpeti ne redeam interea? *Pa.* Tene? non hercle arbitror.
Nam aut jam revertere, aut mox noctu te adiget horsum insomnia.
Ph. Opus faciam ut defatiger usque ingratiis ut dormiam.
Pa. Vigilabis lassus; hoc plus facies. *Ph.* Ah nihil dicis Parmeno.
Ejicienda hercle haec est mollities animi: nimis me indulgeo.
Tandem non ego illa caream, si sit opus, vel totum triduum? *Pa.* Hui!
Universum triduum? vide quid agas. *Ph.* Stat sententia.

10. *Memini, tametsi nullus moneas*] 'I can remember, even if you were not to remind me at all.' 'Nullus' is often used instead of 'non,' and generally is more emphatic. Compare Hecyra i. 2. 3:

"—— Si quaeret me, uti
Tum dicas, si non quaeret, nullus dixeris."

Plautus, Trinummus iii. 1. 5: "At tu nullus aedepol creduas." This idiom is derived from the simpler phrase 'nullus sum' in the sense of 'non sum,' 'I am undone.' See Andria iii. 4. 20.

11. *Censen posse me offirmare, &c.*] 'Do you think I can hold out and persevere in not returning meanwhile?' 'Offirmo' is used absolutely again in Plautus, Persa ii. 2. 40: "Offirmastine occultare quo te immittas pessime?" In Heaut. v. 5. 8 we have "Age, quaeso, ne tam offirma te, Chreme;" and in Hecyra iii. 5. 4: "Certum offirmare est viam me quam decrevi persequi."

13. *Insomnia*] 'Want of sleep will soon bring you back hither at night.' The reading 'adiget' is noticed by Donatus; and it requires 'insomnia' to be in the singular number, like the Greek *ἀϋπνία*. We find the plural in some authors, as in Sallust, Catil. 27: "Dies noctesque festinare, vigilare, neque insomniis neque labore fatigari." In the present passage the nominative agrees best with the following line, where Phaedria says, 'I will work in the fields that I may be tired to death, and sleep in spite of myself.' The common reading adopted by Zeune is 'adigent,' in which case the passage will mean 'Your dreams will soon bring you back here by night.'

14. *Ingratiis*] In Plautus and Terence we invariably find the forms 'gratiis' and 'ingratiis' where later writers use 'gratis' and 'ingratis.' In Plautus 'ingratiis' is used strictly as a substantive. Casina ii. 5. 7: "Vobis invitis atque amborum ingratiis;" and Mercator ii. 4. 11: "*Ch.* Nimium multum scis. *Eu.* Tuis ingratiis."

18. *Stat sententia*] 'I am determined.' Compare Livy xxi. 30: "Annibali sententia stetit pergere, ire, atque Italiam petere." We generally find 'stat' absolutely, as in Virgil, Aen. ii. 750: "Stat casus renovare omnes, omnemque reverti Per Trojam;"

Pa. Di boni, quid hoc morbi est? adeone homines immutarier
Ex amore ut non cognoscas eundem esse? Hoc nemo fuit
Minus ineptus magis severus quisquam, nec magis continens.
Sed quis hic est qui huc pergit? at at! hic quidem est parasitus Gnatho
Militis: ducit secum una virginem dono huic. Papae!
Facie honesta: mirum ni ego me turpiter hodie hic dabo
Cum meo decrepito hoc eunucho. Haec superat ipsam Thaidem.

ACTUS SECUNDI SCENA SECUNDA.

GNATHO. PARMENO.

Gn. Di immortales! homini homo quid praestat, stulto intelligens
Quid interest! hoc adeo ex hac re venit in mentem mihi.
Conveni hodie adveniens quendam mei loci hinc atque ordinis,
Hominem haud impurum, itidem patria qui abligurierat bona.
Video sentum, squalidum, aegrum, pannis annisque obsitum.
"Quid istuc," inquam, "ornati est?" "Quoniam miser quod habui perdidi. Hem,

and v. 748: "Et quae nunc animo sententia constet." Cicero, Ad Atticum iii. 14. 2: "Hinc si aliquid a comitiis audierimus nos in Asiam convertimus: neque adhuc stabat, quo potissimum."

ACT II. SCENE II. Gnatho approaches, and as he comes up is congratulating himself on the success which he has met with in the prosecution of his art. He has elevated the profession of a parasite, and given it new principles, the one guiding law being that of 'omnia assentari,' and can now boast of a large school of 'Gnathonians.' On perceiving Parmeno he begins to crow over him on the strength of the present which he has brought from Thraso, and promises him an easy life of it now as far as Phaedria's intercourse with Thais is concerned. Parmeno consoles himself with the thought of a speedy revenge.

Metre; 1—23, trochaic tetrameter catalectic; 24—60, iambic tetrameter catalectic.

3. *Mei loci atque ordinis*] 'Of my own condition and rank.' Eugraphius says "*Mei loci* pauperem dicit, *ordinis* parasitum." But he is given to rather fanciful refinements; and it is better to take the words in a more general sense.

4. *Hominem haud impurum*] 'Not a bad man: one who like myself had squandered his family property.' 'Impurus' is often used in a modified sense. See Heaut. iv. 1. 16. 'Abligurio' literally signifies 'to spend in eating and drinking.' We meet with the same word in Cicero, Catil. ii. 5: "Patrimonia sua profuderunt; fortunas suas abligurierunt," where there is another reading, 'obligaverunt.'

5. *Video sentum, squalidum, aegrum, pannis annisque obsitum*] 'I see him rough, shabby, ill, covered with rags and years.' 'Sentus' is properly used of a place overgrown with thorns or covered with rubbish. Virgil, Aen. vi. 462: "Per loca senta situ." In Virgil again we meet the word 'obsitus' in the same sense as in this passage, Aen. viii. 307:

"—— Ibat rex obsitus aevo;"

and in Plautus, Menaechmei v. 2. 4 we have

"—— Consitus sum
Senectute, onustum gero corpus, vires
Reliquere."

Quo redactus sum! omnes noti me atque amici deserunt."
Hic ego illum contempsi prae me. "Quid homo," inquam, "ignavissime?
Itan parasti te, ut spes nulla reliqua in te sit tibi?
Simul consilium cum re amisti? viden me ex eodem ortum loco,
Qui color, nitor, vestitus, quae habitudo est corporis?
Omnia habeo, neque quicquam habeo. Nihil cum est nihil defit tamen."
"At ego infelix neque ridiculus esse neque plagas pati
Possum." "Quid? tu his rebus credis fieri? tota erras via.
Olim isti fuit generi quondam quaestus apud saeclum prius.
Hoc novum est aucupium: ego adeo hanc primus inveni viam.
Est genus hominum, qui esse primos se omnium rerum volunt,
Nec sunt: hos consector. Hisce ego non paro me ut rideant;

11. *Qui color, nitor, vestitus*] These lines are well translated by Colman:

"Me!—look on me—come from the same condition,
How sleek! how neat! how clad! in what good case!
I've every thing, though nothing: nought possess,
Yet nought I ever want."

For the 'nitor' compare Horace, Epist. i. 4. 15:

"Me pinguem et nitidum bene curata cute vises
Cum ridere voles Epicuri de grege porcum."

And so in a fable of Phaedrus, iii. 7. 2—5, very much to the point:

"Cani perpasto macie confectus lupus
Forte occucurrit; dein salutati invicem
Ut restiterunt: 'Unde sic' quaeso 'nites?
Aut quo cibo fecisti tantum corporis?'"

13. *Neque ridiculus esse neque plagas pati Possum*] 'I cannot make a laughing-stock of myself, nor put up with blows.' Gnatho's friend takes the old fashioned view of the parasite's profession, as it is described in Plautus. See Captivi i. 1. 20:

"Et hic quidem hercle nisi qui colaphos perpeti
Potis parasitus, frangique aulas in caput,
Vel ire extra portam Trigeminam in saccum licet."

We may compare a line of Axionicus, quoted by Lindenbrog from Athenaeus, Deipnos. vi. 9, where he speaks of a parasite as

πληγὰς ὑπομένων κονδυλίων καὶ τρυβλίων ὀστῶν τε.

They went by the names of 'ridiculi' and 'plagipatidae,' and from their capacity of putting up with hard treatment they went also by the name of Spartans. There is a capital scene in the Captivi iii. 1. 9—12, where Ergasilus deplores the fact that parasitism is sadly at a discount. The following lines are to the point here:

"Ilicet parasiticae arti maximam in malam crucem!
Ita juventus jam ridiculos inopes ab se segregat.
Nil morantur jam Laconas, imi subselli viros,
Plagipatidas, quibus sunt verba sine penu et pecunia."

Gnatho shows him that this barbarous phase of the profession is obsolete, and procceds to explain the more polite arts by which he makes a livelihood, not by making himself a laughing-stock to others, but by humouring their self love, and studying in general the lucrative art of polite acquiescence.

18. *Hisce ego non paro me ut rideant*] 'I do not lay myself out to be laughed at by them; but I am the first to laugh at them, and at the same time I admire their wit.' 'Parare se—me—te' is common in Terence; above v. 9, and Hecyra i. 1. 11. The following lines are as well known as any portion of any classical author. They are

Sed his ultro arrideo, et eorum ingenia admiror simul.
Quicquid dicunt laudo: id rursum si negant, laudo id quoque.
Negat quis? nego: ait? aio. Postremo imperavi egomet mihi
Omnia assentari. Is quaestus nunc est multo uberrimus."
Pa. Scitum hercle hominem! hic homines prorsum ex stultis insanos facit.
Gn. Dum haec loquimur interea loci ad macellum ubi advenimus,
Concurrunt laeti mihi obviam cupediarii omnes,
Cetarii, lanii, coqui, fartores, piscatores;
Quibus et re salva et perdita profueram, et prosum saepe.
Salutant; ad coenam vocant; adventum gratulantur.
Ille ubi miser famelicus videt me esse in tanto honore,
Et tam facile victum quaerere, ibi homo coepit me obsecrare
Ut sibi liceret discere id de me: sectari jussi;
Si potis est, tanquam philosophorum habent disciplina ex ipsis

quoted by Cicero, Laelius c. 25. Compare Plautus, Menaechmei i. 2. 52: "*Me.* Sed quid ais? *Pe.* Egone? id enim quod tu vis id aio atque id nego;" and Martial, Epigram xii. 40:

"Mentiris? credo. Recitas mala carmina? laudo.
Cantas? canto. Bibis, Pontiliane? bibo."

22. *Is quaestus nunc est multo uberrimus*] Lindenbrog quotes from Menander some lines which Terence may very likely have had in view:

—— *ὁ βίος μάλιστα τοῖς πονηροῖς ἥδεται.*
πράττει δ' ὁ κόλαξ ἄριστα πάντων, δεύτερος
ὁ συκοφάντης, ὁ (δ' ἔτι) κακοήθης τρίτος.

25. *cupediarii*] 'Confectioners.' The word is connected with 'cupedia,' 'sweetmeats,' which occurs in Plautus, Stichus v. 4. 32: "Nil moror cupedia." A man who is fond of such dainties is called 'cuppes,' Plautus, Trinummus ii. 1. 17; and accordingly some will write 'cuppedia' and cuppediarii.' The 'coqui' used to collect in the forum to be hired by those who were providing feasts. See the scenes in which the cooks are concerned in Plautus, Aulularia ii. 4. 1, &c. The 'fartores' were the poulterers. It was the particular business of the professional parasites, such as Gnatho, to cater for their rich friends. See Plautus, Capt. iii. 1. 14: "Ipsi obsonant, quae parasitorum ante erat provincia;" and they were in consequence very important personages among the various stall-keepers in the market. Gnatho had been a good friend to them before he lost his fortune on his own account, and afterwards on that of his friends. "Quibus," he says, "et re salva et perdita profueram, et prosum saepe."

32. *Si potis est—Gnathonici vocentur*] 'That if possible parasites may go by the name of Gnathonians, just as the scholars of philosophers take their names from their masters.'

Si potis est] We often find 'potis' used in the neuter gender, as in Lucretius i. 451:

"Conjunctum est id quod nunquam sine perniciali
Discidio potis est sejungi seque gregari;"

and Catullus lxxvi. 24:

"Non jam illud quaero contra ut me diligat illa;
Aut, quod non potis est, esse pudica velit."

Compare Adelphi iv. 1. 5: "Ita fiat, et istuc si quid potis est rectius." The form 'pote' is more common as a neuter. See note on Adelphi ii. 3. 11. For 'disciplina' the ordinary texts have 'discipuli.' The Liber Bembinus has 'disciplinam.' Donatus certainly read 'disciplina.' He remarks that the two clauses of the sentence do not exactly correspond unless we take 'disciplina' for 'discipuli;' "nisi forte disciplinam pro discipulis posuerit." The harder reading 'disciplina' is the more likely than 'discipuli,' which Bentley introduced on the authority of two manuscripts. The Bembine reading 'disciplinam' probably arose from the supposition that 'vocabula' was the subject of the verb. 'Disciplina,' as a noun of number, equivalent to 'discipuli,' naturally takes a plural verb. Zeune reads 'disciplinae,' which is only an alteration of the original with a view to the construction. The metre of the line is perfectly good, if we only remember to pronounce 'habent' as a monosyllable, like the French 'aient.' On this subject see the Introduction.

Vocabula, parasiti item ut Gnathonici vocentur.
Pa. Viden otium et cibus quid faciat alienus? *Gn.* Sed ego cesso
Ad Thaidem hanc deducere, et rogitare ad coenam ut veniat?
Sed Parmenonem ante ostium Thaidis tristem video,
Rivalis servum. Salva res est: nimirum homines frigent.
Nebulonem hunc certum est ludere. *Pa.* Hice hoc munere arbitrantur
Suam Thaidem esse. *Gn.* Plurima salute Parmenonem
Summum suum impertit Gnatho. Quid agitur? *Pa.* Statur.
Gn. Video.
Numquidnam quod nolis vides? *Pa.* Te. *Gn.* Credo; at numquid aliud?
Pa. Quidum? *Gn.* Quia tristis es. *Pa.* Nihil equidem.
Gn. Ne sis: sed quid videtur

36. *Sed Parmenonem*] In printing these two lines I have followed Zeune. Weise in the Tauchnitz edition makes one line: "Sed Parmenonem ante ostium video rivalis servum," rejecting the remainder as supposititious. The lines are certainly defective.

37. *Nimirum homines frigent*] 'These fellows have certainly met with a cold reception.' We may compare Parmeno's joke above in i. 2. 5, and Horace, Sat. ii. 1. 60:

"—— O puer, ut sis
Vitalis metuo, et majorum ne quis amicus
Frigore te feriat."

39. *Plurima salute Parmenonem Summum suum impertit Gnatho*] 'Gnatho wishes his best friend Parmeno the utmost health.' The most natural construction of 'impertio' is with the dative of the person and the accusative of the thing, as in Cicero, Ad Atticum iii. 15: "Terentia impertit tibi multam salutem;" but the present idiom is more common. Compare Plautus, Epidicus i. 2. 23:

"Advenientem peregre herum Stratippoclem
Impertit salute servus Epidicus."

In Pseudolus i. 5. 40 we find 'impertio' used absolutely in the same sense:

"Herum saluto primum, ut aequum est; postea
Si quid superfit vicinos impertio."

It is immaterial whether we say 'I present you with my best wishes,' or 'I present my best wishes to you.'

Summum suum] 'His best friend.' The word 'amicus' is sometimes omitted, as here, and in Adelphi iii. 2. 54: "Nam is nostro Simulo fuit summus et nos coluit maxime." Phormio i. 1. 1: "Amicus summus meus et popularis Geta." Gnatho proceeds to ask 'What are you about?' to which Parmeno answers, 'Standing.' The same joke occurs in Plautus, Pseudolus i. 5. 42:

"*Se.* Salve. Quid agitur? *Ps.* Statur hic ad hunc modum.
Si. Statum vide hominis, Callipho, quasi basilicum."

42. *Sed quid videtur Hoc tibi mancipium?*] 'But what do you think of this slave?' The original meaning of the word 'mancipium' was 'right of possession,' 'property,' as opposed to the 'possessio' of a tenant, or 'usus.' The two words are thus contrasted in Lucretius iii. 971: "Vitaque mancipio nulli datur, omnibus usu." 'Res

Hoc tibi mancipium? *Pa.* Non malum hercle. *Gn.* Uro hominem. *Pa.* Ut falsus animi est!
Gn. Quam hoc munus gratum Thaidi arbitrare esse? *Pa.* Hoc nunc dicis,
Ejectos hinc nos: omnium rerum, heus, vicissitudo est.
Gn. Sex ego te totos Parmeno hos menses quietum reddam,
Ne sursum deorsum cursites, neve usque ad lucem vigiles.
Ecquid beo te? *Pa.* Men? papae! *Gn.* Sic soleo amicos. *Pa.* Laudo.
Gn. Detineo te fortasse: tu profectus alio fueras.
Pa. Nusquam. *Gn.* Tum tu igitur paululum da mihi operae: fac ut admittar
Ad illam. *Pa.* Age modo; nunc tibi patent fores hae, quia istam ducis.

mancipi' was a term designating things capable of Quiritarian ownership, which could be transferred only by 'mancipatio,' or the formal sale '*per aes et libram.*' Hence the same word 'mancipium' was used to designate property acquired by this mode of transfer, and was often applied, as in the present instance, to 'slaves,' as belonging to the class of 'Res mancipi.' See the article 'Mancipium' in the Dictionary of Antiquities. Compare Horace, Sat. ii. 7. 3:

"—— Davusne? Ita, Davus, amicum
Mancipium domino et frugi quod sit satis, hoc est."

The word is used by Terence only here and in ii. 3. 73.

43. *Ut falsus animi est!*] 'How he is mistaken in what he thinks!' In Plautus and Terence 'falsus' is generally used in its strict participial sense. Compare Andria iv. 1. 23, note. We find the genitive in a passage of Silius Italicus, speaking of Hannibal:

"—— post Itala bella
Assyrio famulus regi, falsusque cupiti
Ausoniae motus, dubio petet aequora velo."
Punica xiii. 885—887.

Compare Lucretius v. 97:

"Nec me animi fallit quam res nova miraque menti
Accidat exitium coeli terraeque futurum."

It is an imitation of the Greek idiom. Compare Sophocles, Trachiniae 712:

*μόνη γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι
γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.*

And Thucydides, *καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον, ὅση ὕστερον διεφάνη*, iv. 108. 'Falsus animo' would rather mean 'deceived in his judgment,' as the Greek *ψευσθῆναι γνώμη*.

47. *Ne sursum deorsum cursites*] 'That you may not have to keep running to and fro.' Many commentators, with their usual love for the literal, explain this expression by the remark that Athens was very hilly, and they refer to Adelphi iv. 2. 35. Otherwise it would hardly be necessary to remark that the phrase, like the Greek *ἄνω κάτω*, is used rather in a mental than in a physical sense, as we talk of going up and down the street, without any reference to the level of the ground. So the cognate phrase 'susque deque' is applied to vacillation or indifference of mind. See Plautus, Amphitruo iii. 2. 5: "Atque id me susque deque esse habituram putat."

51—53.] These lines are spoken by Parmeno as Gnatho enters Thais' house with his taunting offer to carry a message for him. We may conceive some pauses and a little dumbshow of wrath and anticipated triumph before Gnatho returns, as he would very shortly. In v. 53 Bentley reads 'forem,' but unnecessarily. 'Fores' is to be pronounced as a monosyllable here and in other passages. For the use of 'mihi' compare Phormio v. 9. 21: "Qui mihi ubi ad uxores ventum est tum fiunt senes." Like the Greek *μοι*, it is often redundant. Here it expresses Gnatho's triumph over Parmeno. When Gnatho returns, he finds Parmeno where he left him. 'Are you still on guard,' he says; 'that no go-between from the soldier may pass to her?' The word 'internuntius,' it need not be said, is as common as the thing. It occurs again in Heaut. ii. 3. 58.

Gn. Numquem evocari hinc vis foras? *Pa.* Sine biduum hoc praetereat:
Qui mihi nunc uno digitulo fores aperis fortunatus
Nae tu istas faxo calcibus saepe insultabis frustra.
Gn. Etiam nunc hic stas Parmeno? eho numnam hic relictus custos,
Ne quis forte internuntius clam a milite ad istam curset?
Pa. Facete dictum: mira vero militi quae placeant.
Sed video herilem filium minorem huc advenire.
Miror quid ex Piraeeo abierit; nam ibi custos publice est nunc.
Non temere est; et properans venit: nescio quid circumspectat.

ACTUS SECUNDI SCENA TERTIA.

CHAEREA. PARMENO.

Ch. Occidi.
Neque virgo est usquam; neque ego, qui illam e conspectu amisi meo.
Ubi quaeram? Ubi investigem? Quem perconter? Quam insistam viam?
Incertus sum: una haec spes est; ubi ubi est, diu celari non potest.

58. *Miror quid ex Piraeeo abierit; nam ibi custos publice est nunc*] Lachmann (on Lucretius iii. 374) reads 'Miror qui ex Piraeeo abierit,' without giving any reason. It is a matter of indifference whether Parmeno wonders 'how' he came or 'why.' Chaerea was one of the *περίπολοι*, and was quartered with others at the Piraeeus. (See note on Andria i. 1. 24.) On the use of the name 'Piraeeus' see note on iii. 4. 1.

Act II. Scene III. Chaerea now comes upon the stage, and is destined to play the most important part in the action of the play. He rushes in in a state of frenzy, uttering disjointed ravings upon the beauty of some one whom he has just seen, totally unlike all other women, in the very flower of her age, blooming sixteen. When Parmeno has at last brought him a little to himself, he explains that he saw this fair creature in the street, and was following her, when an inconvenient old friend of his father's insisted upon taking him by the button, and thus put him off her track. Parmeno, however, is able to inform him of her whereabouts, and suggests in joke that Chaerea should follow her into Thais' house by adopting the disguise of the eunuch who is about to be sent there as a present from his brother Phaedria. Chaerea snatches at the idea, and Parmeno is ultimately obliged to consent to his wishes, on condition that he shall be quit of all blame.

Metre; vv. 1 and 14 are clausulae; 2—13. 15—27. 29, 30. 75—98, iambic tetrameters; 28. 31—59, iambic trimeters; 60—74, trochaic tetrameter catalectic.

3. *Quam insistam viam*] Bentley alters this to 'qua—via.' The Bembine manuscript has the accusative in Phormio i. 4. 15, which is generally quoted as an instance of the use of the ablative. But see note. The fact of such a reading as 'via' is probably accounted for by the usual abbreviation 'viā' for 'viam;' and the construction 'insistere via' is scarcely intelligible. The accusative is common. Compare Plautus, Cistellaria iv. 2. 11: "Facite indicium utrum hac an illac iter institerit," and Virgil, Georg. v. 164: "Jam vitulos hortare viamque insiste domandi." So we have the common phrase, "rationem insistere."

O faciem pulchram! deleo omnes dehinc ex animo mulieres.
Taedet quotidianarum harum formarum. *Pa.* Ecce autem alterum!
Nescio quid de amore loquitur. *Ch.* O infortunatum senem!
Pa. Hic vero est qui si occeperit ludum jocumque dices
Illum alterum fuisse praeut quae dabit hujus rabies.
Ch. Ut illum Di Deaeque senium perdant qui me hodie remoratus est,
Meque adeo qui restiterim; tum autem qui illum floccifecerim.
Sed eccum Parmenonem: salve. *Pa.* Quid tu es tristis? quidve es alacris?
Unde is? *Ch.* Egone? nescio hercle, neque unde eam, neque quorsum eam:

6—9. *Ecce autem alterum!*] 'Here you have the other brother too, talking all sorts of nonsense about love. If this one once begins, you will say that the other was mere child's play to him.' In arranging these lines I have followed in the main Zeune rather than Bentley, who has divided them thus:

"Hic vero est, qui si occeperit,
Ludum jocumque dices fuisse illum alterum,
Praeut hujus rabies quae dabit."

The objections to this arrangement are two: (1) It is not likely that Terence would introduce the clausula in this manner. On this point see the Introduction. (2) The introduction of the iambic trimeter is harsh. The only change that I have made is in the arrangement of the words. For 'fuisse illum alterum,' I have read 'illum alterum fuisse,' and for 'praeut hujus rabies quae dabit,' 'praeut quae dabit hujus rabies.' This order is necessary for the metre, which is now iambic tetrameter catalectic in both lines, and is in accordance with the usual construction of 'praeut' and 'praequam,' which are placed in immediate connection with the word denoting that with which the comparison is made. Compare Plautus, Menaech. ii. 3. 29, 30:

"—— Folia nunc cadunt
Praeut (si triduum hoc hic erimus) tum arbores in te cadent."

Mercator iv. 2. 1:

"Pentheum diripuisse aiunt Bacchas; nugas maximas
Fuisse credo, praeut quo pacto ego diversus distrahor."

In v. 7, the words "O infortunatum senem!" are in all copies that I have seen given to Parmeno. So Donatus took them, and explains that they are intended as a delicate hint of the denouement of the play, when Laches is brought to Thais' house to see after his son Chaerea; and accordingly Zeune and others read 'dicet' in v. 8, referring it to 'senex.' It is strange that no one has remarked the very obvious necessity for assigning the words in question to Chaerea. After raving about his love, he naturally execrates this old friend who had stopped him; and then after Parmeno has finished his remark, he goes on to dilate a little more upon his grievance. Parmeno and he must be supposed to be talking at once, for he does not perceive the slave at first.

10. *Ut illum Di Deaeque senium perdant*] 'Ut' is said to be put for 'utinam' here and in Heaut. iv. 6. 6. Forcellini does not quote any instance but the present passage. We more often meet with 'at' in such forms of imprecation. (Note on Andria iv. 1. 42.) For the phrase 'illum senium qui,' see note on Andria iii. 5. 1. The word 'senium' is used in a passage of Silius Italicus, where it is uncertain whether it is for 'senem,' or is to be taken literally:

"Ductor Piso viros spernaces mortis agebat
Ora puer, pulcherque habitum, sed corde sagaci
Aequabat senium, atque astu superaverat annos."
Punica viii. 463—465.

Donatus considers 'senium' to be used as an insulting term. On the difference between the moods 'remoratus est' and 'restiterim,' see note on Andria i. 5. 36.

Ita prorsum oblitus sum mei.
Pa. Qui quaeso? *Ch.* Amo. *Pa.* Hem! *Ch.* Nunc Parmeno te ostendes qui vir sies.
Scis te mihi saepe pollicitum esse; "Chaerea aliquid inveni
Modo quod ames: in ea re utilitatem ego faciam ut cognoscas meam;"
Cum in cellulam ad te patris penum omnem congerebam clanculum.
Pa. Age, inepte. *Ch.* Hoc hercle factum est: fac sis nunc promissa appareant;
Sive adeo digna res est ubi tu nervos intendas tuos.
Haud similis virgo est virginum nostrarum quas matres student
Demissis humeris esse, vincto pectore, ut gracilae sient.
Si qua est habitior paulo, pugilem esse aiunt, deducunt cibum.
Tametsi bona est natura, reddunt curatura junceas:
Itaque ergo amantur. *Pa.* Quid tua istaec? *Ch.* Nova figura oris. *Pa.* Papae!
Ch. Color verus, corpus solidum et succi plenum. *Pa.* Anni? *Ch.* Anni? sedecim.
Pa. Flos ipse. *Ch.* Hanc tu mihi vel vi vel clam vel precario

20. *Sive adeo digna res est*] 'If indeed it is a fitting subject for you to exert all your energies on.' In this passage commentators generally translate 'sive,' 'since.' Compare Andria i. 2. 19: "Dehinc postulo, sive aequum est te oro, Dave, ut redeat jam in viam." But there it rather means, as Forcellini says, 'or if,' and the meaning 'since' is rather implied than necessary. The passage is ironical. Parmeno had previously said, "Age, inepte." So Chaerea says, 'Fulfil your promise, if you think this a worthy occasion.' 'Nervos intendere,' lit. 'to strain every muscle.' A similar expression occurs more than once in Cicero's oration against Verres, as in the following passage: "Hoc me profiteor suscepisse, magnum fortasse onus et mihi periculosum, verumtamen dignum in quo omnes nervos aetatis industriaeque meae contenderem." Act. i. 12.

22. *Vincto pectore*] They used to wear tight stays to make their shape more graceful. This passage is perhaps the 'locus classicus' in Latin authors on this subject. Compare Ovid, De Arte Amandi iii. 274: "Inflatum circa fascia pectus eat," and in Propertius iv. 9. 48, Hercules says,

"Mollis et hirsutum cepit mihi fascia pectus,
Et manibus duris apta puella fui."

The reading 'gracilae' is allowed by most editors to be correct. Donatus has 'graciles,' as the text now stands; but Eugraphius notices the reading 'gracilae.' Valerius Probus, quoted by Bentley, expressly remarks that Terence was the first to introduce the form 'gracila,' and Donatus would hardly have noticed the simpler form in his commentary.

23. *Si qua est habitior paulo, pugilem esse aiunt, deducunt cibum*] 'If a girl is in tolerably good condition, they say she is a prize-fighter, and put her on half rations.'

Habitior] Compare ii. 2. 11: "Quae habitudo est corporis?" For 'deducunt cibum' see Cicero, Tusculan Disput. ii. 17: "Subduc cibum unum diem athletae: Jovem Olympium, eum ipsum cui se exercebit, implorabit: ferre non posse clamabit." 'By this treatment,' says Chaerea, 'however good their condition may naturally be, they make them as thin as lathes; and so they get lovers.' The plural 'junceas' follows very naturally after the indefinite 'si qua.' 'My flame on the contrary,' he adds, 'is quite a new style of face; true natural complexion, plump and full, in the very flower of her age.'

27. Pa. *Flos ipse.* Ch. *Hanc tu mihi vel vi vel clam vel precario*] These were the three 'vitia possessionis,' or illegal methods of acquiring possession. (See Long's note

Fac tradas : mea nihil refert, dum potiar modo.
Pa. Quid ? virgo cuja est ? *Ch.* Nescio hercle. *Pa.* Unde est ? *Ch.* Tantundem. *Pa.* Ubi habitat ?
Ch. Ne id quidem. *Pa.* Ubi vidisti ? *Ch.* In via. *Pa.* Qua ratione amisti ?
Ch. Id equidem adveniens mecum stomachabar modo ;
Nec quenquam esse ego hominem arbitror cui magis bonae
Felicitates omnes adversae sient.
Pa. Quid hoc est sceleris ? *Ch.* Perii. *Pa.* Quid factum est ? *Ch.* Rogas ?
Patris cognatum atque aequalem Archidemidem,

on Cicero, In Verrem ii. 2. 36.) This line presents great difficulty in metre as it stands. Bentley has turned the line into an iambic trimeter by striking out the words 'Flos ipse.' Lindemann, in his treatise 'De Prosodia Plauti,' prefixed to his edition of the Captivi, Miles, and Trinummus, p. xxxvii, suggests 'calim' for 'clam,' which makes the verse an iambic tetrameter. But with all Lindemann's excellence as an antiquarian, one is obliged to distrust his judgment as to forms of words. 'Calim' is mentioned by Forcellini, but he does not give a single instance of it. It is certainly remarkable that neither Donatus nor Eugraphius notice the words 'Flos ipse.' Reinhardt interpolates 'nunc' before 'mihi.' The line will not scan certainly as it stands, and we must be content to leave it. If any emendation is allowable, I am for repeating 'tu' before 'clam,' as suitable to the emphasis of the line. Compare Horace, Carm. i. 9. 15 :

> " —— Nec dulces amores
> Sperne puer, neque tu choreas,"

and Catullus lxviii. 21 : "Tu mea tu moriens fregisti commoda, frater." An objection may be made that the words 'vel vi vel clam vel precario' are quoted from a legal form, and must therefore be preserved entire; but we see from Horace, Epist. ii. 2. 171—174 :

> " —— tamquam
> Sit proprium quicquam, puncto quod mobilis horae
> Nunc prece, nunc pretio, nunc vi, nunc morte suprema,
> Permutet dominos et cedat in altera jura,"

that there were other forms of allusion to the same phraseology; nor is technical precision much in keeping with the excitement of Chaerea. Below, v. 8. 25 : "Perfice hoc precibus pretio," we have another trace of the same phrase.

32. *Cui magis bonae Felicitates omnes adversae sient*] 'Felicitas' is here used in a neutral sense, as 'luck,' as we speak of 'good luck' and 'bad luck.' Chaerea says, 'Good luck has never been my friend.' In the same manner 'valetudo' passes into a bad sense. Bentley proposes 'aversae,' comparing the phrase 'Dii aversi,' in which case 'felicitas' retains its meaning of 'good fortune.' But there is no necessity for the alteration.

34. Pa. *Quid hoc est sceleris?* Ch. *Perii*] Donatus seems to have given the words 'Quid hoc est sceleris ?' to Chaerea, and Bentley urges the same view. He says, "Nam Parmeno, qui totam hanc fervidi adolescentis orationem tepidus et lentus audiit, non debet repente ab illo more deflectere." It is hard to see why Parmeno's question is more out of place here than any of his preceding remarks. He is made to draw out Chaerea's story step by step; and such an exclamation is quite natural after the preceding speech of Chaerea. 'Scelus' is here used in the sense of 'infortunium,' as Bentley remarks, quoting Plautus, Captivi iii. 5. 104 :

> " —— Quod hoc est scelus !
> Quasi in orbitatem liberos produxerim."

Bosscha on that passage (quoted by Lindemann) properly notices that 'scelus' is not simply 'misfortune,' but implies a notion of 'fault,' comparing Virgil, Aen. vii. 307 : "Quod scelus aut Lapithas tantum, aut Calydona merentem ?" Compare Aen. ii. 229. The fact of a perpetual run of bad luck could be accounted for on Greek principles only by the supposition of a *νίμεσις* for some previous fault.

Novistin ? *Pa.* Quidni ? *Ch.* Is dum sequor hanc fit mihi obviam.
Pa. Incommode hercle. *Ch.* Imo enimvero infeliciter ;
Nam incommoda alia sunt dicenda, Parmeno.
Illum liquet mihi dejerare his mensibus
Sex septem prorsum non vidisse proximis,
Nisi nunc cum minime vellem minimeque opus fuit.
Eho nonne hoc monstri simile est ? quid ais ? *Pa.* Maxime.
Ch. Continuo accurrit ad me quam longe quidem,
Incurvus, tremulus, labiis demissis, gemens.
"Heus ! heus ! tibi dico Chaerea," inquit. Restiti.
"Scin quid ego te volebam ?" "Dic." "Cras est mihi
Judicium." "Quid tum ?" "Ut diligenter nunties
Patri, advocatus mane mihi esse ut meminerit."
Dum haec dicit, abiit hora. Rogo numquid velit ?
"Recte," inquit. Abeo. Cum huc respicio ad virginem,
Illa sese interea commodum huc adverterat
In hanc nostram plateam. *Pa.* Mirum ni hanc dicit modo
Huic quae data est dono. *Ch.* Huc cum advenio nulla erat.
Pa. Comites secuti scilicet sunt virginem.
Ch. Verum : parasitus cum ancilla. *Pa.* Ipsa est : ilicet :

37. *Imo enimvero infeliciter*] "You say 'inconveniently :' aye, I say, 'most unfortunately.'" For 'imo' see note on Andria iii. 5. 12.

39. *Liquet mihi dejerare*] 'I can take my solemn oath with a clear conscience that I have never seen him at all this last six or seven months.' For 'liquet' see note on Andria iv. 3. 14, 'liquido.' 'Dejero,' like the Greek *διόμνυμι*, is always used emphatically. Compare Hecyra v. 2. 5 : "Dejerat Bacchis persancte." The form 'dejuro' is more common in Plautus. See Casina iii. 5. 27, and Rudens v. 2. 49.

48. *Advocatus mane mihi esse ut meminerit*] The word 'advocatus' did not acquire its present meaning till the time of Tacitus and Suetonius. In Cicero's time and before it meant a friend who attended at a trial to give advice, and to act as a witness. It is singular that Forcellini does not quote a single instance of the word from Terence, though it occurs frequently. See below, iv. 6. 26. Adelphi iv. 5. 12, 43. In Phormio, Act ii. scene iv., we have an amusing satire upon these 'advocati,' from which we may gather that their advice did not always clear up the matter in hand.

50. *Recte, inquit*] "I asked him if he had any commands ? 'None, I thank you,' he said." 'Recte,' 'bene,' and 'benigne' were common forms of a negative answer, the direct negative being avoided. Compare Heaut. iii. 2. 7 : "Quid tu istic ? Recte equidem." Hecyra iii. 2. 20 : "Quid tu igitur lacrimas ? aut quid es tam tristis ? *Pa.* Recte mater," 'there is nothing the matter.' A more uncommon use of the word in a similar sense occurs in Heaut. ii. 1. 16 : "Tum quod dem ei recte est : nam nihil esse mihi religio est dicere." See note.

51. *Illa sese interea commodum huc adverterat*] 'She had just turned down here into our street.' 'Commodum' originally means 'conveniently,' *εὐκαίρως*. Thence from the sense of doing a thing at one's convenience, comes the idea of being just about to do it. In a similar manner the phrase 'ex commodo,' 'at one's convenience,' passes into the sense of 'slowly,' 'gradually.'

54. *Scilicet*] 'No doubt some attendants accompanied the girl.' A question is implied by the word 'scilicet,' which states the matter doubtfully. See note on Andria i. 2. 14.

55. *Ilicet : Desine : jam conclamatum*

Desine: jam conclamatum est. *Ch.* Alias res agis.
Pa. Istuc ago quidem. *Ch.* Nostin quae sit? dic mihi:
Aut vidistin? *Pa.* Vidi; novi; scio quo abducta sit.
Ch. Eho Parmeno mi nostin? *Pa.* Novi. *Ch.* Et scis ubi siet?
Pa. Huc deducta est ad meretricem Thaidem: ei dono data est.
Ch. Quis is est tam potens cum tanto munere hoc? *Pa.* Miles Thraso,
Phaedriae rivalis. *Ch.* Duras fratris partes praedicas.
Pa. Imo enim si scias quod donum huic dono contra comparet,
Tum id magis dicas. *Ch.* Quodnam quaeso hercle? *Pa.* Eunuchum. *Ch.* Illumne obsecro
Inhonestum hominem quem mercatus est heri, senem, mulierem?
Pa. Istunc ipsum. *Ch.* Homo quatietur certe cum dono foras.
Sed istam Thaidem non scivi nobis vicinam. *Pa.* Haud diu est.
Ch. Perii! nunquamne etiam me illam vidisse? ehodum dic mihi;
Estne ut fertur forma? *Pa.* Sane. *Ch.* At nihil ad nostram hanc. *Pa.* Alia res.
Ch. Obsecro hercle Parmeno fac ut potiar. *Pa.* Faciam sedulo ac

est] 'You may be off. Have done. It is all over.' For 'ilicet' see note on i. 1. 9. At the moment of death, the friends who sat by the couch of the dying man used to set up a loud cry (conclamare) to arrest if possible the departure of the soul. Thus in Propertius iv. 7, Cynthia upbraids Propertius with his want of respect to her memory. He had not even performed this last office for her on her death-bed, though she would have stayed longer if he had asked her:

"At mihi non oculos quisquam inclinavit euntes:
Unum impetrassem, te revocante, diem." vv. 23, 24.

When all hope was over, then it was said 'conclamatum esse,' the friendly call had stopped. See Paley's note on the passage quoted from Propertius.

62. *Duras fratris partes praedicas*] 'By your account my brother has a hard part to play.' The phrase is derived from the language of the stage. See note on i. 2. 71. In Heaut ii. 4. 22, we have an ellipse of 'partes:' "Imo ut patrem tuum vidi (partes) diu etiam duras dabit." See also Adelphi v. 4. 26: "Non posteriores feram," and notes.

64. *Tum id magis dicas*] I have no hesitation in placing the words in this order, which gives 'id' more emphasis, and avoids the difficulty which editors have always felt about the scansion of the line. It now runs evenly as a trochaic tetrameter catalectic.

66. *Homo quatietur certe cum dono foras*] 'The man will be kicked out of doors present and all.' Compare Horace, Carm. iii. 9. 16—20:

"Quid si prisca redit Venus
Diductosque jugo cogit aëneo,
Si flava excutitur Chloë
Rejectaeque patet janua Lydiae?"

68. *Nunquamne etiam me illam vidisse*] See note on Andria v. 4. 26.

Dabo operam; adjuvabo: numquid me aliud vis? *Ch.* Quo nunc is? *Pa.* Domum,
Ut mancipia haec, ita ut jussit frater, ducam ad Thaidem.
Ch. O fortunatum istum eunuchum qui quidem in hanc detur domum!
Pa. Quid ita? *Ch.* Rogitas? Summa forma semper conservam domi
Videbit; colloquetur; aderit una in unis aedibus;
Cibum nonnunquam capiet cum ea; interdum propter dormiet.
Pa. Quid si nunc tute fortunatus fias? *Ch.* Qua re Parmeno?
Responde. *Pa.* Capias tu illius vestem. *Ch.* Vestem? quid tum postea?
Pa. Pro illo te ducam. *Ch.* Audio. *Pa.* Te esse illum dicam. *Ch.* Intelligo.
Pa. Tu illis fruare commodis quibus tu illum dicebas modo;
Cibum una capias, adsis, tangas, ludas, propter dormias;
Quandoquidem illarum neque te quisquam novit, neque scit qui sies.
Praeterea forma et aetas ipsa est facile ut pro eunucho probes.
Ch. Dixti pulchre: nunquam vidi melius consilium dari.
Age, eamus intro: nunc jam orna me; abduc, duc, quantum potes.
Pa. Quid agis? jocabar equidem. *Ch.* Garris. *Pa.* Perii: quid ego egi miser?
Quo trudis? perculeris jam tu me: tibi equidem dico, mane.
Ch. Eamus. *Pa.* Pergin? *Ch.* Certum est. *Pa.* Vide ne nimium calidum hoc sit modo.

82. *Illarum ... quisquam*] 'Quisquam' is sometimes found as a feminine. So Plautus, Cistellaria i. 1. 68: "Quod neque habeo, nec quisquam alia mulier." In this play, iv. 4. 10, 11: "Hunc oculis suis Nostrarum nunquam quisquam vidit." 'Quis,' 'quisnam,' and 'quisque' are all used similarly. See below iv. 4. 11. Hecyra ii. 1. 19: "Quo quisque pacto hic vitam vestrarum exigat," and for many instances in Plautus, see Forcellini.

83. *Facile ut pro eunucho probes*] 'That you may easily pass for an eunuch.' 'Probare se' literally means 'to approve one's self,' 'to play one's part well.' Compare Plautus, Pseudolus i. 1. 98:

"Ut literarum ego harum sermonem audio,
Nisi tu illi drachmis fleveris argenteis,
Quod tu istis lacrimis te probare postulas,
Non pluris refert, quam si imbrem in cribrum geras."

84—87.] Chaerea immediately jumps at the suggestion of Parmeno, and determines to risk the enterprise. He must be supposed at once to begin to hurry him off the stage, while Parmeno remonstrates, 'Where are you pushing me? You will throw me down,' and endeavours to dissuade him from the adventure.

88. *Vide ne nimium calidum hoc sit modo*] 'Consider whether this is not too hot-headed an affair.' The word is not uncommon in this and kindred senses. 'Consilia calida' occurs both in Livy xxxv. 32, and Cicero, De Officiis i. 24. There is an implied sense of 'hasty.' The Greek θερ-

Ch. Non est profecto: sine. *Pa.* At enim istaec in me cudetur faba. *Ch.* Ah!
Pa. Flagitium facimus. *Ch.* An id flagitium est, si in domum meretriciam
Deducar; et illis crucibus quae nos nostramque adolescentiam
Habent despicatam, et quae nos semper omnibus cruciant modis,
Nunc referam gratiam; atque eas itidem fallam ut ab illis fallimur?
An potius haec patri aequum est fieri ut a me ludatur dolis:
Quod qui rescierint culpent: illud merito factum omnes putent.
Pa. Quid istic? si certum est facere facias: verum ne post conferas
Culpam in me. *Ch.* Non faciam. *Pa.* Jubesne? *Ch.* Jubeo, cogo, atque impero.
Nunquam defugiam auctoritatem: sequere. *Pa.* Di vortant bene.

μός was used in a similar sense, as in Sophocles, Trachiniae 1046:

> *ὦ πολλὰ δὴ καὶ θερμὰ κοὐ λόγῳ κακὰ*
> *καὶ χειρὶ καὶ νώτοισι μοχθήσας ἐγώ,*

and Aristophanes, Plutus 414:

> *ὦ θερμὸν ἔργον κἀνόσιον καὶ παράνομον*
> *τολμῶντε δρᾶν ἀνθρωπαρίω κακοδαίμονε.*

In many passages where 'calidus' occurs in this sense, we have the various reading 'callidus,' which Donatus prefers in this passage; but it does not suit the metre.

89. ***At enim istaec in me cudetur faba***] 'This bean will be cracked on my head.' I shall get all the punishment. The origin of this proverb is obscure. The explanations given by the old commentators may be seen in Forcellini; but they are evidently merely conjectural.

91. ***Illis crucibus***] 'Those pests.' 'Crux' is sometimes used of persons, as in Plautus, Persa v. 2. 17: "Quid ais, crux, stimulorum tritor?" and Aulularia iii. 5. 46—48:

> "Ducuntur; datur aes. Jam hosce absolutos censeas:
> Quum incedunt infectores crocotularii,
> Aut aliqua mala crux semper est quae aliquid petat."

See note on Andria iii. 5. 12.

94. ***An potius haec patri aequum est fieri ut a me ludatur dolis***] 'Patri' is the Bembine reading, and is confirmed by the commentary of Eugraphius. 'Or is it better to cheat my father? This all will blame; but all will think that these women have met with their deserts.' The difficulty is to see what his father has to do with the matter at this stage: unless he intended to trick him into buying the girl for him (as in the Phormio). The old editions have "an potius haec pati aequum est fieri," &c.; but that reading is very obscure. These two lines are otiose at the best, and look rather suspicious.

98. ***Nunquam defugiam auctoritatem***] 'I will never shirk the responsibility of it.' Cicero uses the same expression in his oration Pro Sylla, c. 11: "Attende jam quam ego defugiam auctoritatem consulatus mei," 'mark now how I decline to take the responsibility of my consulship.' Plautus, Poenulus i. 1. 17—20:

> "*Agor.* Si tibi libido est aut voluptati, sino:
> Suspende, vinci, verbera. Auctor sum. Sino.
> *Mil.* Si auctoritatem postea defugeris,
> Ubi dissolutus tu sies, ego pendeam."

ACTUS TERTII SCENA PRIMA.

THRASO. GNATHO. PARMENO.

Th. Magnas vero agere gratias Thais mihi?
Gn. Ingentes. *Th.* Ain tu? laeta est? *Gn.* Non tam ipso quidem
Dono quam abs te datum esse: id vero serio
Triumphat. *Pa.* Huc proviso ut, ubi tempus siet,
Deducam: sed eccum militem. *Th.* Est istuc datum
Profecto ut grata mihi sint quae facio omnia.
Gn. Adverti hercle animum. *Th.* Vel rex semper maximas
Mihi agebat quidquid feceram; aliis non item.
Gn. Labore alieno magnam partam gloriam

ACT III. SCENE I. As we have had a picture of the parasite in Act ii. scene 2, so here we have the braggadocio drawn to the life. Thraso and Gnatho come on the stage talking about the present which Thraso has sent to Thais. 'Was she much obliged?' says Thraso. 'Immensely,' replies his friend; and so he leads him on to give an account of his great services with the king of Persia, and of the jocose and overpowering manner in which he had put down certain rivals. Gnatho then advises him to keep Thais in a state of jealousy about Pamphila, as the best means of keeping Phaedria out of the field.

The metre is iambic trimeter.

1.] Cicero in his treatise De Amicitia particularly alludes to the characters of Thraso and Gnatho. In the twenty-sixth chapter he quotes this line: "Nulla est igitur haec amicitia quum alter verum audire non vult, alter ad mentiendum paratus est. Nec parasitorum in comoediis assentatio faceta videretur, nisi essent milites gloriosi:

> 'Magnas vero agere gratias Thais mihi?'

Satis erat respondere, magnas: ingentes, inquit. Semper auget assentator id quod is cujus ad voluntatem dicitur vult esse magnum."

3. ***Id vero serio Triumphat***] 'She is absolutely triumphant at having got a present from you.' For the word 'triumpho' see Heaut. iv. 2. 5, and Phormio iii. 3. 10. It occurs also in a letter from Cæsar to Cicero (Epist. ad Atticum ix. 16): "Atque ego quum ex ipsa re magnam capio voluptatem, tum meum factum probari a te triumpho gaudio." See also Pro Cluentio, c. 5 (14), and Pro Murena, c. 25 (51). 'Id,' 'on that account.' Compare v. 7. 4: "Nunc id prodeo, ut conveniam Parmenonem." It is often thus used with words expressing joy, sorrow, or desire. Compare Andria ii. 3. 2: "Si id succenseat.' Plautus, Rudens ii. 3. 66: "Id misera maesta est sibi eorum evenisse inopiam."

5. ***Est istuc datum, &c.***] 'It is a boon which nature has given me, that all that I do procures me favour.' 'Gratus' is used in other passages of Terence in the sense of 'graceful.' See Heaut. ii. 3. 21: "Quod tamen nunc faciam: tum quum gratum mi esse potuit nolui." The contrary 'ingratum,' 'with a bad grace,' is found in Heaut. v. 1. 61. It is almost unnecessary to observe that many of Gnatho's remarks are made half aside, so that Thraso may hear only what is complimentary in them. At the same time Thraso's character is that of a man who would not very easily perceive satire, and whose good opinion of himself would make him take it all in a complimentary sense.

7. ***Vel rex***] Commentators have busied themselves in settling which king of Persia is here meant. Some suppose Darius III. to be meant, because he was king in the time of Menander. Madame Dacier on the contrary maintains that it is not a king of Persia at all, because in this same play Pyrrhus is mentioned (iv. 7. 13), and thinks that Seleucus is intended. We might as well attempt to identify all the princes mentioned in Shakespeare's Comedies. Kings are stock characters in plays as well as slaves and braggadocii. 'Maximas agebat,' supply 'gratias.' Compare the ellipse of 'partes,' note on ii. 3. 62.

Verbis saepe in se transmovet qui habet salem,
Quod in te est. *Th.* Habes. *Gn.* Rex te ergo in oculis—*Th.* Scilicet.
Gn. Gestare. *Th.* Vero: credere omnem exercitum,
Consilia. *Gn.* Mirum. *Th.* Tum sicubi eum satietas
Hominum, aut negoti si quando odium ceperat,
Requiescere ubi volebat, quasi—nostin? *Gn.* Scio:
Quasi ubi illam exspueret miseriam ex animo. *Th.* Tenes.
Tum me convivam solum abducebat sibi. *Gn.* Hui!
Regem elegantem narras. *Th.* Imo sic homo est
Perpaucorum hominum. *Gn.* Imo nullorum arbitror,
Si tecum vivit. *Th.* Invidere omnes mihi;
Mordere clanculum: ego non flocci pendere.
Illi invidere misere: verum unus tamen
Impense, elephantis quem Indicis praefecerat.
Is ubi molestus magis est, "Quaeso," inquam, "Strato,
Eone es ferox quia habes imperium in belluas?"
Gn. Pulchre mehercle dictum, et sapienter. Papae!
Jugularas hominem. Quid ille? *Th.* Mutus ilico.

11. *Rex te ergo in oculis . . . Gestare*] 'The king then would always keep you in his sight.' 'In oculis habere,' like 'in sinu gestare,' (compare Adelphi iv. 5. 75: "Hic non amandus? hicine non gestandus in sinu est?") means 'to be very fond of a thing.' We may compare the common use of the words 'ocule mi' as a term of endearment. The phrase 'in oculis gestare' occurs only in this place, and it is most probable that the verb 'gestare' was purposely introduced by Terence from the common phrase 'in sinu gestare,' to exaggerate the expression as much as possible. It is also possible that an allusion may be meant to the ὀφθαλμοὶ βασιλέως. If Thraso was one of these he was a worthy successor of the Pseutartabas of the 'Acharnians.'

14. *Odium*] We find 'odium' used where 'taedium' would be more common, in v. 5. 2: "Neque agri neque urbis odium me unquam percipit;" and Hecyra ii. 1. 22: "Jampridem equidem audivi cepisse odium tui Philumenam." For a similar sense of the word see note on Hecyra i. 2. 48.

18. *Regem elegantem narras*] 'By your account the king must be a man of taste.' For this sense of 'elegans' see below, scene 5. 18: "Quum ipsum me noris quam elegans formarum spectator siem;" and so at the end of the play Gnatho says of Thraso that he is a man of Attic 'elegantia' (v. 8. 64). See also Heaut. v. 5. 19.

19. *Perpaucorum hominum*] 'Aye, just what he is,' replies Thraso; 'he keeps very select company.' The same phrase occurs in a well-known passage of Horace, Sat. i. 9. 43—45:

> "—— Maecenas quomodo tecum?
> Hinc repetit. Paucorum hominum et mentis bene sanae;
> Nemo dexterius fortuna est usus."

Gnatho replies 'I should rather say he kept no company at all if he lived with you.' Bentley reads "Perpaucorum hominumst,' to avoid the hiatus. But this commonly occurs at the end of a speech. See Ritschl's discussion of this subject in his Prolegomena to Plautus; and the Introduction to this Edition.

21. *Mordere clanculum*] 'They all envied me; and carped at me on the sly.' From what follows we may suppose that our good Thraso was a standing butt at their entertainments, from which he always came off, in his own estimation, with flying colours. The sort of jokes which Thraso and his friends were capable of are well described by Juvenal, Sat. ix. 9—11:

> "—— certe modico contentus agebas
> Vernam equitem, conviva joco mordente facetus,
> Et salibus vehemens intra pomoeria natis."

27. *Jugularas hominem*] 'You de-

Gn. Quidni esset? *Pa.* Di vestram fidem! hominem perditum
Miserumque, et illum sacrilegum. *Th.* Quid illud Gnatho
Quo pacto Rhodium tetigerim in convivio,
Nunquam tibi dixi? *Gn.* Nunquam: sed narra, obsecro.
Plus millies audivi. *Th.* Una in convivio
Erat hic quem dico Rhodius adolescentulus.
Forte habui scortum: coepit ad id alludere,
Et me irridere. "Quid agis," inquam, "homo impudens?
Lepus es, et pulpamentum quaeris?" *Gn.* Ha, ha, he.
Th. Quid est? *Gn.* Facete, lepide, laute; nihil supra.
Tuumne, obsecro te, hoc dictum erat? vetus credidi.
Th. Audieras? *Gn.* Saepe; et fertur in primis. *Th.* Meum est.
Gn. Dolet dictum imprudenti adolescenti et libero.
Pa. At te Di perdant. *Gn.* Quid ille, quaeso? *Th.* Perditus.
Risu omnes qui aderant emoriri: denique
Metuebant omnes jam me. *Gn.* Non injuria.
Th. Sed heus tu, purgone ego me de istac Thaidi,

spatched the man at once.' Compare the use of the word in Cicero, In Verrem ii. 3. 54: "His te literis, homo audacissime atque amentissime, jugulatum esse non sentis?" and Adelphi v. 8. 35: "Suo sibi gladio hunc jugulo." There is an absurd exaggeration in the account which Thraso gives of his rival—no less a person than the head groom of the Indian elephants. The use of the word 'belluae' for elephants may be illustrated by Juvenal, Sat. x. 157, 158:

> "O qualis facies et quali digna tabella,
> Quum Gaetula ducem portaret bellua luscum!"

30. *Quo pacto Rhodium*] Again Thraso is made to give an exaggerated instance of his prowess. The Rhodians were famed for wit. Cicero says "Inveni autem ridicula et salsa multa Graecorum: nam et Siculi in eo genere et Rhodii et Byzantii et praeter caeteros Attici excellunt," De Oratore ii. 54 (217). Thraso therefore here conquers a redoubtable antagonist.

36. *Lepus es, et pulpamentum quaeris?*] 'You a hare, and go hunting for game?' This is a translation of an old Greek proverb, *Δασύπους ὢν κρέως ἐπιθυμεῖς*, which is quoted by Erasmus and others. 'Pulpamentum' was properly used of 'game,' the flesh of hares, deer; and then generally of any delicate food.

40. *Dolet dictum imprudenti adolescenti et libero*] 'It pains me to think that that was said to the simple young gentleman.' Bentley remarks upon this, "Gnathonis verba sunt, ex intimo adulatoriae artis penu petita." Some editors attribute this line to Thraso, as Weise in his Tauchnitz edition; but without any good reason. It comes very well from Gnatho.

42. *Risu omnes qui aderant emoriri*] 'All who were there were ready to die of laughter.' Donatus takes exception to the form 'emoriri,' and says that it is a bad form, attributed purposely by Terence to the braggadocio, that he may talk bad Latin as well as bad sense. But 'emoriri' is found in Plautus, Pseudol. iv. 7. 123: "Hercle haud te sinam emoriri nisi mihi argentum redditur;" and 'moriri' in Ovid, Metam. xiv. 215. Some commentators with marvellous ingenuity suppose the word to be pronounced 'e-mo-ri-ri' to imitate the laughter of the audience.

44. *Purgone ego me de istac Thaidi*] 'Am I to clear myself to Thais about that girl, because she suspects me of being in love with her?' This sense of 'purgo' is common. See Adelphi ii. 1. 8. Hecyra ii. 2. 11—13:

Quod eam me amare suspicata est? *Gn.* Nihil minus.
Imo auge magis suspicionem. *Th.* Cur? *Gn.* Rogas?
Scin? si quando illa mentionem Phaedriae
Facit, aut si laudat, te ut male urat. *Th.* Sentio.
Gn. Id ut ne fiat haec res sola est remedio.
Ubi nominabit Phaedriam, tu Pamphilam
Continuo: si quando illa dicet, "Phaedriam
Commissatum intromittamus:" tu, "Pamphilam
Cantatum provocemus." Si laudabit haec
Illius formam, tu hujus contra. Denique
Par pro pari referto, quod eam mordeat.
Th. Siquidem me amaret, tum istuc prodesset, Gnatho.
Gn. Quando illud quod tu das exspectat atque amat,
Jam dudum te amat, jam dudum illi facile fit
Quod doleat; metuit semper quem ipsa nunc capit
Fructum ne quando iratus tu alio conferas.
Th. Bene dixti: at mihi istuc non in mentem venerat.
Gn. Ridiculum: non enim cogitaras: caeterum
Idem hoc tute melius quanto invenisses Thraso!

ACTUS TERTII SCENA SECUNDA.

THAIS. THRASO. PARMENO. GNATHO. PYTHIAS.

Th. Audire vocem visa sum modo militis.
Atque eccum. Salve mi Thraso. *Thr.* O Thais mea,

"—— Si quid est peccatum a nobis, profer.
Aut ea refellendo aut purgando a vobis corrigemus,
Te judice ipso."

Donatus in his note on that passage draws a distinction between 'refello' and 'purgo.' "Refellit qui negat: purgat qui fatetur, et sic defendit." The distinction is fanciful. It does not matter which word—'clear oneself,' or 'excuse oneself'—one uses in all the instances which Forcellini gives, though he classes them under two distinct heads.

52. *Commissatum intromittamus*] The ordinary text is 'Intromittamus commissatum.' Accordingly Bentley, to get rid of the superfluous syllable, omits 'tu.' But it is necessary; and it is better simply to transpose the words, so that this clause may resemble the following one.

60. *Quando iratus tu alio conferas*] 'She is always afraid that you will some day in a passion transfer to some one else the bounty which she now receives.' 'Alio' for 'in aliam.' So in Heaut. ii. 4. 10, for 'in alias:'

"Quippe forma impulsi nostra nos amatores colunt:
Haec ubi imminuta est illi suum animum alio conferunt."

See note on 'quo,' Andria iii. 4. 27.

ACT III. SCENE II. Thais now comes from her house. Immediately Thraso alludes to his presents, and Gnatho, equally characteristically, reminds them that it is supper-time. Parmeno standing by takes this opportunity of presenting to Thais the presents of his master Phaedria, which are generally admired. After some bantering between Parmeno and Gnatho, Thais proceeds to Thraso's house, leaving especial directions with her maid Pythias about Chremes, whom she expected to call about this time.

Metre; iambic trimeter.

Meum suavium, quid agitur? ecquid nos amas
De fidicina istac? *Pa.* Quam venuste! quod dedit
Principium adveniens. *Th.* Plurimum merito tuo.
Gn. Eamus ergo ad coenam: quid stas? *Pa.* Hem alterum:
Abdomini hunc natum dicas. *Thr.* Ubi vis, non moror.
Pa. Adibo, atque adsimulabo quasi nunc exeam.
Ituran Thais quopiam est? *Th.* Ehem! Parmeno,
Bene fecisti: hodie itura. *Pa.* Quo? *Th.* Quid? hunc non vides?
Pa. Video et me taedet: ubi vis dona adsunt tibi
A Phaedria. *Thr.* Quid stamus? cur non imus hinc?
Pa. Quaeso hercle ut liceat, pace quod fiat tua,

3. *Meum suavium*] 'My sweet.' A very common expression of endearment. This occurs with a number of other terms of the same kind in Plautus, Poenulus i. 2. 155—157:

"Mea voluptas, meae deliciae, mea vita, mea amoenitas,
Meus ocellus, meum labellum, mea salus, meum suavium,
Meum mel, meum cor, mea colostra, meus molliculus caseus."

The remainder of the scene contains an amusing retractation of these endearing expressions.

7. *Abdomini hunc natum dicas*] 'You would say that this fellow was born for his belly.' Bentley's conjecture is so ingenious that, with Perlet and Reinhardt, I have admitted it into the text, as being demanded by the context. Cicero has the same expression in his oration against Piso, cap. 17: "Ille gurges atque helluo natus abdomini suo non laudi et gloriae." Perlet quotes the following from Plutarch, *περὶ κόλακος*, xv. 93:

Γαστὴρ ὅλον τὸ σῶμα, πανταχῇ βλέπων ὀφθαλμὸς, ἕρπον τοῖς ὀδοῦσι θηρίον.

For the construction of 'natum' with the dative compare Adelphi iv. 2. 6:

"—— Nequeo satis decernere
Nisi me credo huic esse natum rei, ferendis miseriis;"

and Plautus, Persa iii. 3. 24: "Referendae ego habeo linguam natam gratiae." In Heaut. iii. 1. 11 we have the phrase 'natus ad.' See note. Before Bentley the text of this passage was "Ex homine hunc natum esse dicas," which admitted of two interpretations: (1) 'This pair are so alike you would say they were father and son.' (2) "Would you say that this fellow was of human extraction? Is he not a 'monstrum hominis?'" But neither gives a sense comparable with that of Bentley's reading, taken immediately after Gnatho's last words. 'Abdomini' is to be pronounced as a trisyllable, as 'nemini,' Hecyra iii. 1. 1, and many other words.

10. *Bene fecisti*] 'I am glad to see you;' lit. 'you have done well in coming just now, for I am on the point of going out.' The phrases 'bene facis,' 'bene fecisti,' were common forms of approval: i. 2. 106; v. 8. 54, "Recte facitis." Donatus makes a difficulty about the passage, and supposes Thais characteristically to compliment Parmeno without good cause. But we shall do best to take it as a simple term of courtesy. The character of Thais is evidently meant by Terence to be a pleasing one, a change from the usual type of the 'meretrix mala.' Her whole conduct is represented as being actuated by a desire to do justice to her nominal sister; and if she treats Thraso badly, it is that she may oblige Phaedria; and after all it is only a good instance of poetical justice.

13. *Quaeso hercle ut liceat, pace quod fiat tua, &c.*] 'I beg that I may be allowed, by your leave, to give her the presents which I wish, to approach her and speak to her.' 'Quaeso' was originally merely a second form of 'quaero.' (Forcellini compares the forms 'arbosem,' 'casmen,' 'Valesii,' 'asa,' for 'arborem,' 'carmen,' 'Valerii,' 'ara.') In early writers it is commonly used in the sense of 'to pray,' 'beseech,' as in this passage. Compare Adelphi ii. 4. 11: "Deos quaeso ut ista prohibeant." Cicero frequently uses the same form. We more commonly find 'quaeso' used parenthetically, as in Hecyra iv. 4. 49:

Dare huic quae volumus, convenire et colloqui.
Thr. Perpulchra credo dona haud nostris similia.
Pa. Res indicabit. Heus, jubete istos foras
Exire quos jussi ocius: procede tu huc.
Ex Aethiopia est usque haec. *Thr.* Hic sunt tres minae.
Gn. Vix. *Pa.* Ubi tu es Dore? accede huc. Hem eunuchum tibi,
Quam liberali facie, quam aetate integra!
Th. Ita me Di ament honestus est. *Pa.* Quid tu ais, Gnatho?
Numquid habes quod contemnas? quid tu autem Thraso?
Tacent; satis laudant. Fac periclum in literis,

"—— Quid dixti? eho an non alemus, Pamphile?
Prodemus quaeso potius?"

Compare notes on 'amabo,' i. 2. 50, and iii. 3. 31. All the commentators observe a peculiar propriety in the use of the words in these two lines; "Quia," as Donatus remarks, "pax, datio, deditio, conventio, colloquium, militiae verba sunt." One certainly would not have suspected any such hidden meaning in such common forms of expression.

18. *Ex Aethiopia est usque haec*] 'This girl comes all the way from Aethiopia.' 'Usque' is very commonly used in this manner. We may compare Adelphi iv. 5. 21: "Miletum usque, obsecro?" 'tell me does he mean to take her all the way to Miletus?' Virgil, Aen. vii. 288, 289:

"Et laetum Aeneam classemque ex aethere longo
Dardaniam Siculo prospexit ab usque Pachyno."

From this use it passes into a more general sense of strengthening the expression to which it is attached, as in Andria i. 2. 28: "Verberibus caesum te, Dave, in pistrinum dedam usque ad necem;" and when used alone signifies 'utterly,' 'exceedingly,' as in Adelphi ii. 2. 5: "Ego vapulando, ille verberando usque ambo defessi sumus."

23. *Fac periclum in literis, Fac in palaestra, in musicis*] 'Try him in letters, in gymnastics, in music; I will warrant him accomplished in every thing which a young gentleman ought to know.' These were the usual elements of a good education among the Greeks. We may take Aristotle's account of them as quite sufficient for our present purpose. See Polit. viii. 2: Αἱ μὲν οὖν καταβεβλημέναι νῦν μαθήσεις, καθάπερ ἐλέχθη πρότερον, ἐπαμφοτερίζουσιν. Ἔστι δὲ τέτταρα σχεδὸν ἃ παιδεύειν εἰώθασι, γράμματα καὶ γυμναστικὴν καὶ μουσικὴν καὶ τέταρτον ἔνιοι γραφικήν. Of these he says that γράμματα and γραφική were learnt for utility; γυμναστική as a manly habit, while μουσική is more closely connected with moral education. See the interesting discussion of this question in the remaining chapters of this book. Aristotle represents more truly the current feeling of Greeks on the subject of education than Plato. Μουσική is often used more generally in the sense of 'a liberal education,' including γράμματα. See note on Heaut. Prol. 23. It was not unusual for domestic slaves to be very well educated, that they might act as secretaries, or might be able to entertain their owners by other accomplishments. So Horace, describing an owner puffing off his slave for sale, says,

"Verna ministeriis ad nutus aptus heriles,
Litterulis Graecis imbutus, idoneus arti
Cuilibet," Epist. ii. 2. 6—8,

where see Macleane's note. Parmeno lays particular stress on the word 'liberum.' He warrants Dorus to be as well educated as any young 'gentleman.' Colman quotes the following passage from Shakespeare, which looks almost like an imitation of Terence:

"Concede me what I am; and be my aid
For such disguise as haply shall become
The form of my intent. I'll serve this duke.
Thou shalt present me as an eunuch to him,
It may be worth thy pain; for I can sing
And speak to him in many sorts of musick,
That will allow me very worth his service."
Twelfth Night, Act i. scene 2.

Fac in palaestra, in musicis: quae liberum
Scire aequum est adolescentem solertem dabo.
Thr. Ego illum eunuchum, si opus siet, vel sobrius.
Pa. Atque haec qui misit non sibi soli postulat
Te vivere, et sua causa excludi caeteros;
Neque pugnas narrat; neque cicatrices suas
Ostentat; neque tibi obstat, quod quidam facit:
Verum ubi molestum non erit, ubi tu voles,
Ubi tempus tibi erit, sat habet si tum recipitur.
Thr. Apparet servum hunc esse domini pauperis
Miserique. *Gn.* Nam hercle nemo posset, sat scio,
Qui haberet qui pararet alium, hunc perpeti.
Pa. Tace tu, quem ego esse infra infimos omnes puto
Homines; nam qui huic animum assentari induxeris,
E flamma petere te cibum posse arbitror.
Thr. Jamne imus? *Th.* Hos prius introducam, et quae volo
Simul imperabo: post continuo exeo.
Thr. Ego hinc abeo; tu istam opperire. *Pa.* Haud convenit
Una cum amica ire imperatorem in via.
Thr. Quid tibi ego multa dicam? domini similis es.
Gn. Ha, ha, he. *Thr.* Quid rides? *Gn.* Istuc quod dixti modo;
Et illud de Rhodio dictum cum in mentem venit:

37. *Nam qui huic animum assentari induxeris, &c.*] 'For as for you who are content to flatter this fellow, I think that you would be capable of getting a livelihood from a funeral pyre.' They used to place food on the funeral pile as an offering to the infernal gods, and no doubt there were some who were sufficiently needy to be on the watch to abstract these provisions. Catullus is more explicit.

"Uxor Meneni quam saepe in sepulcretis
Vidistis ipso rapere rogo de coenam,
Quum devolutum ex igne prosequens panem
Ab semiraso tunderetur ustore." (59.)

Hence the expression of the text was a proverbial taunt against persons of extreme indigence and meanness. Compare the Scholiast on Aristophanes, Clouds 907.

40. *Post*] Some old copies have 'postea.' The Liber Bembinus has 'post.' Thais here goes into her house, taking with her the counterfeit Dorus and the Aethiopian girl. She soon returns, and then leaves the stage with Thraso, followed by her attendants.

42. *Una cum amica ire*] The ordinary reading is 'una ire cum amica,' which occasions one of those licences of which commentators are so fond. But it may be doubted whether in any of the cases usually quoted there is a genuine hiatus. The Latin pronunciation was much more favourable to Synalaepha. In most cases the two vowels coalesce, and form one long syllable. Where we can avoid the licence altogether by a simple transposition, it seems the best course to do so.

43. *Domini similis es*] 'You are like your master, equally beneath my notice.' Bentley, on his own authority, introduces the word 'simia' instead of 'similis,' supposing an allusion to Parmeno's ugly face, and also to his imitation of his master. He compares the Greek πιθηκίζω and πιθηκισμός for 'flattery,' as in Aristophanes, Wasps 887: οἴμοι τάλας οἵοις πιθηκισμοῖς με περιελαύνεις: and Plautus, Mostellaria iv. 1. 40: "Vide, ut fastidit simia." But the use of the word is too rare to justify its insertion without any authority.

45. *Illud de Rhodio dictum*] See iii. 1. 30.

Sed Thais exit. *Thr.* Abi prae, curre, ut sint domi
Parata. *Gn.* Fiat. *Th.* Diligenter Pythias
Fac cures, si Chremes huc forte advenerit,
Ut ores primum ut maneat: si id non commodum est,
Ut redeat: si id non poterit, ad me adducito.
Py. Ita faciam. *Th.* Quid? quid aliud volui dicere?
Ehem, curate istam diligenter virginem.
Domi adsitis facite. *Thr.* Eamus. *Th.* Vos me sequimini.

ACTUS TERTII SCENA TERTIA.

CHREMES. PYTHIAS.

Ch. Profecto quanto magis magisque cogito,
Nimirum dabit haec Thais mihi magnum malum:
Ita me video ab ea astute labefactarier,
Jam tum cum primum jussit me ad se arcessier.
Roget quis "Quid tibi cum illa?" ne noram quidem;
Ubi veni, causam ut ibi manerem repperit.
Ait rem divinam fecisse, et rem seriam
Velle agere mecum. Jam tum erat suspicio
Dolo malo haec fieri omnia: ipsa accumbere

ACT III. SCENE III. Chremes arrives full of perplexity at his summons to Thais. He cannot understand what she wants with him, and certainly does not know what he has to do with her. Her conduct to him had been so marked, and the questions which she had put were so unintelligible to him that he can only suspect that she means mischief. For what has she got to do with Sunium or his little sister who died long ago? Perhaps she wishes to pass herself off to him as this sister. But that won't do, she is too old. So he is in a state of perplexity, when Pythias comes up and explains that he is to join Thais at Thraso's house, where he goes with one of her maids. Donatus remarks that Chremes in Menander is intended to be an unpolished rustic, unacquainted with the manners and language of the town. Hence a certain want of connexion in his language. But this after all is not much. The whole scene is rather otiose, and evidently intended merely to fill a gap, and suggest the course of the plot.

The Metre is iambic trimeter.

7. *Ait rem divinam fecisse*] 'She said she had been attending a sacrifice, and wished to talk on matters of importance with me.' Donatus gives two explanations of these words: (1) Thais seemed to wish to keep him with her, and so delayed her business on the pretext that she had just been engaged in religious duties and could not enter on it at present. (2) That having this matter of importance to talk over with Chremes, she had commenced by a sacrifice for good luck's sake. The first seems to harmonize best with the preceding line. Probably the meaning is, that at his first visit Thais had kept him waiting a long time, and made this apology. A sacrifice seems to have been a standing engagement with ladies when they wanted an excuse for their absence. See Hecyra i. 2. 109.

9. *Dolo malo*] See note on Andria i. 1. 119. The use of the words here exactly corresponds to the technical sense of 'dolus malus' among Roman jurists. Cicero (De Officiis iii. 14), telling a story of a man who had been taken in about the purchase of a fish-pond at Syracuse, says, that after all he had no remedy: "Nondum enim Aquillius, collega et familiaris meus, protulerat de Dolo Malo formulas. In quibus ipsis cum ex eo quaereretur, quid esset dolus malus, respondebat, cum esset aliud simulatum aliud actum." Compare Macleane's note on

Mecum, mihi sese dare, sermonem quaerere.
Ubi friget, huc evasit; quam pridem pater
Mihi et mater mortui essent: dico, jam diu.
Rus Sunii ecquod haberem, et quam longe a mari?
Credo ei placere hoc: sperat se a me avellere.
Postremo, ecqua inde parva periisset soror?
Ecquis cum ea una? quid habuisset cum perit?
Ecquis eam posset noscere? Haec cur quaeritet?
Nisi si illa forte, quae olim periit parvula
Soror, hanc se intendit esse, ut est audacia.
Verum ea si vivit annos nata est sedecim,
Non major. Thais quam ego sum majuscula est.
Misit porro orare ut venirem serio.
Aut dicat quod volt; aut molesta ne siet:
Non hercle veniam tertio. Heus, heus. Ecquis hic?
Ego sum Chremes. *Py.* O capitulum lepidissimum!
Ch. Dico ego mihi insidias fieri. *Py.* Thais maximo
Te orabat opere ut cras redires. *Ch.* Rus eo.
Py. Fac amabo. *Ch.* Non possum, inquam. *Py.* At tu apud nos hic mane,
Dum redeat ipsa. *Ch.* Nihil minus. *Py.* Cur mi Chremes?
Ch. Malam rem hinc abis? *Py.* Si istuc ita certum est tibi,
Amabo ut illuc transeas ubi illa est. *Ch.* Eo.
Py. Abi Dorias cito hunc deduce ad militem.

Horace, Carm. i. 3. 28. Thus Chremes suspected that he was all along the victim of a piece of double dealing on the part of Thais.

10. *Mihi sese dare*] Compare Heaut. iv. 3. 10. Adelphi v. 3. 52.

11. *Ubi friget*] 'We tried all manner of topics of conversation. When it flagged, she came to this: How long it was since I had lost my father and mother.' Cicero uses the word 'frigeo' in a similar sense. "Mihi crede, plane jam, Brute, frigeo. ὄργανον enim erat meum Senatus: id est jam dissolutum," Ad Fam. xi. 14, 'I am at a standstill. I am out of work: for my tool, the Senate, is broken up.'

16. *Quid habuisset cum perit*] 'What she had on her person when she was lost.' It was customary for young children to wear ornaments, or 'crepundia,' on their persons, by which they might be recognized if lost. See i. 2. 32, and note on iv. 6. 15.

19. *Hanc se intendit esse, ut est audacia*] 'Means to pass herself off for my sister, with her usual impudence.' 'Intendo' sometimes means 'to affirm earnestly,' 'to insist;' more particularly 'upon a charge against another.' Thus the technical part of a plaintiff's claim was called the 'intentio.' See Dictionary of Antiqq. p. 12, b. Compare Plautus, Miles Gloriosus ii. 4. 27: "Pergin sceleste intendere et hanc arguere." Quintilian iii. 6. 85: "Accusatori nihilo plura intendenda sunt quam ut probet factum esse, hoc esse factum, non recte factum, jure se intendere." Hence here 'she persists in affirming that she is my sister.' For 'ut est audacia' compare Adelphi iii. 3. 35: "Credo, ut est amentia."

26. *Maximo opere*] This is a common form in Terence. Compare Heaut. iv. 1. 13: "Meministin . . . mihi te maximo opere edicere;" and Phormio v. 1. 33: "Quod nos ambo opere maximo dabamus operam ut fieret." We may compare 'summo opere,' Lucretius iv. 1185: "Omnia summopere hos vitae poscenia celant."

31. *Amabo ut illuc transeas ubi illa est*]

ACTUS TERTII SCENA QUARTA.

ANTIPHO.

Heri aliquot adolescentuli coimus in Piraeeo,
In hunc diem ut de symbolis essemus. Chaeream ei rei
Praefecimus; dati annuli; locus, tempus constitutum est.
Praeteriit tempus; quo in loco dictum est parati nihil est.
Homo ipse nusquam est; neque scio quid dicam aut quid conjectem.
Nunc mihi hoc negoti caeteri dedere ut illum quaeram;
Idque adeo visam, si domi est. Quisnam hic a Thaide exit?
Is est, an non est? ipsus est. Quid hoc hominis? qui hic ornatus est?

'I beg of you just to step across where she is now.' 'Amabo,' like 'quaeso,' is ordinarily used parenthetically, as a mere interjection; but sometimes it passes into the sense of 'quaeso,' or 'amanter rogo,' and then it is found in construction with 'ut' and the conjunctive. Compare Plautus, Menaechmei ii. 3. 76: "Sed scin quid te amabo ut facias?" and iii. 3. 1:

"Menaechme amare ait te multum Erotium
Ut hoc nunc una opera ad aurificem feras."

See also Cistellaria i. 1. 105:

"Nunc ego ted amabo ut hanc hoc triduum solum sinas
Esse hic et servare apud me."

Act III. Scene IV. While Chaerea has been carrying on his campaign under the assumed character of Dorus, his friends have been waiting for their dinner, which was to come off in the Piraeeus before now. So Antipho comes to look for him, and sees some one coming out of Thais' house in a strange attire, whom he has the curiosity to wait for.

The Metre is iambic tetrameter catalectic.

1. *Heri . . . in Piraeeo*] Cicero in one of his letters to Atticus (vii. 3) quotes this line as a precedent for his use of a preposition before the word 'Piraeeum,' which he justifies by saying that he used the word as the name of a district rather than a town, and by the authority of Terence. He read 'in Piraeeum.' But the reading of the text is maintained by all existing manuscripts and copies. The young men were quartered at Piraeeus, so that 'in Piraeeo' would be the only accurate phrase. Bentley quotes two passages from Plautus, where the preposition 'in' is used before 'Piraeeum' (Bacchid. ii. 3. 1; Mostell. i. 1. 63).

2. *In hunc diem ut de symbolis essemus*] 'To club together for a supper for to-day.' See note on Andria i. 1. 62.

Chaeream ei rei Praefecimus] 'We made Chaerea our steward; our rings were all given; time and place appointed.' Donatus explains 'praefecimus,' "Id est, συμποσίαρχον fecimus." In this passage the meaning seems rather to be that Chaerea was to make all necessary preparations for the feast. The συμποσίαρχος, or 'magister bibendi,' would be elected by the dice at the time of the supper. In Plautus, Curculio iv. 1. 13, we meet with a phrase which it is difficult to explain: "Symbolarum collatores ad forum piscarium." Forcellini explains it 'contributors' of club-money: and probably it is a mere abstract expression to signify the parties of young men who would stroll into the fish-market to select a fine sturgeon or mullet for their evening festivities. Rings and other valuables were often given in pledge for money on these occasions.

4. *Parati nihil est*] This form of the genitive is common in Terence, as 'ornati, tumulti,' in Andria ii. 2. 28, and above, ii. 2. 6: "Quid istuc, inquam, ornati est?" "Quaesti," Hecyra v. 1. 9. Forcellini considers 'parati' to be from 'paratum' ('Paratus'); but if so, this is the only instance; and Terence's custom supports the other view.

8. *Quid hoc hominis?*] 'What sort of man is this? what sort of dress?' Compare v. 1. 17: "Quid illuc hominis est?" Heaut. iv. 8. 7: "Quaeso quid tu hominis es?" Hecyra iv. 4. 21:

Quid illud mali est? nequeo satis mirari neque conjicere.
Nisi quicquid est, procul hinc libet prius quid sit sciscitari.

ACTUS TERTII SCENA QUINTA.

CHAEREA. ANTIPHO.

Ch. Numquis hic est? nemo est: numquis hinc me sequitur? nemo homo est.
Jamne erumpere hoc licet mihi gaudium? pro Jupiter!
Nunc est profecto interfici cum perpeti me possum,
Ne hoc gaudium contaminet vita aegritudine aliqua.
Sed neminemne curiosum intervenire nunc mihi,

"—— Sed quid mulieris
Uxorem habes, aut quibus moratam moribus?"

10. *Nisi*] See note on Andria iv. 1. 40.

Act III. Scene V. Chaerea comes out of Thais' house in a state of ecstasy now that his design upon Pamphila has completely succeeded. At the same time he is afraid of meeting any one in his present costume. At this moment Antipho accosts him, and soon leads him to give a full account of his adventures in Thais' house: how he had substituted himself for Dorus: how he had acted his part to perfection before Thais, and had been put in charge of the very girl whom he had fallen in love with in the street: how an unexpected opportunity had offered of carrying out his designs, and he had taken advantage of it. He goes off with Antipho to get rid of his clothes, and meet his friends at supper.

The Metre is as follows; 1, 2, trochaic tetrameter catalectic; 10, 11, trochaic tetrameter; 3, 4. 9. 12, 13. 44—66, iambic tetrameter catalectic; 5—8. 14—33, iambic tetrameter.

1. *Nemo homo est*] 'Nemo' is used with 'homo' more than once in Terence. Compare Adelphi ii. 3. 6: "Fratrem homini nemini esse primarum artium magis principem." Phormio iv. 2. 1:

"Ego hominem callidiorem vidi neminem
Quam Phormionem."

The phrase occurs also in Plautus, Persa ii. 2. 29: "Nemo homo unquam ita arbitratus est." Cicero uses it once or twice.

2. *Jamne erumpere hoc licet mihi gaudium?*] 'Can I now give vent to my present joy?' This is one of a few passages in which 'erumpo' is used transitively. So Cicero says "Hunc (librum) tu tralatum in macrocolum lege arcano convivis tuis; sed, si me amas, hilaris et bene acceptis, ne in me stomachum erumpant quum tibi sint irati," Ad Atticum xvi. 3. 2. Livy xxxvi. 7: "Cujus si talis animus est, solvamus nos ejus vincula et claustra refringamus, ut erumpere diu coercitam iram in hostes communes possit." Tibullus iv. 1. 88: "Fontibus ut dulces erumpat terra liquores."

4. *Contaminet*] 'That life may not mar my present joy by any sorrrow.' For 'contaminet' see note on Andria, Prol. 16. For the sentiment compare Andria v. 5. 2 and note.

5. *Sed neminemne*] 'But why does not some curious fellow fall in with me, to follow me wherever I go, and bore me with questions?' Very naturally Chaerea is made to express a sort of desire for the very company which he would have been most likely to avoid. He is full of an important secret, and must have it out to some one or another. The negative form of the sentence is very natural. This trait has not been missed by our great modern humourist, as the following passage shows. Mr. Winkle is about to fight with Dr. Slammer, and has made several ineffectual attempts to induce his friend Mr. Snodgrass to interfere.

"How Mr. Winkle cursed his companion's devoted friendship internally, as they walked silently along, side by side, for some minutes, each immersed in his own meditations! The morning was wearing away; he grew desperate.

"'Snodgrass,' he said, stopping suddenly, 'do not let me be baulked in this matter—do not give information to the local authorities—do not obtain the assistance of

Qui me sequatur, quoquo eam; rogitando obtundat, enecet;
Quid gestiam, aut quid laetus sim; quo pergam, unde emergam; ubi siem
Vestitum hunc nactus; quid mihi quaeram; sanus sim, anne insaniam?
An. Adibo, atque ab eo gratiam hanc quam video velle inibo.
Chaerea, quid est quod sic gestis? quid sibi hic vestitus quaerit?
Quid est quod laetus sis? quid tibi vis? satin sanus? quid me adspectas?
Quid taces? *Ch.* O festus dies hominis! amice salve.
Nemo est hominum, quem ego nunc magis cuperem videre quam te.
An. Narra istuc quaeso quid siet. *Ch.* Imo ego te obsecro hercle ut audias.
Nostine hanc, quam amat frater? *An.* Novi, nempe opinor Thaidem.
Ch. Istam ipsam. *An.* Sic commemineram. *Ch.* Quaedam hodie est ei dono data
Virgo. Quid ego ejus tibi nunc faciem praedicem aut laudem Antipho,
Cum ipsum me noris quam elegans formarum spectator siem?

several peace officers to take either me or Dr. Slammer, of the ninety-seventh regiment, now quartered at Chatham Barracks, into custody, and thus prevent this duel:—I say, do not.'"—Posthumous Papers of the Pickwick Club, chapter ii. The word 'several' in this passage is one of the finest touches in that charming work.

9. *Adibo, atque ab eo gratiam hanc . . . inibo*] 'I will go to him, and will do him this favour which I see he wishes.' Compare Plautus, Epidicus iii. 4. 5: "Ecquam abs te inibo gratiam?" Cicero, In Verrem ii. 2. 46, speaking of Sthenius, "Ita porro laudatus defensusque ab omnibus Siculis ut idem Pompeius non ab homine solum sed etiam a provincia tota se hujus absolutione inire gratiam arbitraretur?"

10. *Quid est quod sic gestis?*] 'What is the reason that you are gesticulating so?' 'Gestio' is properly used, as Donatus explains, of the motions of animals. Thence it is transferred to the expression of any strong feeling; and, lastly, it comes to be used in the sense of 'to desire,' as in Phormio ii. 1. 30: "Ipsum gestio dari mihi in conspectum." Antipho's opening speech is amusing, as recapitulating all the topics to which Chaerea had alluded before in vv. 6—8.

12. *O festus dies hominis! amice salve*] All the old copies and Donatus have this reading, though it is scarcely intelligible. Donatus explains it by 'homo festi diei.' Bentley proposes 'O festus dies! O meus amicus, salve;' which the Tauchnitz edition has improved into 'O mi amice salve.' Bentley quotes from Plautus, Casina i. 1. 49: "Sine, amabo, ted amari, meus festus dies." I suspect that the true reading, though lost, is 'O festi dies ominis,' for which we have 'hominis,' as 'holim' for olim,' 'harundo' for 'arundo,' which are found in manuscripts. The line is evidently meant for an iambic tetrameter catalectic; though it is a bad one as it stands. Bentley proposes 'quid dices?' which would be sufficient to mend it.

18. *Cum ipsum me noris quam elegans formarum spectator siem?*] 'Why should I speak of and praise her beauty to you, Antipho, when you know well what nice taste I have about good looks?' See note on iii. 1. 18.

In hac commotus sum. *An.* Ain tu? *Ch.* Primam dices, scio, si videris.
Quid multa verba? amare coepi. Forte fortuna domi
Erat quidam eunuchus quem mercatus fuerat frater Thaidi,
Neque is deductus etiamdum ad eam. Summonuit me Parmeno
Ibi servus quod ego arripui. *An.* Quid id est? *Ch.* Tacitus citius audies.
Ut vestem cum eo mutem, et pro illo jubeam me illuc deducier.
An. Pro eunuchon? *Ch.* Sic est. *An.* Quid ex ea re tandem ut caperes commodi?
Ch. Rogas? viderem, audirem, essem una quacum cupiebam Antipho.
Num parva causa aut parva ratio est? traditus sum mulieri.
Illa ilico ubi me accepit laeta vero ad se abducit domum:
Commendat virginem. *An.* Cui? tibine? *Ch.* Mihi. *An.* Satis tuto tamen.
Ch. Edicit ne vir quisquam ad eam adeat; et mihi ne abscedam imperat,
In interiore parte ut maneam solus cum sola: annuo,
Terram intuens modeste. *An.* Miser! *Ch.* "Ego," inquit, "ad coenam hinc eo."
Abducit secum ancillas: paucae quae circum illam essent manent
Novitiae puellae: continuo haec adornant ut lavet.
Adhortor properent: dum apparatur, virgo in conclavi sedet,
Suspectans tabulam quandam pictam, ubi inerat pictura haec: Jovem

19. *In hac commotus sum*] 'I was struck with her.' For the use of the ablative compare Ovid, De Arte Amandi i. 731, 732:

"Pallidus in Lyrice silvis errabat Orion:
Pallidus in lenta Naide Daphnis erat,"

and Metamorph. vii. 21: "Quid in hospite, regia virgo, Ureris?"

31. *In interiore parte*] 'In the inner part of the house,' namely, in the 'gynaeceum.' See note on Phormio v. 6. 22. Livy i. 57: "Lucretiam in medio aedium sedentem inveniebant."

34. *Novitiae puellae*] 'There stay behind some young girls.' 'Novitius' is originally a lengthened form of 'novus' (see Forcellini). So we have it used in Plautus, Mostellaria iii. 2. 92: "Novitium mihi quaestum institui non malum," 'I have taken up a new and profitable trade.' Slaves were called 'veterani' or 'novitii' according to their term of service. Forcellini quotes from Marcianus, Dig. 3. 9. 4: "Sunt autem veterana mancipia quae anno continuo in urbe servierunt: novitia autem intelliguntur, quae anno nondum servierunt." Plautus, Captivi iii. 5. 60: "Recens captum hominem, nuperum, novitium."

35. *Conclavi*] 'Conclave' properly means a suite of apartments under one lock and key. It is commonly used in the sense of a 'chamber,' sometimes for sleeping, as in Heaut. v. 1. 29, sometimes for meals, as in Cicero, De Oratore ii. 86: "Hoc interim spatio conclave illud ubi epularetur Scopas concidisse: ea ruina ipsum oppressum cum suis interiisse."

36. *Suspectans tabulam quandam pictam*] 'Looking up at a painting,' which described the visit of Jupiter to Danae in a shower of gold. This painting was on wood.

Quo pacto Danaae misisse aiunt quondam in gremium imbrem aureum.
Egomet quoque id spectare coepi; et, quia consimilem luserat
Jam olim ille ludum, impendio magis animus gaudebat mihi;
Deum sese in hominem convertisse, atque in alienas tegulas
Venisse clanculum per impluvium, fucum factum mulieri.

The walls were often covered with fresco paintings. See the article 'Pictura' in the Dictionary of Antiquities. Compare Plautus, Menaechmei i. 2. 34, 35:

"Dic mihi numqua tu vidisti tabulam pictam in pariete
Ubi aquila Catamitum raperet aut ubi Venus Adoneum?"

These paintings seem to have often been of a licentious character, and sometimes scandalously indecent. Thus Propertius ii. 6. 27—34, complains of their demoralizing effects:

"Quae manus obscoenas depinxit prima tabellas,
Et posuit casta turpia visa domo,
Illa puellarum ingenuos corrupit ocellos,
Nequitiaeque suae noluit esse rudes.
Non istis olim variabant tecta figuris.
Tunc paries nullo crimine pictus erat."

From which passage it appears that such paintings were not confined to the houses of persons of Thais' profession.

This is a convenient place to mention the discredit into which this play has been brought by this scene. Not to mention any inferior authors, St. Augustine has made this passage the text of a reproach which he frequently casts upon the heathen, that the example of their gods was an encouragement to crime. "Omnes enim cultores talium deorum," he says, "mox ut eos libido perpulerit, ferventi, ut ait Persius, tincta veneno, magis intuentur quid Jupiter fecerit quam quid docuerit Plato, vel censuerit Cato," De Civitate Dei ii. 7. He goes on to quote this and some of the following lines. We find it difficult to appreciate the taste which is not offended at the whole plot of the Eunuchus; but it may be safely affirmed that few modern poets would have treated so difficult a subject so delicately. In this very passage Terence by his elaborate description of all the attendant circumstances draws away the attention from the act itself. We must remember, too, in judging of the taste of a Roman audience, that vice was with the heathen world a matter not of morals, but of social convenience. Immoralities were branded with disgrace chiefly when they led to outrages on citizens, or on the established religion. We see these matters in so clear a light that we are apt to forget to calculate the disturbing effect of the medium through which they saw them.

I may observe that Augustine, quoting probably from memory, changes the words a little. In v. 37, he reads 'in gremium quondam;' 42, 'summo sonitu;' 43, 'Ego homuncio id non facerem? Ego vero illud feci, ac lubens.'

39. *Impendio magis animus gaudebat mihi*] 'My mind exulted the more with a mischief.' The origin of the phrase is that we measure the degree by the expense it puts us to, by its cost. The phrase is not uncommon. Compare Plautus, Aulularia, Prolog: "Atque ille vero minus minusque impendio Curare." Cicero, Ad Atticum x. 4. 9: "At ille impendio nunc magis odit Senatum."

41. *Venisse clanculum per impluvium*] 'Came secretly through the skylight.' Terence here, and again in Phormio iv. 4. 26, "Anguis per impluvium decidit de tegulis," uses 'impluvium' where we should rather have expected 'compluvium.' Plautus does the same twice in the Miles Gloriosus ii. 2. 4, and 18:

"Modo nescio quis inspectavit vostrorum familiarium
Per nostrum impluvium intus apud nos Philocomasium atque hospitem
Osculantes."

The 'impluvium' was properly the tank into which the rain fell, which was in the middle of the hall. The sloping roof above was called 'compluvium' because it collected the rain which was to fall into the tank. 'Impluvium' was commonly used as the general name for the whole. Bentley gives a most curious reason for altering this passage. He says, "Jupiter si per illud (impluvium) decidisset, non propior Danaae cubiculo fuisset quam si foris in via esset." He therefore reads "per pluviam fucum factum virgini," and says, "Ex nostra emendatione imber aureus per tegulas in virginis cubiculum perfluxit." But this is to be literal to a fault. Terence, too, would hardly be guilty in two lines of making Jupiter a shower and a man at once.

At quem Deum? qui templa coeli summa sonitu concutit.
Ego homuncio hoc non facerem? ego illud vero ita feci ac lubens.
Dum haec mecum reputo, arcessitur lavatum interea virgo:
It, lavit, rediit: deinde eam in lectum illae collocant.
Sto exspectans si quid mihi imperent. Venit una; "Heus tu," inquit, "Dore
Cape hoc flabellum et ventulum huic sic facito, dum lavamus:
Ubi nos laverimus si voles lavato." Accipio tristis.
An. Tum equidem istuc os tuum impudens videre nimium vellem;
Qui esset status, flabellum tenere te asinum tantum.
Ch. Vix elocuta est hoc, foras simul omnes proruunt se:
Abeunt lavatum: perstrepunt, ita ut fit domini ubi absunt.
Interea somnus virginem opprimit; ego limis specto
Sic per flabellum clanculum; simul alia circumspecto
Satin explorata sint. Video esse; pessulum ostio obdo.
An. Quid tum? *Ch.* Quid? quid tum? fatue. *An.* Fateor. *Ch.* An ego occasionem
Mihi ostentam tantam, tam brevem, tam optatam, tam insperatam
Amitterem? tum pol ego is essem vere qui simulabar.
An. Sane hercle ut dicis: sed interim de symbolis quid actum est?

Fucum factum mulieri] 'Fucus' was properly a kind of rouge. Hence generally 'deception.' See Plautus, Captivi iii. 4. 123: "Ita mi stolido sursum vorsum os sublevere offuciis." Hence 'sublinit os.' Miles Glor. ii. 1. 32 and v. 69:

"Ei nos facetis fabricis et doctis dolis
Glaucomam ob oculos objiciemus."

43. *Ego homuncio hoc non facerem*] Compare Aristophanes, Clouds 1079—1082:

μοιχὸς γὰρ ἢν τύχῃς ἁλοὺς τάδ' ἀντερεῖς πρὸς αὐτὸν,
ὡς οὐδὲν ἠδίκηκας· εἶτ' εἰς τὸν Δί' ἐπανενεγκεῖν
κἀκεῖνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν·
καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μεῖζον ἂν δύναιο;

49.] 'I should like above all things to have seen your impudent face at that moment, and what a figure you must have cut, and what an ass you must have looked as you held the fan.' The sentence is peculiar, because it contains two clauses of different form depending upon the verb 'videre'—'Qui esset status' and 'tenere te flabellum.' Bentley reads 'flabellulum.' As it stands the line is deficient by a syllable.

51. *Foras omnes proruunt se*] 'They all fling themselves out of the room.' Compare Adelphi iv. 2. 11: "Obsecro, vide ne ille huc prorsus se irruat." See the notes on v. 2 of this scene and 'emergere se' in Andria iii. 2. 29.

53. *Ego limis specto*] 'I look askance at her—so—through the fan.' 'Limus' properly means transverse. The word 'limus' signified an apron which had a transverse purple hem. 'Limis' is always used with 'oculis' generally understood. Forcellini quotes the full expression 'limis oculis' from Plautus, Miles Glor. iv. 6. 2; but see Lindemann on the passage. In Ovid, Amorum iii. 1. 33: "Altera, si memini, limis subrisit ocellis." The Greeks have the similar phrase, *λοξὸν ὄμμασι βλέπειν*. Many passages are quoted by the commentators to show that the phrase is particularly applied in an amatory sense.

Ch. Paratum est. *An.* Frugi es. Ubi? domine? *Ch.* Imo apud libertum Discum.
An. Perlonge est: sed tanto ocius properemus; muta vestem.
Ch. Ubi mutem? perii; nam domo exulo nunc: metuo fratrem
Ne intus sit; porro autem pater ne rure redierit jam.
An. Eamus ad me: ibi proximum est ubi mutes. *Ch.* Recte dicis
Eamus; et de istac simul, quo pacto porro possim
Potiri, consilium volo capere una tecum. *An.* Fiat.

ACTUS QUARTI SCENA PRIMA.

DORIAS.

Ita me Di ament, quantum ego illum vidi, nonnihil timeo misera
Ne quam ille hodie insanus turbam faciat, aut vim Thaidi.
Nam postquam iste advenit Chremes adolescens, frater virginis,
Militem rogat ut illum admitti jubeat: ille continuo irasci,
Neque negare audere: Thais porro instare ut hominem invitet.
Id faciebat retinendi illius causa, quia illa quae cupiebat

60. *Frugi es*] 'You are a good fellow.' The word 'frugi' is commonly used in addressing slaves. See below iv. 7. 46; Heaut. iii. 3. 36, and in Adelphi v. 9. 2: "Frugi homo es." It is the dative case of 'frux,' and is often used in Plautus with the epithet 'bonae,' as in Trinummus ii. 2. 44, 45:

"Is probus est quem poenitet quam sit probus et frugi bonae:
Qui ipsus sibi satis placet nec probus est nec frugi bonae,"

and in other passages (see Forcellini). We meet also with kindred expressions, as in Trinummus i. 2. 81: "Quin eum restituis? Quin ad frugem corrigis?" and ii. 1. 44: "Certum, ad frugem applicare animum."

ACT IV. SCENE I. Dorias, who had taken Chremes to Thraso's house, now returns with her mistress's jewelry, which Thais has sent home by her; for Chremes' arrival has made a pretty disturbance at Thraso's. Thais wishing to detain Chremes till she could get an opportunity of speaking about Pamphila, behaves in a very cordial manner to him. This makes Thraso jealous: and he at once acts upon the advice which Gnatho had previously given him (iii. 1. 49—55), and calls for Pamphila. Upon this there is a quarrel, and Thais sends away her valuables, intending to leave as soon as possible.

The Metre is as follows; 1. 4—6, trochaic tetrameters; 2. 7. 9—14, trochaic tetrameter catalectic; 3. 8, iambic tetrameters.

2. *Ne quam . . . Thaidi*] 'I am afraid that in his rage he will make some disturbance, or commit some outrage upon Thais.' The verb is to be repeated.

De sorore ejus indicare ad eam rem tempus non erat.
Invitat tristis; mansit: ibi illa cum illo sermonem occipit.
Miles vero sibi putare adductum ante oculos aemulum:
Voluit facere contra huic aegre. Heus! inquit, puer, Pamphilam
Arcesse, ut delectet hic nos. Illa exclamat, "Minime gentium!
In convivium illam?" Miles tendere: inde ad jurgium.
Interea aurum sibi clam mulier demit; dat mihi ut auferam.
Hoc est signi; ubi primum poterit se illinc subducet, scio.

ACTUS QUARTI SCENA SECUNDA.

PHAEDRIA.

Dum rus eo coepi egomet mecum inter vias,
Ita ut fit ubi quid in animo est molestiae,
Aliam rem ex alia cogitare, et ea omnia in

7. *Ad eam rem tempus non erat*] See note on Andria i. 2. 17.

11. *Illa exclamat, "Minime gentium! In convivium illam?"*] "She cried out, 'Not for all the world. Send for her to a feast?'" The phrase 'minime gentium' must be connected with other phrases in which the same word occurs, as "nusquam gentium," Adelphi iv. 2. 1; "quovis gentium," Heaut. v. 1. 55. In all these the genitive is one of 'place,' as in the commoner phrase, 'ubicunque terrarum,' 'postea loci,' 'interea loci.' The general class to which these genitives are to be referred is the 'partitive' genitive. It was reckoned indecorous for women to appear at the entertainments of men: and though Pamphila was a slave, yet Thais was anxious to restore her to her position of a citizen, and therefore treated her meanwhile as a lady. We may compare the well-known story of the Persian ambassadors at the court of Amyntas (Herodotus v. 18), and Cicero's notice of an insolent request of Rubrius in the house of one Philodamus of Lampsacus. In reply Philodamus "negavit moris esse Graecorum, ut in convivio virorum accumberent mulieres," Cicero, In Verrem ii. 1. 26.

13. *Aurum sibi clam mulier demit*] 'She secretly takes off her jewels.' 'Aurum' was the common term for designating all kinds of jewelry worn by women. See Heaut. ii. 3. 47. Thraso would very possibly have seized some of Thais' ornaments as a pledge for her good behaviour: "pignus dereptum lacertis, aut digito male pertinaci," Horace, Carm i. 9. 23. Such things were no doubt of common occurrence at these feasts, as the following passage of Plautus shows:

"Nam si istuc jus est, ut tu istuc excusare possies:
Luce claro deripiamus aurum matronis palam;
Post id si prehensi simus, excusemus ebrios
Nos fecisse amoris causa."
Aulularia iv. 10. 21—24.

ACT IV. SCENE II. Phaedria has soon tired of his rustication; and now returns. How could he make up his mind to be two whole days without her? If he cannot be with her, he can at all events see her, and love even at a respectful distance is better than total absence.

The Metre is iambic trimeter.

1. *Inter vias*] The more common expression is 'inter viam,' Cicero, Ad Atticum iv. 3. So we have 'inter coenam.' Compare Virgil, Eclog. ix. 24:

"Et potum pastas age, Tityre; et inter agendum
Occursare capro, cornu ferit ille, caveto."

Pejorem partem. Quid opus est verbis? dum haec puto
Praeterii imprudens villam: longe jam abieram
Cum sensi: redeo rursum, male vero me habens.
Ubi ad ipsum veni diverticulum, constiti.
Occepi mecum cogitare: "Hem! biduum hic
Manendum est soli sine illa? quid tum postea?
Nihil est: quid? nihil? si non tangendi copia est,
Eho, ne videndi quidem erit? si illud non licet,
Saltem hoc licebit. Certe extrema linea
Amare haud nihil est." Villam praetereo sciens.
Sed quid hoc quod timida subito egreditur Pythias?

ACTUS QUARTI SCENA TERTIA.

PYTHIAS. PHAEDRIA. DORIAS.

Py. Ubi ego illum scelerosum misera atque impium inveniam? aut ubi quaeram?

4. *Dum haec puto*] 'While I am thinking over this.' 'Puto' is sometimes used in the sense of 'reputo.' Compare Adelphi v. 3. 8: "Rem ipsam putemus." Virgil, Aen. vi. 332:

"Constitit Anchisa satus, et vestigia pressit,
Multa putans, sortemque animo miseratus iniquam."

6. *Male vero me habens*] See note on Andria ii. 3. 4.

7. *Ubi ad ipsum veni diverticulum*] 'When I came to the very turning to my house I stood still.' The right reading is 'diverticulum,' which is confounded with 'deverticulum' in Forcellini, and in most texts of the classical authors. 'Deverticulum' like 'deversorium' would mean an 'inn' or 'a house by the wayside,' *καταγωγεῖον*. 'Diverticulum' would strictly mean 'the branching off of two roads.' But it is very possible that this distinction was not observed even by the Romans themselves, as the two senses have a natural tendency to run into one another.

12. *Certe extrema linea Amare haud nihil est*] 'At all events it is something to make love even at a respectful distance.' Commentators have given numerous explanations of the words 'extrema linea,' which occur only in this passage. The most feasible is that of Zeune, who says "Forte ad popularem rationem propius accedunt, qui de linea alba in Circo, seu calce, originem ducunt." The 'linea' was the barrier which stretched across the race-course, which the racers could not pass till the signal was given. The 'extrema linea,' therefore, in this passage, is the barrier at the end of the course, beyond which the lover is not allowed for the present to go. A similar expression occurs in Propertius i. 12. (11.) 6: "Ecquis in extremo restat amore locus?" 'is there any room left for me at the very extremity of your love?' 'Can you spare me a mere corner?'

Act IV. Scene III. While Phaedria is speculating on returning to the company of Thais, Pythias suddenly rushes on the stage, followed by Dorias, hoping to catch the eunuch who has thrown their household into disturbance and has now made his escape. She tells her story to Phaedria, who naturally concludes that she is intoxicated or mad. He determines to clear up the matter at once, and goes to his own house to see if Dorus is there.

The Metre is as follows; 1. 2, trochaic tetrameter; 3. 7. 12, 13, trochaic tetrameter catalectic; 4. 6. 8, 9. 11. 14, 15. 17—25, iambic tetrameter; 16, iambic trimeter; 5. 10, iambic dimeter.

Hocine tam audax facinus facere esse ausum? *Ph.* Perii! hoc quid sit vereor.
Py. Quin etiam insuper scelus, postquam ludificatus est virginem,
Vestem omnem miserae discidit; tum ipsam capillo conscidit.
Ph. Hem. *Py.* Qui nunc si detur mihi,
Ut ego unguibus facile illi in oculos involem venefico.
Ph. Nescio, quid profecto absente nobis turbatum est domi.
Adibo. Quid istuc? quid festinas? aut quem quaeris, Pythias?
Py. Ehem, Phaedria, ego quem quaeram? ine hinc quo dignus es cum donis tuis
Tam lepidis? *Ph.* Quid istuc est rei?
Py. Rogas me? Eunuchum quem dedisti nobis quas turbas dedit!
Virginem, herae quam dono dederat miles, vitiavit. *Ph.* Quid ais?
Py. Perii. *Ph.* Temulenta es. *Py.* Utinam sic sient qui mihi male volunt.
Do. Au, obsecro, mea Pythias, quid istuc nam monstri fuit?
Ph. Insanis: qui istuc facere eunuchus potuit? *Py.* Ego illum nescio

2. *Hocine tam audax facinus facere esse ausum?*] 'Could he have dared to do such a daring deed?' See note on ii. 1. 3, and Andria i. 5. 10.

3. *Ludificatus est virginem*] Compare Hecyra i. 2. 74:

"Sed quam decrerim me non posse diutius
Habere, eam ludibrio haberi, Parmeno,
Quin integram itidem reddam ut accepi ab suis,
Neque honestum mihi neque utile ipsi virgini est."

4. *Ipsam capillo conscidit*] The construction is singular. If it is genuine, we must consider it an enallage for "Ipsi capillum discidit."

7. *Absente nobis*] Here again we have an unusual construction, which commentators compare with Plautus, Amphitruo ii. 2. 204, "Nobis praesente," but the passage is not considered genuine by Weise. We find in Catullus 105. 5:

"Restituis cupido atque insperanti ipsa refers te
Nobis;"

and in Tibullus iii. 6. 55: "Perfida nec merito nobis, nec amica merenti," where, however, we need not join 'nobis' and 'merenti.'

In the passage before us, the explanation of Donatus seems to be the best, that 'absente' is to be taken absolutely. We may translate, 'We have had some disturbance or other at home while I have been away.'

11. *Eunuchum quem dedisti nobis quas turbas dedit!*] 'As for the eunuch whom you gave us, what a commotion he has made!' For the construction see note on Andria, Prolog. 3.

12. *Virginem, herae quam dono dederat miles*] The ordinary reading is 'Virginem quam herae:' which labours under two difficulties, for we must pronounce 'Virg'nem,' and make 'quam herae' an anapaest. On these grounds Lachmann transposes the words as in the text. See his note on Lucretius vi. 1067, where he maintains that such a pronunciation as Virg'nem is impossible. The most conclusive reason for the change is that it avoids the hiatus of 'quam herae,' a licence which should never be introduced if it can be avoided.

Qui fuerit: hoc quod fecit res ipsa indicat.
Virgo ipsa lacrimat, neque cum rogites quid sit, audet dicere.
Ille autem bonus vir nusquam apparet. Etiam hoc misera suspicor,
Aliquid domo abeuntem abstulisse. *Ph.* Nequeo mirari satis
Quo ille abire ignavus possit longius; nisi si domum
Forte ad nos rediit. *Py.* Vise amabo num sit. *Ph.* Jam faxo scies.
Do. Perii! obsecro tam infandum facinus, mea tu, ne audivi quidem.
Py. At pol ego amatores mulierum esse audieram eos maximos,
Sed nihil potesse; verum miserae non in mentem venerat;
Nam illum aliquo conclusissem, neque illi commisissem virginem.

ACTUS QUARTI SCENA QUARTA.

PHAEDRIA. DORUS. PYTHIAS. DORIAS.

Ph. Exi foras, sceleste: at etiam restitas
Fugitive? prodi, male conciliate. *Do.* Obsecro. *Ph.* Oh,

24. *Sed nihil potesse; verum miserae non in mentem venerat*] The form 'potesse' is very common in old authors. Lucretius i. 665: "Quod si forte alia credunt ratione potesse," &c. Plautus, Rudens, Prolog. 55: "Potesse ibi eum fieri divitem."

Non in mentem venerat] 'It had never occurred to me.' The phrase generally means 'to remember,' but is quoted by Donatus in this sense from Cicero, Pro Roscio Amerino 21: "In mentem tibi non venit, causam publicam sustinere," but there it is capable of the ordinary sense, 'Do you not remember?'

ACT IV. SCENE IV. Phaedria returns dragging Dorus after him, and congratulating himself on having caught him at home before he had succeeded in effecting his escape. He is utterly amazed at finding that Pythias does not recognize him, and that the person who had caused all the disturbance was not an old man, but a young handsome fellow. When Dorus has been questioned and cross-questioned he finds out that he changed dresses with Chaerea his own brother, and that it was he who had been introduced into Thais' house. He covers his retreat by making Dorus deny all he had said, and leaves Pythias and Dorias convinced that the whole affair was a trick of Parmeno's.

The Metre is as follows; 1—35, iambic trimeter; 36—59, trochaic tetrameter catalectic.

2. *Prodi, male conciliate*] 'Out with you, you worthless bargain.' 'Concilio' is sometimes used in the sense of 'to purchase,' as in Plautus, Poenulus iii. 5. 24: "Hi qui illum dudum conciliaverunt mihi Peregrinum Spartanum," &c. Donatus explains 'male' to mean 'magno,' for a dear bargain is of course a bad bargain. And so we find the opposite phrase used of a cheap purchase in Plautus, Epidicus iii. 4. 39, 40:

"*Mi.* Estne emta mihi haec? *Pe.* His legibus habeas licet.
Conciliavisti pulchre;"

and Persa iv. 3. 76, 77:

Illud vide, os ut sibi distorsit carnufex.
Quid huc tibi reditio est? vestis quid mutatio?
Quid narras? Paulum si cessassem, Pythias,
Domi non offendissem; ita jam ornarat fugam.
Py. Habesne hominem amabo? *Ph.* Quidni habeam? *Py.* Factum bene!
Do. Istuc pol vero bene. *Py.* Ubi est? *Ph.* Rogitas? non vides?
Py. Videam? obsecro quem? *Ph.* Hunc scilicet. *Py.* Quis hic est homo?
Ph. Qui ad vos deductus hodie est. *Py.* Hunc oculis suis
Nostrarum nunquam quisquam vidit, Phaedria.
Ph. Non vidit? *Py.* An tu hunc credidisti esse, obsecro,

"Mea quidem nihil istuc refert: tua ego refero gratia,
Ut tibi recte conciliandi primo facerem copiam."

4. *Quid huc tibi reditio est?*] 'What do you mean by returning here?' We meet with a similar use of the verbal noun in Phormio ii. 1. 63: "Neque testimoni dictio est." In Plautus we commonly find the verbal in construction with the case governed by its verb, as in Amphitruo i. 3. 21: "Quid tibi hanc curatio est rem?" Poenulus v. 5. 29: "Quid tibi hanc digito tactio est?" and several other passages. In many places we find the construction of our text. Compare Trinummus iii. 2. 86: "Quid tibi interpellatio aut in concilium huc accessio est?" and Truculentus ii. 7. 72: "Quid tibi huc ventio est? Quid tibi hanc aditio est? Quid tibi hanc notio est amicam meam?" and Rudens ii. 6. 18, 19:

"Quid mihi scelesto tibi erat auscultatio?
Quidve hinc abitio? quidve in navem inscensio?"

5. *Paulum si cessassem &c.*] 'If I had been a little later I should not have caught him at home, he had already arranged his escape so well.' 'Offendo' originally means 'to strike one's foot against a stone,' 'to stumble over.' Hence we have the meaning which occurs more than once in Terence, 'to light upon,' 'to find.' See v. 8. 34: "Si te in platea offendero hac post unquam." Heaut. ii. 3. 44: "Texentem telam studiose ipsam offendimus;" and Plautus, Miles Gloriosus ii. 6. 4: "Nam egomet cubantem eam modo offendi domi." For the phrase 'ornarat fugam' compare Plautus, Epidicus v. 1. 9: "Quin tu mihi adornas ad fugam viaticum?"

10. *Hunc oculis suis Nostrarum nunquam quisquam vidit*] Donatus gives two explanations of the form 'nostrarum:' (1) as an old form for 'nostrum;' (2), which is better, that 'nostrarum' signifies 'our people,' the members of Thais' household. 'Nostrum' would mean simply 'not one of us,' namely, herself, Dorias, and any other she might name. Plautus, Poenulus iv. 2. 37—39:

"Di omnes deaeque ament. *Mi.* Quemnam hominem? *Sy.* Nec te, nec me, Milphio:
Neque herum meum adeo: *Mi.* Quem ament igitur? *Sy.* Alium quemlibet.
Nam nostrorum nemo dignus est,"

where 'nostrorum' means 'our whole household, my master and all, not merely us slaves.' Originally 'nostrum' and 'vestrum' were identical with 'nostrorum' and 'vestrorum;' and we find some few instances of this usage. Plautus, Mostellaria i. 3. 122—124 (Philolaches is addressing the audience):

"Ut perdocte cuncta callet! nihil hac docta doctius.
Verum illud est, maximaque adeo pars vostrorum intelligit,
Quibus anus domi sunt uxores quae vos dote meruerunt."

See Donaldson, Varronianus x. 2, p. 319, for a full explanation of these forms.

Ad nos deductum? *Ph.* Namque alium habui neminem.
Py. Au!
Ne comparandus hic quidem ad illum est: ille erat
Honesta facie et liberali. *Ph.* Ita visus est
Dudum, quia varia veste exornatus fuit:
Nunc eo tibi videtur foedus, quia illam non habet.
Py. Tace, obsecro; quasi vero paulum intersiet.
Ad nos deductus hodie est adolescentulus,
Quem tu videre vero velles, Phaedria.
Hic est vetus, vietus, veternosus senex,
Colore mustelino. *Ph.* Hem, quae haec est fabula?
Eo redigis me ut quid egerim egomet nesciam.
Eho tu! emine ego te? *Do.* Emisti. *Py.* Jube, mihi denuo
Respondeat. *Ph.* Roga. *Py.* Venistine hodie ad nos? negat.
At ille alter venit, annos natus sedecim,
Quem secum adduxit Parmeno. *Ph.* Age dum, hoc mihi expedi
Primum: istam quam habes unde habes vestem? taces?
Monstrum hominis! non dicturus es? *Do.* Venit Chaerea.
Ph. Fraterne? *Do.* Ita. *Ph.* Quando? *Do.* Hodie. *Ph.* Quam dudum? *Do.* Modo.
Ph. Quicum? *Do.* Cum Parmenone. *Ph.* Norasne eum prius?
Do. Non; nec quis esset unquam audieram dicier.
Ph. Unde igitur fratrem meum esse scibas? *Do.* Parmeno
Dicebat eum esse: is dedit mihi hanc vestem. *Ph.* Occidi.
Do. Meam ipse induit: post una ambo abierunt foras.

22. *Colore mustelino*] 'In complexion like a weasel.' The original line of Menander is preserved by Donatus, *αὐτὸς δ' ἐστὶ γαλεώτης γέρων*. Donatus argues that Terence misunderstood Menander, and should have translated *γαλεώτης* by 'stellio.' Bentley too explains at length that the weasel could not have been meant, because it is not of any uniform colour; and that we should read 'colore stellionino,' 'like a lizard in complexion,' that is to say, spotted and blotched. Certain commentators show that Terence's word is more appropriate to the eunuchs of the East. However this may be, the manuscripts invariably have the reading of the text.

Quae haec est fabula?] 'What strange tale is this?' Compare Andria iv. 4. 8.

32. *Non*] In the Bembine and other texts the rest of this line is omitted, and the next line is placed after 'non.' Bentley further rejects 'igitur' on the authority of one manuscript. There is nothing, however, in the line to necessitate its exclusion, particularly as the great majority of manuscripts have it. The fact that 'igitur' is retained even in the best copies which omit the words 'nec . . . dicier,' making the line unmanageable, rather shows that the omission of the latter words was the result of accident.

Py. Jam satis credis sobriam esse me, et nihil mentitam tibi?
Jam satis certum est virginem vitiatam esse? *Ph.* Age nunc bellua
Credis huic quod dicit? *Py.* Quid isti credam? res ipsa indicat.
Ph. Concede istuc paululum: audin? etiam nunc paululum: sat est.
Dicdum hoc rursum: Chaerea tuam vestem detraxit tibi?
Do. Factum. *Ph.* Et ea est indutus? *Do.* Factum. *Ph.* Et pro te huc deductus est? *Do.* Ita.
Ph. Jupiter magne, o scelestum atque audacem hominem!
Py. Vae mihi!
Etiam nunc non credis indignis nos esse irrisas modis?
Ph. Mirum ni tu credas quod iste dicit: quid agam nescio.
Heus, negato rursum. Possumne ego hodie ex te exsculpere
Verum? vidistin fratrem Chaeream? *Do.* Non. *Ph.* Non potest sine
Malo fateri, video: sequere hac: modo ait, modo negat.
Ora me. *Do.* Obsecro te vero, Phaedria. *Ph.* I intro nunc jam. *Do.* Oi, ei.
Ph. Alio pacto honeste quo modo hinc abeam nescio.
Actum est, siquidem tu me hic etiam, nebulo, ludificabere.
Py. Parmenonis tam scio esse hanc technam quam me vivere.
Dor. Sic est. *Py.* Inveniam pol hodie parem ubi referam gratiam.
Sed nunc quid faciendum censes, Dorias? *Dor.* De istac rogas

45. *Heus, negato*] Phaedria speaks aside to Dorus, 'Mind you – say No.' 'Rursus,' 'Now I ask you again.'

Possumne ego hodie ex te exsculpere Verum?] 'Can I beat the truth out of you to-day?' Compare Plautus, Cistellaria ii. 2. 5:

"Quot admovi illi fabricas, quot fallacias
In quaestione! Vix exsculpsi ut diceret,
Quia ei promisi dolium vini dare."

In Phormio v. 8. 96, we have "Vel oculum exsculpe." Phaedria must here be supposed to be carrying on a piece of by-play with Dorus. He gives him a hint to unsay all that he has said, and then pretends to inflict summary punishment on him for his falsehood, and carries him off with renewed threats, that he may be able to cover his own retreat. He goes off the stage, leaving Pythias and Dorias to compare notes, and make up their minds what to do when their mistress comes back. They determine to hush up the matter, and thus to keep as well as they can with all parties.

51. *Technam*] This Latinized form of *τέχνη* is found only in Plautus and Terence. Compare Heaut. iii. 1. 62: "Falli te sinas technis per servulum;" and Plautus, Bacchides iii. 2. 8. Mostellaria ii. 1. 23: "Metuo ne technae meae perpetuo perierint." The Latinized Greek nouns generally take the Latin form in the first declension, and the same tendency is shown in a more marked manner in some Greek neuter words of the third declension, declined like Latin feminine nouns of the first. So we have in Plautus, Mil. ii. 1. 70: "Glaucomam;" Amphitruo, Prol. 116: "Quod ego huc processi sic cum servili schema."

Virgine? *Py.* Ita: utrum taceamne an praedicem? *Dor.* Tu pol, si sapis,
Quod scis nescis, neque de eunucho, neque de vitio virginis:
Hac re et te omni turba evolves, et illi gratum feceris.
Id modo dic, abisse Dorum. *Py.* Ita faciam. *Dor.* Sed videon Chremem?
Thais jam aderit. *Py.* Quid ita? *Dor.* Quia cum inde abeo, jam tum inceperat
Turba inter eos. *Py.* Aufer aurum hoc: ego scibo ex hoc quid siet.

ACTUS QUARTI SCENA QUINTA.

CHREMES. PYTHIAS.

Ch. At at! data hercle verba mihi sunt: vicit vinum quod bibi.

54. *Utrum taceamne an praedicem?*] 'Which shall I do, shall I keep it quiet, or tell it?' Donatus, and after him most commentators pronounce that either 'utrum' or 'ne' is superfluous; or that the form 'utrumne' is here separated by tmesis. Neither explanation is right in this passage. 'Utrum' is here used as a pronoun followed by a disjunctive question. Compare Plautus, Captivi ii. 2. 18:

"Sed utrum strictimne attonsurum dicam esse an per pectinem
Nescio;"

Pseudolus ii. 4. 19: "Dic, utrum Spemne an Salutem te salutem Pseudole?" and Terence, Adelphi iii. 3. 28:

"—— Di vostram fidem,
Utrum studione id sibi habet, an laudi putat
Fore, si perdiderit gnatum?"

The ordinary explanation has arisen from the fact that we sometimes find 'nam' or 'ne' added to 'utrum' in emphatic questions, as they are to other interrogative words. Compare 'numquidnam' in Andria i. 4. 8. The advice which Dorias gives is well drawn out by Plautus, Miles Gloriosus ii. 6. 90:

"Nae tu hercle, si te di amant, linguam comprimes
Posthac, etiam illud quod scies, nesciveris,
Neu videris quod videris;"

for, as he says,

"—— Hominem servum suos
Domitos habere oportet oculos et manus
Orationemque."

56. *Hac re . . . feceris*] 'In this way you will clear yourself of all trouble, and do her a favour.' For 'evolves' compare Phormio v. 4. 5: "Ego nullo possum remedio me evolvere ex his turbis." Commentators have differed much as to 'illi.' Some refer it to Pamphila, some to Thais. Madame Dacier thinks that it would have been no kindness to Pamphila to conceal what had happened; she was too well bred to wish to hide it: a thoroughly Parisian idea. Thais on the other hand is interested in Pamphila's recognition as a citizen, and therefore would be anxious to have this blot on her fame concealed. I think that Donatus is certainly right in referring it to Pamphila, who has just been mentioned. Thais would not be introduced abruptly as 'illi.' We should have had 'herae.'

Act IV. Scene V. Chremes staggers upon the stage sorely puzzled at the effect of his first debauch. He cannot understand how it is that the wine has had such an effect on him, for while he was at table he felt quite sober. He tells them that Thais is coming after him, indeed he does not understand how it is that he has passed her in the street.

The Metre is iambic tetrameter.

1. *Data hercle verba mihi sunt*] See note on Prolog. 24, and Andria i. 3. 6.

Ac, dum accubabam, quam videbar mihi esse pulchre sobrius!
Postquam surrexi, neque pes neque mens satis suum officium facit.
Py. Chreme! *Ch.* Quis est? ehem Pythias. Vah, quanto nunc formosior
Videre mihi quam dudum! *Py.* Certe tu quidem pol et multo hilarior.
Ch. Verbum hercle hoc verum est; sine Cerere et Libero friget Venus.
Sed Thais multo antevenit? *Py.* Anne abiit jam a milite?
Ch. Jamdudum; aetatem: lites sunt inter eos factae maximae.
Py. Nihil dixit ut sequerere sese? *Ch.* Nihil, nisi abiens mihi innuit.
Py. Eho, nonne id sat erat? *Ch.* At nescibam id dicere illam; nisi quia
Correxit miles quod intellexi minus: nam me extrusit foras.
Sed eccam ipsam: miror ubi ego huic anteverterim.

ACTUS QUARTI SCENA SEXTA.

THAIS. CHREMES. PYTHIAS.

Th. Credo equidem illum jam adfuturum esse, ut illam a me eripiat. Sine veniat.

3. *Neque pes . . . officium facit*] An expressive line is quoted from Menander describing similar sensations: *ἀνίσταμαι γοῦν τέσσαρας κεφαλὰς ἔχων.* Ovid seems to have had this passage of Terence in view when he wrote in De Arte Amandi i. 559:

"Certa tibi a nobis dabitur mensura bibendi:
Officium praestent mensque pedesque suum."

8. *Aetatem*] In Heaut. iv. 3. 38: "Quid, malum, me aetatem censes velle id assimularier?" the word 'aetatem' is used in the sense of 'for ever.' Compare Lucretius vi. 236:

"Quod solis vapor aetatem non posse videtur
Efficere usque adeo pollens fervore corusco."

Act IV. Scene VI. Thais now returns from Thraso's house in some trepidation. She expects him to come and attempt to carry off Pamphila by force; but determines that he shall have the worst of it. In the meanwhile she communicates to Chremes the fact that this Pamphila is his sister, and urges him to do his best to prevent Thraso obtaining possession of her again. Chremes is sorely tempted to run off and leave Thais to defend herself; but is at length with some difficulty screwed up to the point by Thais, who has not much reason to congratulate herself on her champion.

The Metre is as follows; 1—8. 10, trochaic tetrameter; 11. 13, 14. 17—32, trochaic tetrameter catalectic; 9, trochaic dimeter catalectic; 12, iambic tetrameter; 15, 16, iambic tetrameter catalectic.

1.] Bentley omits 'esse' on the authority of the old editions. But as the manuscript authority, with that of Donatus, is in its favour, I have retained it. In scanning the line we must pronounce 'ut 'llam a' as a trochee.

Atqui si illam digito attigerit uno, oculi ilico effodientur.
Usque adeo ego illius ferre possum ineptias et magnifica verba,
Verba dum sint: verum enim si ad rem conferentur, vapulabit.
Ch. Thais, ego jam dudum hic adsum. *Th.* O mi Chreme, te ipsum exspectabam.
Scin tu turbam hanc propter te esse factam, et adeo ad te attinere hanc
Omnem rem? *Ch.* Ad me? qui, quaeso, istuc? *Th.* Quia, dum tibi sororem studeo
Reddere et restituere, haec atque hujusmodi sum multa passa.
Ch. Ubi ea est? *Th.* Domi apud me. *Ch.* Hem, quid est?
Th. Educta ita uti teque illaque dignum est. *Ch.* Quid ais? *Th.* Id quod res est.
Hanc tibi dono do, neque repeto pro illa quicquam abs te preti.
Ch. Et habetur et referetur, Thais, a me ita uti merita es gratia.
Th. At enim cave ne prius quam hanc a me accipias, amittas Chreme;
Nam haec ea est quam miles a me vi nunc ereptum venit.
Abi tu, cistellam, Pythias, domo effer cum monumentis.

3. *Magnifica verba*] 'I can put up with his folly and his braggart speeches as long as they are mere words; but if they come to deeds he shall smart for it.' The same expression is used by Plautus, Curculio iv. 4. 23: "Tua magnifica verba . . . istas tuas magnas minas;" and by Tibullus, ii. 6. 11, in a rather different sense, of a lover who makes violent protestations of indifference to his mistress:

"Magna loquor; sed magnifice mihi magna locuto
Excutiunt clausae fortia verba fores."

5. *O mi Chreme, te ipsum exspectabam*] Bentley objects to the word 'exspectabam,' because Thais could hardly say that she had been waiting for Chremes, for she had left him with Thraso when she came away: and he prefers 'expeto,' which also makes the verse a tetrameter trochaic catalectic, more suitable, as he thinks, to the temper of Thais at this moment: "Thais quae ante et post in tetrametris plenis debacchatur, in hoc versu, viso Chremete, ubi defervet paulum ira, catalectico utitur." I do not think that any good editor has been convinced by this reasoning. 'Exspectabam' is perfectly natural. She would say, 'My dear Chremes, you are the very person I was looking for,' whether she had left him behind or not.

12. *Et habetur et referetur . . . gratia*] 'Your kindness is both felt and shall be repaid, as you deserve, Thais.' For this common distinction between 'habere' and 'referre gratiam' see Cicero, De Officiis ii. 20: "Nimirum enim inops ille, si bonus est vir, etiam si referre gratiam non potest, habere certe potest."

15. *Cistellam . . . effer cum monumentis*] 'Bring out of the house the trinket-box with her birth-tokens.' The 'monumenta' are the trinkets which were placed upon children when they were exposed, that they might be a means of identifying them if they should grow up. It would seem from this story of Pamphila that all children had them. They are more commonly called 'crepundia.' They were generally kept in a small casket. We have allusions to them in Plautus. The play called Cistellaria

Ch. Viden tu illum, Thais— *Py.* Ubi sita est? *Th.* In risco. Odiosa cessas?—
Ch. Militem secum ad te quantas copias adducere?
Atat. *Th.* Num formidolosus obsecro es, mi homo? *Ch.* Apage sis:
Egon formidolosus? nemo est hominum qui vivat minus.
Th. Atque ita opus est. *Ch.* Ah, metuo qualem tu me esse hominem existimes.
Th. Imo hoc cogitato; quicum res tibi est peregrinus est,
Minus potens quam tu, minus notus, minus amicorum hic habens.
Ch. Scio istuc. Sed tu quod cavere possis stultum admittere est.
Malo ego nos prospicere quam hunc ulcisci accepta injuria.
Tu abi, atque obsera ostium intus, dum ego hinc transcurro ad forum.
Volo ego adesse hic advocatos nobis in turba hac. *Th.* Mane.
Ch. Melius est. *Th.* Mane. *Ch.* Omitte; jam adero. *Th.* Nihil opus est istis, Chreme:

derives its name from one of these caskets of 'crepundia:' see particularly Act iv. scene 1. In the Rudens the plot turns upon the discovery of a similar casket, and in Act iv. 4. 110–130 we have a full description of the 'crepundia' in that case, which were much what we now call 'charms,' elegant toys inscribed with the names of the parents of the child to make recognition more certain. The Greek word *σπάργανα*, which originally meant 'swaddling clothes,' was used in the Tragoedians in the same sense. So Œdipus is made to speak of his pierced feet as his *σπάργανα*.

ΑΓ. *λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.*
ΟΙ. *δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην.*

Œdipus Tyrannus 1033, 1034.

As *σπάργανα* passed into the sense of 'crepundia,' so conversely 'crepundia' is used by Pliny, xi. 51, in the original sense of *σπάργανα*: "Semestris locutus est Croesi filius in crepundiis," 'while yet in long clothes.' The word 'crepundia' was also used for children's playthings which were hung round their necks, as babies' rattles are now-a-days. See Plautus, Miles Gloriosus v. 6: "Ut faciam quasi puero in collo pendeant crepundia."

16. *Viden tu illum*] 'Do you see Thraso there, Thais, what a band he is bringing against you?' Chremes begins to be in a state of trepidation when he sees Thraso coming up with his household troops. Pythias at the same moment adds to the confusion by her stupid questions about the casket of 'crepundia.' The timidity of Chremes is capitally drawn.

21. *Peregrinus est*] Among other topics of encouragement Thais reminds Chremes that Thraso is a foreigner, and will therefore be at a disadvantage if they go to law. See note on Andria iv. 5. 15.

22. *Minus potens*] 'Less influential.' See ii. 3. 61, and Adelphi iii. 4. 57: "Potentes, dites, fortunati, nobiles."

23. *Quod cavere possis stultum admittere est*] 'It is foolish to do what you can avoid. I had rather have prevention than cure.' The idea is so common that it hardly needs any illustration. The following is quoted from Menander:

εὐήθειά μοι φαίνεται δηλουμένη
τὸ νοεῖν μὲν ὅσα δεῖ, μὴ φυλάττεσθαι δ' ἃ δεῖ.

25.] Chremes is anxious to be on the safe side, or at all events to get safely out of the way, so he proposes to run over to the forum and get some friends to witness Thraso's assault. For 'advocati' see note on ii. 3. 48.

Hoc modo dic, sororem illam tuam esse, et te parvam virginem
Amisisse; nunc cognosse. Signa ostende. *Py.* Adsunt. *Th.* Cape.
Si vim faciet, in jus ducito hominem: intellextin? *Ch.* Probe.
Th. Fac animo haec praesenti dicas. *Ch.* Faciam. *Th.* Attolle pallium.
Perii! huic ipsi est opus patrono quem defensorem paro.

ACTUS QUARTI SCENA SEPTIMA.

THRASO. GNATHO. SANGA. CHREMES. THAIS.

Thr. Hancine ego ut contumeliam tam insignem in me accipiam, Gnatho?
Mori me satius est. Simalio, Donax, Syrisce, sequimini.
Primum aedes expugnabo. *Gn.* Recte. *Thr.* Virginem eripiam. *Gn.* Probe.

31. *Attolle pallium*] "Vel quia simplex est, vel quia ebrius, pallium trahit Chremes," Donatus. Zeune explains it 'Tuck up your cloak,' for the sake of activity. Either sense will suit the context well enough.

Act IV. Scene VII. Thraso appears with his household troops, and leads them to the attack of the house, drawing them out in battle array—right wing and left wing—keeping himself in reserve, according to the best precedents. When Thais appears he determines on a parley, and demands Pamphila. Chremes in reply stands up more manfully than could have been expected, and claims her as his own sister, and an Athenian citizen. Upon this Thraso holds a council of war, and they determine to retire, merely that they may have the satisfaction of seeing Thais come presently and make her submission. We must suppose Thraso to come swaggering in, with a great demonstration of courage, and making the most of himself generally, as the soldier in Plautus, Epidicus. See iii. 3. 50. 1:

"Sed hic quis est quem huc advenientem conspicor
Suam qui undantem chlamydem quassando facit?"

The Metre is as follows; 1—17, iambic tetrameter; 18—46, trochaic tetrameter catalectic.

1. *Hancine ego ut contumeliam . . . accipiam, Gnatho?*] 'Am I to put up with such a marked affront, Gnatho?' 'Ne—ut' or 'utne' are often used to express indignation or impossibility. So in Andria i. 5. 38: "Eine ego ut adverser?" Phormio ii. 1. 74:

"Egone illam cum illo ut patiar nuptam unum diem?"

In Horace, Sat. ii. 5. 18: "Utne tegam spurco Damae latus?" where see Macleane's note. In Phormio iv. 3. 64 we have 'ut' alone:

"Nihil do: impuratus me ille ut etiam irrideat?"

All these forms are condensed expressions. We may supply the ellipse in the text by 'suadesne ut ego accipiam?' Perhaps we are to suppose that Gnatho has been urging Thraso to a moderate course, as he does at the end of the scene, and that Thraso comes on scorning compromise, and walking and talking like a fire-eater.

2. *Sequimini*] Donatus observes that on occasion of a sudden levy the general used to address the citizens "Qui rem publicam salvam vultis Me sequimini." There is no doubt that Terence intended to throw in a

Thr. Male mulcabo ipsam. *Gn.* Pulchre. *Thr.* In medium huc agmen cum vecti Donax;
Tu, Simalio in sinistrum cornu; tu Syrisce in dexterum.
Cedo alios: ubi centurio est Sanga, et manipulus furum? *Sa.* Eccum adest.
Thr. Quid ignave? peniculon pugnare, qui istuc huc portes, cogitas?
Sa. Egone? Imperatoris virtutem noveram et vim militum;
Sine sanguine hoc fieri non posse; qui abstergerem vulnera.
Thr. Ubi alii? *Sa.* Qui, malum, alii? solus Sannio servat domi.
Thr. Tu hosce instrue: hic ego ero post principia: inde omnibus signum dabo.
Gn. Illuc est sapere! ut hosce instruxit, ipsus sibi cavit loco.
Thr. Idem hoc jam Pyrrhus factitavit. *Ch.* Viden tu Thais quam hic rem agit?
Nimirum consilium illud rectum est de occludendis aedibus.
Tha. Sane quod tibi nunc vir videatur esse hic nebulo magnus est.
Ne metuas. *Thr.* Quid videtur? *Gn.* Fundam tibi nunc nimis vellem dari,

few military phrases, but we need not press this to include every simple expression.

4. *Male mulcabo ipsam*] 'I will punish Thais severely.' 'Mulco' is 'to beat.' It occurs in Plautus, Mostellaria iv. 2. 23. Adelphi i. 2. 9:

"—— Ipsum dominum atque omnem familiam
Mulcavit usque ad mortem."

Compare also Phaedrus i. 3. 9: "Male mulcatus Graculus." In many manuscripts 'mulco' is confounded with 'mulcto,' or 'multo,' 'to amerce.'

7. *Quid ignave? peniculon pugnare . . . cogitas?*] 'Do you intend to fight with a sponge?' 'Peniculus' originally meant a tail, a brush, and hence a sponge or brush with a long handle, such as would be used for washing the ceilings of rooms. In the Menaechmei of Plautus the word occurs as the name of a parasite. See i. 1. 1:

"Juventus nomen fecit Peniculo mihi
Ideo quia mensam quando edo detergeo."

The form 'penicillus' also occurs in Plautus, Rudens iv. 3. 80:

"Ego jam hic te itidem quasi penicillus novus exurgeri solet,
Ni hunc amittis exurgebo quicquid humoris tibi est."

This scene is very humorous. Compare the still better scene in Aristophanes, Birds 343—407, where the Birds attack Peisthetaerus and Euelpides, and they make their preparations for victory or a glorious death and Ceramicus. On that occasion too the enemy considers discretion the better part of valour, and comes to terms before any bloodshed. Such violent attacks by lovers upon the houses of their mistresses seem not to have been uncommon. See Horace, Carm. iii. 26. 6, where a successful lover dedicates his arms to Venus:

"—— Hic hic ponite lucida
Funalia et vectes et arcus
Oppositis foribus minaces,"

where see Macleane's note. So Donax here carries a crowbar with him. Thraso wisely places himself in the second line of his army, a situation convenient for flight: and when every thing is thus arranged, and the sponge ready for wiping the blood from the wounds, they approach the house very cautiously, Gnatho suggesting that it would be safer to try to sling the enemy out than to make a close attack.

Ut tu illos procul hinc ex occulto caederes: facerent fugam.
Thr. Sed eccam Thaidem ipsam video. *Gn.* Quam mox irruimus? *Thr.* Mane.
Omnia prius experiri quam armis sapientem decet.
Qui scis an quae jubeam sine vi faciat? *Gn.* Di vestram fidem!
Quanti est sapere! nunquam accedo quin abs te abeam doctior.
Thr. Thais, primum hoc mihi responde; cum tibi do istam virginem
Dixtine hos mihi dies soli dare te? *Tha.* Quid tum postea?
Thr. Rogitas, quae mihi ante oculos coram amatorem adduxti tuum?
Tha. Quid cum illo agas? *Thr.* Et cum eo clam te subduxti mihi?
Tha. Libuit. *Thr.* Pamphilam ergo huc redde, nisi vi mavis eripi.
Ch. Tibi illam reddat? aut tu illam tangas omnium —? *Gn.* Ah, quid agis? tace.
Thr. Quid tu tibi vis? ego non tangam meam? *Ch.* Tuam autem furcifer!
Gn. Cave sis; nescis cui nunc male dicas viro. *Ch.* Non tu hinc abis?
Scin tu ut tibi res se habeat? Si quicquam hodie hic turbae coeperis,
Faciam ut hujus loci, dieique, meique, semper memineris.
Gn. Miseret tui me qui hunc tantum hominem facias inimicum tibi.
Ch. Diminuam ego caput tuum hodie, nisi abis. *Gn.* Ain vero, canis?

19. ***Omnia prius experiri quam armis sapientem decet***] This is the reading of all the manuscripts, except one (Codex Academicus) quoted by Bentley, which has 'armas sapientem,' from which he derives his reading 'arma sapientem.' But the ordinary text gives a good meaning, 'A wise man ought to try every alternative rather than have recourse to arms.' 'Experiri' is used both with the accusative, as in Andria ii. 1. 11: "Omnia experiri certum est prius quam pereo;" and with the ablative, as in the phrase 'legibus experiri,' 'to have recourse to law.' Compare Cicero, Pro Quintio 11: "Si quid in controversiam veniret, aut intra parietes aut summo jure experiretur." It is used here in both constructions.

27. ***Omnium***] See note on Andria v. 3. 1.

28. ***Tuam autem furcifer***] See note on Andria iii. 5. 12.

31. ***Faciam ut hujus loci . . . memineris***] This seems to have been a common formula. Compare Plautus, Captivi iv. 2. 21:

"Faciam ut ejus diei locique meique semper meminerit
Qui mihi in cursu obstiterit."

33. ***Diminuam ego caput tuum***] 'I will break your head if you do not get you gone.' For the phrase compare Adelphi iv. 2. 32: "Diminuetur tibi quidem jam cerebrum," and v. 2. 7: "An tibi jam mavis cerebrum dispergam hic?" 'Comminuo' is used in

Sicine agis? *Thr.* Quis tu es homo? quid tibi vis? quid cum illa rei tibi est?
Ch. Scibis: principio eam esse dico liberam. *Thr.* Hem! *Ch.* Civem Atticam. *Thr.* Hui!
Ch. Meam sororem. *Thr.* Os durum! *Ch.* Miles, nunc adeo edico tibi
Ne vim facias ullam in illam. Thais, ego eo ad Sophronam
Nutricem, ut eam adducam, et signa ostendam haec. *Thr.* Tun me prohibeas
Meam ne tangam? *Ch.* Prohibeo, inquam. *Gn.* Audin tu? hic furti se alligat.
Satis hoc tibi est. *Thr.* Idem hoc tu ais, Thais? *Tha.* Quaere qui respondeat.
Thr. Quid nunc agimus? *Gn.* Quin redimus? Jam haec tibi aderit supplicans
Ultro. *Thr.* Credin? *Gn.* Imo certe. Novi ingenium mulierum:
Nolunt ubi velis; ubi nolis cupiunt ultro. *Thr.* Bene putas.
Gn. Jam dimitto exercitum? *Thr.* Ubi vis. *Gn.* Sanga, ita uti fortes decet
Milites, domi focique fac vicissim ut memineris.

Plautus in the same sense. In Menaechmei v. 2. 105, 106, we have a wonderful accumulation of threats of this kind. Chaerea is found fault with by some of the commentators, beginning with Donatus, for the use of such ungentlemanly language as this. Considering that he has not quite recovered from the effects of the wine which he has drunk, his language is not very outrageous; and we may suppose that being a coward at bottom, he uses rather strong language to carry it off well before Thais. But no one but a genuine commentator would have discovered any difficulty in the matter.

36. ***Os durum***] 'Brazen face!' Compare v. 1. 22: "Vide amabo si non quum aspicias os impudens videtur." The idea is worked out more fully by Plautus, Miles Gloriosus ii. 2. 35:

"Os habet linguam, perfidiam, malitiam atque audaciam,
Confidentiam, confirmitatem, fraudulentiam:
Qui arguat se eum contra vincat jurejurando suo."

39. ***Hic furti se alligat***] 'He pleads guilty of theft.' 'Alligare se furti,' like 'implicare,' literally signifies 'to implicate oneself in a charge of theft.' Cicero, Pro Flacco 17, uses the ablative 'adligare se scelere.' Donatus quotes from Aen. vi. 568, to show that 'furtum' has the general sense of 'wrong:' but even then the notion of 'deceit' is not entirely absent.

40. ***Idem hoc tu ais?***] 'Do you say the same?' Thraso appeals to Thais. She replies, 'Find some one to answer you,' and disappears. Thraso and his lieutenant Gnatho here hold a council of war, and come to the sensible resolution of going home again. For 'quin' interrogative see note on Andria ii. 3. 25.

45. ***Domi focique fac vicissim ut memineris***] Gnatho here uses the stock phrases with which generals were accustomed to excite the courage of their soldiers. But the 'hearths and homes' which he reminds them of are associated with nothing more sacred than their dinner and the remains of the supper which had been deserted so untimely for this unsuccessful campaign. 'Domi' is here the genitive case. Compare Plautus, Trinummus iv. 3. 20: "Non fugitivus est hic homo: commeminit domi." This old form of the genitive remains in the common use of 'domi,' 'at home.' See Madvig, Latin

Sa. Jamdudum animus est in patinis. *Gn.* Frugi es. *Thr.*
Vos me hac sequimini.

ACTUS QUINTI SCENA PRIMA.

THAIS. PYTHIAS.

Th. Pergin scelesta mecum perplexe loqui?
"Scio; nescio; abiit; audivi; ego non affui."
Non tu istuc mihi dictura aperte es quicquid est?
Virgo conscissa veste lacrimans obticet.
Eunuchus abiit; quamobrem? quid factum est? taces?
Py. Quid tibi ego dicam misera? Illum eunuchum negant
Fuisse. *Th.* Quis fuit igitur? *Py.* Iste Chaerea.
Th. Qui Chaerea? *Py.* Iste ephebus, frater Phaedriae.

Grammar, 296 b. But according to Professor Key (Lat. Gr. 950) the forms 'domi,' 'belli,' 'militiai,' 'humi,' 'Romai,' &c. are datives. The fact that all these 'adverbs,' as the old grammarians called them, have the common ending 'i' points to the true explanation that they are remnants of the obsolete locative case of the Indo-Germanic stock; which appears also in such forms as 'ruri,' 'Carthagini.' The locative would approach the form of the dative in the third declension, and of the genitive in the first and second; and therefore some confound them with one, some with the other.

46. *Jamdudum animus est in patinis*] 'My mind is long ago upon the dishes.' Lindenbrog quotes from Athenaeus, Deipnos. i. a line of Alexis:

ὁ νοῦς γάρ ἐστι τῆς τραπέζης πλησίον.

Act V. Scene I. Thais attacks Pythias about Dorus. What is the meaning of all this prevarication? Here is Pamphila in the utmost distress and disorder; and the eunuch is gone off. Pythias explains what she has heard from Dorus, that it was Chaerea who had been introduced into their house, and who had been left alone with Pamphila by Thais' own orders. At this moment they see Chaerea approaching, still in the clothes of Dorus, which he has not yet had an opportunity of getting rid of.

The Metre is iambic trimeter.

1. *Pergin scelesta mecum perplexe loqui?*] 'Will you persist, you wretch, in speaking ambiguously? I know—I don't know—he is gone—I heard—I was not there.' 'Perplexe' is particularly used of contradictory, ambiguous language. Compare Plautus, Asinaria iv. 1. 47: "Neque ullum verbum faciat perplexabile;" and Aularia ii. 2. 81:

"—— At scio, quo vos soleatis perplexarier.
Pactum non pactum est, non pactum pactum est, quod vobis lubet."

In Stichus i. 2. 18 we find the adverbial form 'perplexim.'

4. *Obticet*] On this word Donatus remarks as follows: "*Tacemus* consilia: ut Aen. ii. 94, 'Nec tacui demens;' *reticemus* dolores: ut 'ne verere, ne retice' (Heaut. i. 1. 33, 'ne retice ne verere'); *obticemus* quorum nos pudet: ut in Phormione 'Heu quidnam obtices?'" Donatus probably refers to Phormio v. 8. 2, where some copies give "Hem quid nunc obticuisti?" but the best reading is 'obstipuisti.' But these distinctions are not observed. In Heaut. v. 1. 64, 65, we have

"Quid dotis dicam te dixisse filiae?
Quid obticuisti?"

and Horace, Ars Poetica 284:

"—— Lex est accepta, chorusque
Turpiter obticuit sublato jure nocendi,"

with other instances quoted by Forcellini.

8. *Qui Chaerea?*] 'What Chaerea?' Thais had never heard of him before. For the use of 'qui' compare Plautus, Mostellaria iv. 3. 22: "Qui Philolaches?" 'Quis

Th. Quid ais venefica? *Py.* Atqui certo comperi.
Th. Quid is obsecro ad nos? quamobrem adductus est? *Py.* Nescio;
Nisi amasse credo Pamphilam. *Th.* Hem, misera occidi;
Infelix, siquidem tu istaec vera praedicas.
Num id lacrimat virgo? *Py.* Id opinor. *Th.* Quid ais sacrilega?
Istucine interminata sum hinc abiens tibi?
Py. Quid facerem? ita ut tu justi soli credita est.
Th. Scelesta lupo ovem commisisti. Dispudet
Sic mihi data esse verba. Quid illic hominis est?
Py. Hera mea tace; tace obsecro; salvae sumus:
Habemus hominem ipsum. *Th.* Ubi is est? *Py.* Hem ad sinistram:
Viden? *Th.* Video. *Py.* Comprehendi jube quantum potest.
Th. Quid illo faciemus stulta? *Py.* Quid facias rogas?

Chaerea?' would mean 'who is this Chaerea?' In all such cases 'quis' is really a substantive. For 'ephebus' see notes on ii. 2. 58, and Andria i. 1. 24.

14. *Istucine interminata sum hinc abiens tibi?*] 'Was it this that I charged you with when I left home?' For 'interminor' see note on Andria iii. 2. 16. The preposition 'inter' in composition sometimes has the idea of 'intensity,' as 'interminor,' 'to charge or threaten straitly:' 'interneco,' and its derivatives, 'to kill utterly:' 'interbibo,' like ἐκπίνω, 'to drink up:' 'intereo,' 'to go entirely,' 'to perish:' 'interfio,' 'to be utterly done,' 'to perish.' Donatus finds a difficulty here, and supposes this injunction of Thais to have taken place behind the scenes. But the charge in iii. 2. 52 seems sufficiently to answer to the allusion in the text.

16. *Scelesta lupo ovem commisisti*] 'Miserable creature, you have entrusted a lamb to a wolf.'—"All the manuscripts, Nonius, and Acron on Horace, Carm. i. 3, have 'commisisti.'" These are Bentley's own words, and yet he alters the text to 'commisi,' for he says Thais had as much to do with it by giving the order, as Pythias by obeying it; and therefore we have 'mihi data esse verba,' and she calls herself 'scelesta,' as Syrus does in Heaut. v. 2. 17: "Scelestus quantas turbas concivi insciens." Such arguments are not conclusive. Thais is naturally more inclined to blame others than herself, and would not discriminate very nicely between her share in the matter and Pythias'. Whether she did it or not, she would equally say 'mihi data esse verba;' and she was far more likely to call Pythias 'scelesta' than herself. There is no doubt that 'commisisti' is the true reading. The proverb occurs often in ancient writers. The earliest place is Herodotus iv. 149, where speaking of the son of Theras, who refused to accompany his father to Callista, afterwards Thera, he says, ὁ δὲ παῖς οὐ γὰρ ἔφη οἱ συμπλεύσεσθαι, τοιγαρῶν ἔφη αὐτὸν καταλείψειν ὄϊν ἐν λύκοισι. We find it in Plautus, Pseudolus i. 2. 8, in another form:

"—— Hoc eorum opus est: ut lupos mavelis
Apud oves linquere, quam hos custodes domi."

A common Greek proverb, τῷ λύκῳ τὴν ὄϊν, is quoted by Perlet. For 'data esse verba' in 17 see note on Prolog. 24, and Andria i. 3. 6.

17. *Quid illic hominis est?*] 'What style of man is that there?' She suddenly sees Chaerea in his eunuch's dress without recognizing him. For the phrase 'quid hominis' compare Hecyra iv. 4. 21:

"—— Sed quid mulieris
Uxorem habes? aut quibus moratam moribus?"

These expressions belong to a large class where 'quid' is followed by a genitive, of which we have many instances in Terence. See note on iii. 4. 8.

21. *Quid illo faciemus*] 'What shall we do with him when we have got him?' For the construction see note on Andria iii. 5.

Vide amabo si non, quum adspicias, os impudens
Videtur: non est? tum quae ejus confidentia est!

ACTUS QUINTI SCENA SECUNDA.

CHAEREA. THAIS. PYTHIAS.

Ch. Apud Antiphonem uterque, mater et pater,
Quasi dedita opera domi erant, ut nullo modo
Introire possem quin viderent me. Interim
Dum ante ostium sto, notus mihi quidam obviam
Venit. Ubi vidi, ego me in pedes quantum queo
In angiportum quoddam desertum; inde item
In aliud, inde in aliud: ita miserrimus
Fui fugitando ne quis me cognosceret.
Sed estne haec Thais quam video? Ipsa est. Haereo.

8, and for 'amabo' notes on iii. 3. 31 and i. 2. 50.

23. *Confidentia*] See note on Andria v. 3. 5.

Act V. Scene II. Chaerea had been unfortunate in his attempts to get rid of his conspicuous dress. Antipho's parents were at home, so that he could not enter, and he has run over the whole city to escape from an acquaintance who met him. He now sees Thais, and, putting a bold face on the matter, goes up to her. He excuses himself very coolly, to the great annoyance of Pythias: but when Thais explains what had been her intentions about Pamphila, and how they were all thrown out by this event, he engages to marry Pamphila, and congratulates himself and Thais upon the fortunate turn which matters seem likely to take. Nor can she be too hard upon one whose only fault has been that his passion has been too powerful for him. Chremes is now coming with Pamphila's nurse, to ascertain her parentage for certain: and as Chaerea wishes to escape observation they go into the house to wait for his arrival, in spite of the protestations of Pythias, who does not know what next to expect from him.

The Metre is iambic trimeter.

2. *dedita opera*] ἐκ προνοίας, 'on purpose.' Cicero uses the expression more than once. See De Oratore iii. 50: "Horum vicissitudines efficient ut neque ii satientur qui audient fastidio similitudinis, nec nos id quod faciemus opera dedita facere videamur." Compare Plautus, Poenulus iii. 1. 5:

> "Atque equidem hercle dedita opera amicos fugitavi senes."

The simpler phrase 'data opera' also occurs in the same sense.

5. *Ego me in pedes quantum queo*] 'I take to my heels as fast as I can.' We find the full phrase "hinc me conjicerem protinam in pedes," Phormio i. 4. 13, and in Plautus, Captivi i. 2. 13: "Si non est qui dem, mene vis dem ipse in pedes?"

6. *In angiportum quoddam desertum*] 'Into an empty street.' The word 'angiportus' is said to signify either a narrow street, as in this passage, or a 'cul de sac,' a street without an outlet, as in Adelphi iv. 2. 39: "Id quidem angiportum non est pervium;" but there the word 'angiportum' does not of itself bear that meaning. Festus derives the word from 'angustus portus,' and explains 'portus' to mean 'privata domus,' so that 'angiportus' is a narrow street between private houses, or leading to a private house, as opposed to the wider thoroughfares of the public part of the city. This is evidently the true explanation, though we need but go to 'angustus.' 'Ango' originally means 'to draw close,' 'to narrow,' 'to press into a corner' (see the passages quoted by Forcellini; though in Horace, Sat. ii. 2. 64, the best reading is certainly 'aiunt'), and thence 'to suffocate.' 'Angustus' and other words of the same class are in fact derived from the common root 'ang.' Compare the Germ. 'eng.'

Quid faciam? quid mea autem? quid faciet mihi?
Th. Adeamus. Bone vir Dore salve. Dic mihi,
Aufugistine? *Ch.* Hera, factum. *Th.* Satin id tibi placet?
Ch. Non. *Th.* Credin te impune habiturum? *Ch.* Unam hanc noxiam
Mitte: si aliam admisero unquam, occidito.
Th. Num meam saevitiam veritus es? *Ch.* Non. *Th.* Quid igitur?
Ch. Hanc metui ne me criminaretur tibi.
Th. Quid feceras? *Ch.* Paulum quiddam. *Py.* Eho, paulum, impudens?
An paulum hoc esse tibi videtur, virginem
Vitiare civem? *Ch.* Conservam esse credidi.
Py. Conservam? Vix me contineo quin involem in
Capillum. Monstrum etiam ultro derisum advenit.
Th. Abin hinc, insana? *Py.* Quid ita vero? debeam,
Credo, isti quicquam furcifero, si id fecerim;
Praesertim cum se servum fateatur tuum.
Th. Missa haec faciamus. Non te dignum, Chaerea,
Fecisti; nam etsi ego digna hac contumelia
Sum maxime, at tu indignus qui faceres tamen.

10. *Quid mea autem?*] 'But what does it matter to me?' See ii. 3. 28.

11. *Adeamus*] Thais pretends to take Chaerea still for her slave. 'Good morrow, my good Dorus,' she says; 'so you have run away, have you? *Ch.* I do not deny it, madam. *Th.* And you are glad of it, are you?' And he goes on to excuse himself on the ground that he thought Pamphila was merely his fellow-slave, and that he had run away for fear that Pythias should accuse him to his mistress.

13. *Credin te impune habiturum?*] 'Do you think that you will be unpunished?' Some manuscripts and editions read 'abiturum;' but though the 'h' is often inserted in old manuscripts, there is no doubt that the text here is correct. Compare v. 6. 18: "Si quidem istuc impune habueris," and Andria iii. 5. 4: "Inultum nunquam id auferet." The phrases 'impune ferre' and 'habere,' show the true construction of the word as the neuter accusative of 'impunis,' from which it passed into the adverbial use, which is more common. 'Noxia' occurs in Plautus and Terence for 'noxa.' See Hecyra iii. 1. 30, and ii. 3. 3. Plautus, Bacchides iv. 8. 82: "Sat sic suspectus sum quum careo noxia."

22. *Debeam, credo, isti quicquam furcifero*] 'Precious little, I reckon, I should have to answer for to that gallowsbird, if I had done it.' "Sane," says Donatus, "dicimur debere poenas pro injuria ei cui injuriam fecerimus." 'Quicquam' almost amounts to 'nihil.' See Andria ii. 6. 3: "Aeque quicquam nunc quidem," and note. 'Debeo' is used in a somewhat similar sense in Virgil, Aen. xi. 51:

> "Nos juvenem exanimum et nil jam coelestibus ullis
> Debentem vano maesti comitamur honore;"

that is, his account with the gods above was now closed—they had nothing against him. Compare the similar language of Sophocles when Ajax is about to end his life:

> ΑΙ. ἄγαν γε λυπεῖς. οὐ κάτοισθ᾽ ἐγὼ θεοῖς
> ὡς οὐδὲν ἀρκεῖν εἴμ᾽ ὀφειλέτης ἔτι;
> Ajax, vv. 589, 590.

So here Pythias means to say, 'Whatever I were to do to him, I should not be much in his debt.' 'He would have more to answer for to us than I to him.'

Neque aedepol quid nunc consili capiam scio
De virgine istac: ita conturbasti mihi
Rationes omnes, ut eam non possim suis,
Ita ut aequum fuerat atque ut studui, tradere,
Ut solidum parerem hoc mihi beneficium, Chaerea.
Ch. At nunc dehinc spero aeternam inter nos gratiam
Fore, Thais. Saepe ex hujusmodi re quapiam et
Malo principio magna familiaritas
Conflata est. Quid si hoc quispiam voluit Deus?
Th. Equidem pol in eam partem accipioque et volo.
Ch. Imo ita quaeso. Unum hoc scito; contumeliae
Non me fecisse causa sed amoris. *Th.* Scio;
Et pol propterea magis nunc ignosco tibi.
Non adeo inhumano ingenio sum, Chaerea,
Neque ita imperita ut quid amor valeat nesciam.
Ch. Te quoque jam, Thais, ita me Di bene ament, amo.
Py. Tum pol tibi ab istoc, hera, cavendum intelligo.
Ch. Non ausim. *Py.* Nihil tibi quicquam credo. *Th.* Desinas.
Ch. Nunc ego te in hac re mihi oro ut adjutrix sies:
Ego me tuae commendo et committo fidei;
Te mihi patronam capio, Thais; te obsecro.
Emoriar si non hanc uxorem duxero.
Th. Tamen si pater——. *Ch.* Quid? ah volet, certo scio;
Civis modo haec sit. *Th.* Paululum opperirier
Si vis, jam frater ipse hic aderit virginis:
Nutricem arcessitum it quae illam aluit parvulam.

28. *Aedepol*] This oath is said to have been originally peculiar to women, as 'mecastor;' see note on i. 1. 22: but it is also used by men, as in Hecyra i. 2. 8, where Parmeno speaks, "Et tu aedepol, Syra;" and Phormio v. 1. 8, where Chremes speaks. In all the instances given by Forcellini from Plautus it is used by men. We find also the forms 'epol' and 'pol.'

29. *Ita conturbasti mihi Rationes omnes, &c.*] 'Conturbare rationes' was a technical expression used of bankrupts, who purposely threw their accounts into confusion, and defrauded their creditors, paying one in preference to another. The 'locus classicus' on the subject is in Cicero, Oratio Pro Plancio 28: "Fac me multis debere, et in iis Plancio; utrum igitur me conturbare oportet; an ceteris cum cujusque dies venerit hoc nomen quod urget nunc cum petitur dissolvere?" Cicero, in speaking of the defalcations of Philotimus his freedman in two letters to Atticus (vi. 4, 5), and writing in Greek, uses the expression πεφυρακέναι τὰς ψήφους as an equivalent for 'rationes conturbavisse.' So here Thais says, 'You have made me bankrupt; and I shall not be able to discharge my debt to her friends, as was right and I intended.' Thus commentators. But if we will only forget these technicalities the language is exactly what we should ourselves use. 'You have thrown into confusion all my calculations, so that I can no longer restore her to her friends as I intended.' The discovery of a metaphor is the besetting sin of commentators.

32. *Solidum*] See note on Andria iv. 1. 23.

In cognoscendo tute ipse aderis, Chaerea.
Ch. Ego vero maneo. *Th.* Vin interea, dum is venit,
Domi opperiamur potius quam hic ante ostium?
Ch. Imo percupio. *Py.* Quam tu rem actura obsecro es?
Th. Nam quid ita? *Py.* Rogitas? hunc tu in aedes cogitas
Recipere posthac? *Th.* Cur non? *Py.* Crede hoc meae fidei;
Dabit hic aliquam pugnam denuo. *Th.* Au tace obsecro.
Py. Parum perspexisse ejus videre audaciam.
Ch. Non faciam, Pythias. *Py.* Non pol credo, Chaerea,
Nisi si commissum non erit. *Ch.* Quin Pythias,
Tu me servato. *Py.* Neque pol servandum tibi
Quicquam dare ausim, neque te servare: apage te.
Th. Adest optime ipse frater. *Ch.* Perii hercle: obsecro,
Abeamus intro Thais: nolo me in via
Cum hac veste videat. *Th.* Quamobrem tandem? an quia pudet?
Ch. Id ipsum. *Py.* Id ipsum? Virgo vero. *Th.* I prae; sequor.
Tu istic mane, ut Chremem introducas, Pythias.

ACTUS QUINTI SCENA TERTIA.

PYTHIAS. CHREMES. SOPHRONA.

Py. Quid? quid venire in mentem nunc possit mihi?
Quidnam qui referam illi sacrilego gratiam
Qui hunc supposuit nobis? *Ch.* Move vero ocius
Te nutrix. *So.* Moveo. *Ch.* Video; sed nihil promoves.
Py. Jamne ostendisti signa nutrici? *Ch.* Omnia.
Py. Amabo quid ait? cognoscitne? *Ch.* Ac memoriter.
Py. Bene aedepol narras; nam illi faveo virgini.

69. *Id ipsum? Virgo vero*] 'Exactly so indeed? You are ashamed of your dress; but the young woman, what of her?' Pythias means to say, 'You profess to be ashamed of your present appearance: but what do you suppose Pamphila feels after your conduct to her?' Thais and Chaerea go into Thais' house. Pythias remains at the door to wait for Chremes and Sophrona.

Act V. Scene III. Pythias is cogitating how she may pay off Parmeno for his trick, when Sophrona and Chremes arrive with the news that Pamphila has been recognized as the sister of Chremes. They go into Thais' house, and she follows them, intending shortly to come back and have her return match with Parmeno.

The Metre is iambic trimeter.

1. *Quid venire in mentem nunc possit mihi?*] 'What can I possibly think of, to pay off that wretch with, who palmed off this Chaerea upon us?' For 'venire in mentem' see iv. 3. 24. For 'qui' see Andria, Prol. 6.

Ite intro: jamdudum hera vos exspectat domi.
Virum bonum eccum Parmenonem incedere
Video. Vide ut otiosus it si Dis placet.
Spero me habere qui hunc meo excruciem modo.
Ibo intro de cognitione ut certum sciam:
Post exibo atque hunc perterrebo sacrilegum.

ACTUS QUINTI SCENA QUARTA.

PARMENO. PYTHIAS.

Pa. Reviso quidnam Chaerea hic rerum gerat.
Quod si astu rem tractavit, Di vestram fidem,
Quantam et quam veram laudem capiet Parmeno!
Nam ut mittam, quod ei amorem difficillimum et

9. *Incedere*] 'Here I see Parmeno, that excellent person, strutting along. See, in the name of goodness, how leisurely he takes it!' 'Incedo' carries with it the idea of ease and dignity. See Virgil, Aen. i. 46:

"Ast ego quae divum incedo regina;"

and Propertius ii. 2. 5:

"Fulva coma est, longaeque manus, et maxima toto
Corpore; et incedit vel Jove digna soror;"

and iv. 12. (13.) 11 (Weise):

"Matrona incedit census induta nepotum."

The expression 'si Dis placet' is used indignantly again in Adelphi iii. 4. 30:

"Ille bonus vir nobis psaltriam, si Dis placet,
Paravit quicum vivat: illam deserit."

Act V. Scene IV. Parmeno congratulates himself upon the service he has done to Chaerea. For he has not only put him in the way of obtaining the object of his love without any difficulty, though it appeared next to impossible, but he has also enabled him to obtain an insight into the private life of these gay ladies, who are attractive only when not well-known; and so has done him a real service. And of all this the credit will be Parmeno's. Pythias interrupts these pleasant thoughts by breaking out into a lamentation over Chaerea's wretched fate. He has outraged an Athenian citizen; and is now about to suffer the due punishment of his crime. Parmeno is thrown into the most unbounded consternation, and sees no help for it but to tell his old master Laches, the father of Phaedria and Chaerea, from whom he has nothing to expect but summary punishment.

The Metre is as follows; 1—20, iambic trimeter; 21—48, trochaic tetrameter catalectic.

4. *Nam ut . . . dispendio*] These lines, and indeed the whole passage to v. 18, are much involved in construction. Parmeno is made to touch upon each subject first, and then to enlarge upon it, which necessarily leads to some awkwardness of construction. Donatus remarks: "Quum dicere deberet *quod ei amorem et difficillimum et carissimum confeci*: primo quasi oblitus dicti superioris, transit ad virginem: deinde addit causam ex abundanti" (namely in the words 'a meretrice avara'). There is no doubt that the text is genuine, though Eugraphius has 'eum'—but who is to answer for his text?—and we may translate it with a slight paraphrase, so as to preserve its form. 'To say nothing of this, that, in the matter of a love affair which was most difficult and expensive, nothing less than to snatch a girl whom he loved from a rapacious courtezan, I placed her in his power without difficulty. cost, and loss: there remains besides this second point, which indeed is to my mind my prime invention, to have put the young man in the way of knowing the characters and ways of these courtezans, that when he knows them well, he may for ever eschew them. For as long as they

Carissimum, ab meretrice avara virginem
Quam amabat eam confeci sine molestia,
Sine sumtu, sine dispendio; tum hoc alterum,
Id vero est quod ego mihi puto palmarium
Me repperisse, quo modo adolescentulus
Meretricum ingenia et mores posset noscere;
Mature ut quum cognorit perpetuo oderit.
Quae dum foris sunt, nihil videtur mundius;
Nec magis compositum quicquam, nec magis elegans:
Quae, cum amatore suo quum coenant, liguriunt.
Harum videre illuviem, sordes, inopiam;
Quam inhonestae solae sint domi, atque avidae cibi;
Quo pacto ex jure hesterno panem atrum vorent;

are abroad, nothing seems nicer, nothing more quiet and elegant. But at home they are greedy and untidy: and to know all this is advantageous to the young.' The passage is not more involved than numberless passages in Livy or Cicero. Bentley invents two new readings for v. 6:

"Quo amabat, eum confeci sine molestia,"

but without any authority.

6. *Confeci*] This properly refers to 'amorem,' as Donatus has observed. It is here used in a double sense, with reference to both 'amorem' and 'virginem.' 'Eam' is resumptive, referring to 'virginem.' Zeune connects the words 'carissimum ab meretrice avara,' taking 'ab' in the sense of 'propter,' in which sense the word is quoted once in Forcellini; but it is more natural to connect 'ab meretrice avara' with 'virginem,' 'to carry off his lover from a rapacious courtezan.'

8. *Palmarium*] Compare Heaut. iv. 3. 31: "Huic equidem consilio palmam do."

12. *Quae dum foris sunt . . . liguriunt*] For the idea of 'mundius,' see Horace, Carm. i. 5. 4, 5:

"—— Cui flavam religas comam
Simplex munditiis?"

and Plautus, Menaechmei ii. 3. 4, 5:

"Munditia illecebra animo est amantum.
Amanti amoenitas malo est, nobis lucro est."

'Ligurio,' like the Greek words λίχνος, λιχνεύειν, signifies both to be dainty and to be gluttonous. Horace uses it in the latter sense. Here it means 'they eat delicately,' according to the radical meaning of the word, 'to eat by licking,' as opposed to 'voro,' 'to eat largely.' The two words are happily contrasted by Cicero, In Verrem ii. 3. 76: "Non reperietis hominem timide nec leviter haec improbissima lucra ligurientem; devorare omnem pecuniam publicam non dubitavit" (see Long's note). Bentley's objections to the word, and to the line, are frivolous. The sort of manners that Parmeno alludes to may be understood by referring to Heaut. iii. 1. 48, where this daintiness is exhibited in the matter of wine:—

"Nam, ut alia omittam, pytissando modo mihi
Quid vini absumsit? 'Sic hoc,' dicens; 'Asperum,'
Pater 'hoc est; aliud lenius sodes vide.'
Relevi dolia omnia, omnes serias."

Zeune quotes a passage from Lucian in the Dialogue between Crobyla and Corinna which is worth preserving. *Ἦν δέ ποτε καὶ ἀπέλθῃ ἐπὶ δεῖπνον λαβοῦσα μίσθωμα οὔτε μεθύσκεται, καταγέλαστον γάρ, καὶ μισοῦσιν οἱ ἄνδρες τὰς τοιαύτας, οὔτε ὑπερεμφορεῖται τοῦ ὄψου ἀπειροκάλως, ἀλλὰ προσάπτεται μὲν ἄκροις τοῖς δακτύλοις, σιωπῇ δὲ τὰς ἐνθέσεις οὐκ ἐπ' ἀμφοτέρας παραβύεται τὰς γνάθους· πίνει δὲ ἠρέμα, οὐ χανδὸν ἀλλ' ἀναπαυομένη.*

17. *Quo pacto ex jure hesterno panem atrum vorent*] 'How they devour stale bread steeped in yesterday's broth.' 'Panis ater' is by some supposed to mean 'panis secundus,' bread of an inferior quality, like the black bread of the continent. It seems most probable that stale bread is here meant as well as bread of an inferior quality. Compare Juvenal, Sat. v. 67—69:

Nosse omnia haec salus est adolescentulis.
Py. Ego pol te pro istis dictis et factis, scelus,
Ulciscar, ut ne impune in nos illuseris.
Proh Deum fidem, facinus foedum! O infelicem adolescentulum!
O scelestum Parmenonem qui istum huc adduxit! *Pa.* Quid est?
Py. Miseret me: itaque ut ne viderem misera huc effugi foras
Quae futura exempla dicunt in eum indigna. *Pa.* O Jupiter,
Quae illaec turba est? numnam ego perii? Adibo. Quid istuc Pythias?
Quid ais? in quem exempla fient? *Py.* Rogitas audacissime?
Perdidisti istum quem adduxti pro eunucho adolescentulum,
Dum studes dare verba nobis. *Pa.* Quid ita? aut quid factum est? cedo.
Py. Dicam. Virginem istam Thaidi quae hodie dono data est
Scis eam hinc civem esse, et fratrem ejus esse apprime nobilem?
Pa. Nescio. *Py.* Atqui sic inventa est: eam iste vitiavit miser.
Ille ubi id rescivit factum, frater violentissimus ——
Pa. Quidnam fecit? *Py.* colligavit primum eum miseris modis.

"Ecce alius quanto porrexit murmure panem
Vix fractum, solidae jam mucida frusta farinae,
Quae genuinum agitent, non admittentia morsum,"

and xiv. 128:

"—— Neque enim omnia sustinet unquam
Mucida caerulei panis consumere frusta."

'Ex jure hesterno' is explained by Donatus to mean 'steeped in yesterday's broth,' which seems to be the best sense.

20. *Ut ne impune in nos illuseris*] 'That you may not say you have got off without punishment for the tricks you have played us.' 'Illudo' occurs only four times in Terence in this sense, with accusative of the person, in Phormio v. 7. 22: "Satis superbe illuditis me." Compare Andria v. 1. 3. In Andria iv. 4. 18 we have

"Adeon videmur vobis esse idonei
In quibus sic illudatis?"

The variation between the two phrases, 'me illudatis' and 'in nos illuseris,' answers to that between *ὑβρίζειν τινά* and *ὑβρίζειν εἴς τινα*, though in neither case is any marked difference observed in their general use.

21. *Proh Deum fidem*] Pythias here rushes in, as if terrified at the idea of the punishment which is just going to be inflicted on Chaerea. By her invented tale of what is going on in Thais' house she contrives to frighten Parmeno thoroughly, and reduce him to the last extremity.

23. *Miseret me*] 'How I pity him! and so that I might not see the shameful example which they say is to be made of him, I have run out of doors in my distress.' The sentence is slightly involved, expressing very well by its construction the confusion which Pythias wishes to pretend. But there is no need with some editors to place any comma between 'viderem' and 'quae.' It is best to read it as one unbroken sentence, rather than place a full stop after 'foras,' as Zeune does. For the word 'exempla' compare Phormio iv. 4. 6:

"Ut te quidem omnes Di, Deaeque, superi, inferi,
Malis exemplis perdant!"

and Plautus, Mostellaria v. 1. 67: "Exempla edepol faciam in te."

Pa. Colligavit? *Py.* Atque equidem orante ut ne id faceret Thaide.
Pa. Quid ais? *Py.* Nunc minatur porro sese id quod moechis solet;
Quod ego nunquam vidi fieri, neque velim. *Pa.* Qua audacia
Tantum facinus audet? *Py.* Quid ita tantum? *Pa.* An non tibi hoc maximum est?
Quis homo pro moecho unquam vidit in domo meretricia
Prehendi quemquam? *Py.* Nescio. *Pa.* At ne hoc nesciatis, Pythias,
Dico, edico vobis, nostrum esse illum herilem filium. *Py.* Hem
Obsecro, an is est? *Pa.* Ne quam in illum Thais vim fieri sinat.
Atque adeo autem cur non egomet intro eo? *Py.* Vide, Parmeno,
Quid agas, ne neque illi prosis et tu pereas; nam hoc putant,
Quicquid factum est a te esse ortum. *Pa.* Quid igitur faciam miser?
Quidve incipiam? ecce autem video rure redeuntem senem.
Dicam huic, an non? dicam hercle, etsi mihi magnum malum
Scio paratum; sed necesse est huic ut subveniat. *Py.* Sapis.
Ego abeo intro: tu isti narra omnem rem ordine ut factum siet.

34. *Atque equidem orante ut ne id faceret Thaide*] 'Yes and that although Thais begged that he would not do it.' Bentley reads 'quidem,' on the ground that in early writers 'equidem' is always of the first person. But all the manuscripts read 'equidem,' and we find a certain instance of a similar use of the word in Propertius iii. 23 (29, Weise) 5:

"Hic equidem Phoebo visus mihi pulchrior ipso
Marmoreus tacita carmen hiare lyra,"

where Paley remarks, "A remarkable and unquestionable instance of the use of this word in a writer of the Augustan age, which tends to disprove its alleged derivation from 'ego quidem.'" The same may be said here. The passages given by Forcellini from Plautus and Cicero are doubtful. In all cases the best reading is probably 'quidem.' Among later writers, we have two instances in Persius, Sat. v. 45:

"Non equidem hoc dubites, amborum foedere certo
Consentire dies et ab uno sidere duci;"

and i. 110:

"Per me equidem sint omnia protinus alba."

In the last passage there is the various reading 'me quidem,' which Donaldson would scan 'me qu'em.' (See Varronianus, p. 443.) But this reading has no good authority.

48. *Tu isti narra omnem rem ordine ut factum siet*] Editors have found considerable difficulty in this passage. Weise, to avoid the supposed harshness of construction, introduces the soloecism 'narra omne ordine ut factum siet.' But the change of construction may be easily matched by many such transitions from the literal to the logical connexion of sentences. Compare Heaut. v. 1. 3:

"—— In me quidvis harum rerum convenit
Quae sunt dicta in stultum;"

and Adelphi iii. 4. 32: "Pro certon tu istaec dicis?"

ACTUS QUINTI SCENA QUINTA.

LACHES. PARMENO.

La. Ex meo propinquo rure hoc capio commodi,
Neque agri neque urbis odium me unquam percipit.
Ubi satias coepit fieri commuto locum.
Sed estne ille noster Parmeno? et certe ipsus est.
Quem praestolare, Parmeno, hic ante ostium?
Pa. Quis homo est? ehem, salvum te advenire, here, gaudeo.
La. Quem praestolare? *Pa.* Perii: lingua haeret metu.
La. Hem, quid est? quid trepidas? satin salve? dic mihi.
Pa. Here, primum te arbitrari quod res est velim;

ACT V. SCENE V. In this scene there is a similar contrast to that which we find in the last. Laches, father of Phaedria and Chaerea, is just returned from his country seat in the suburbs, and is quietly felicitating himself on the comfort of being so near to the city that he can be there or in the country as the whim takes him. Seeing Parmeno standing at Laches' door he questions him, and soon perceives by his confusion that there is some mischief in the wind. Parmeno in much trepidation tells him all: and Laches hurries off to the rescue, leaving Parmeno to reflect upon his own coming punishment.

The Metre is iambic trimeter.

2. *Neque agri neque urbis odium me unquam percipit*] 'I am never tired of the country or of the city.' For 'odium' see note on iii. 1. 14, and compare a similar use of 'odium' in the sense of 'importunity' in Hecyra i. 2. 48: "Tundendo atque odio denique effecit senex." 'Percipio' is here used in its original sense, 'to seize upon,' *καταλαμβάνειν*. Compare Plautus, Stichus ii. 5. 20: "Si bene facere incepit (mulier), ejus eam cito odium percipit." In Lucretius iii. 80 we find a good instance of the use of both 'odium' and 'percipio:'

"Et saepe usque adeo, mortis formidine, vitae
Percipit humanos odium lucisque videndae,
Ut sibi consciscant moerenti pectore letum."

3. *Satias*] We meet with this old form for 'satietas' frequently in earlier writers. See Hecyra iv. 2. 18: "Satias jam tenet studiorum istorum." The word is used by Lucretius v. 1390, 1391:

"Haec animos ollis mulcebant atque juvabant
Cum satiate cibi: nam tum sunt carmina cordi."

5. *Quem praestolare . . . ante ostium*] In Plautus and Terence 'praestolor' is followed by the accusative. Compare Plautus, Epidicus ii. 2. 35: "Quum ad portum venio atque ego illam illic video praestolarier;" and Truculentus ii. 3. 15:

"Sed quid haec hic autem tamdiu ante aedes stetit?
Nescio quem praestolata est."

In Cicero it has a dative, as in Catilin. i. 9: "Quanquam quid ego te invitem, a quo jam sciam esse praemissos qui tibi ad forum Aurelium praestolarentur armati?" The verb is connected with 'praesto;' and in an old inscription quoted by Forcellini we have the form 'praestus fui,' from which the adverb is derived, and from which we may suppose with some etymologists the diminutive 'praestulus,' whence the verb.

8. *Satin salve?*] 'Is all well?' This is the reading of all the manuscripts. Lindemann, on Plautus, Trinummus v. 3. 2, maintains that the correct form of the phrase is 'satin salvae (sc. res),' referring to Duker's note on Livy i. 58. Donatus, on the other hand, certainly considered the word to be an adverb, for he explains it by 'integre,' 'recte,' 'commode.' Plautus, in Menaechmei v. 2. 26, undoubtedly has the adverbial form, "Salva sis. Salven' advenio? Salven' arcessi jubes?" Commentators are greatly at variance on this question; which however appears to be settled by the fact that we never meet with the phrase 'salvae res sunt,' but always 'salva res est,' as Adelphi iv. 5. 9; Plautus, Captivi ii. 2. 34; and Epidicus i. 2. 21. See also above, ii. 2. 37.

Quicquid hujus factum est culpa non factum est mea.
La. Quid? *Pa.* Recte sane interrogasti: oportuit
Rem praenarrasse me. Emit quendam Phaedria
Eunuchum quem dono huic daret. *La.* Cui? *Pa.* Thaidi.
La. Emit? perii hercle: quanti? *Pa.* Viginti minis.
La. Actum est. *Pa.* Tum quandam fidicinam amat hic Chaerea.
La. Hem, quid? amat? an scit jam ille quid meretrix siet?
An in Astu venit? aliud ex alio malum.
Pa. Here, ne me spectes: me impulsore haec non facit.
La. Omitte de te dicere: ego te, furcifer,
Si vivo—Sed istuc, quicquid est, primum expedi.
Pa. Is pro illo eunucho ad Thaidem deductus est.
La. Pro eunuchon? *Pa.* Sic est: hunc pro moecho postea
Comprehendere intus, et constrinxere. *La.* Occidi.
Pa. Audaciam meretricum specta. *La.* Numquid est
Aliud mali damnive quod non dixeris
Reliquum? *Pa.* Tantum est. *La.* Cesso huc introrumpere?
Pa. Non dubium est quin mihi magnum ex hac re sit malum;
Nisi quia necessus fuit hoc facere, id gaudeo,
Propter me hisce aliquid esse eventurum mali.
Nam jam diu aliquam causam quaerebat senex,
Quamobrem insigne aliquid faceret iis. Nunc repperit.

10. *Quicquid hujus factum est*] See note on i. 2. 122.

17. *An in Astu venit?*] 'Has he come to the city?' The common name for Athens, as distinguished from the Piraeeus was *τὸ Ἄστυ*: and accordingly we find Cicero and Nepos (see Forcellini) using the Greek word in this sense. So Donatus explains the word in this passage. Eugraphius seems to have taken it otherwise. He says, "An quia quodam astu et calliditate mala haec mihi ingeminata sunt." But this gives an awkward sense, to say nothing of the construction 'in astu.' Laches was naturally surprised to find that his son was absent from his post at the Piraeeus.

26. *Tantum est*] 'This is all.' Compare Hecyra v. 3. 15: "Tantumne est? *Bacch.* Tantum." Plautus, Mercator ii. 2. 11: "Numquid amplius? *Lys.* Tantum est," 'neither more nor less,'—'exactly so.'

28. *Nisi quia necessus fuit hoc facere*] The Bembine manuscript here reads 'necessus;' and again in Heaut. ii. 3. 119. Donatus recognizes the form 'necessus' in his note on this passage. Before a vowel Terence uses 'necesse,' as in Phormio ii. 1. 66. There seem to have been two forms in use, 'necessis' and 'necessus.' The former was sometimes used as a substantive, and the latter both as a neuter substantive, in the nominative case, and as an adjective, in the accusative, 'necessum.' (See Lachmann's note on Lucretius vi. 815.) 'Necessus fuit' is an analogous form to 'usus fuit.' Bentley prefers 'necessum,' which is found in Plautus. See Miles Gloriosus iv. 3. 25: "Dicas, uxorem tibi necessum esse ducere;" but this is without any authority here. We must have either 'necesse' or 'necessus,' and the latter has the best authority.

ACTUS QUINTI SCENA SEXTA.

PYTHIAS. PARMENO.

Py. Nunquam aedepol quicquam jam diu quod magis vellem evenire
Mihi evenit quam quod modo senex intro ad nos venit errans.
Mihi solae ridiculo fuit, quae quid timeret scibam.
Pa. Quid hoc autem est? *Py.* Nunc id prodeo ut conveniam Parmenonem.
Sed ubi, obsecro, is est? *Pa.* Me quaerit haec. *Py.* Atque eccum video: adibo.
Pa. Quid est inepta? quid tibi vis? quid rides? pergin? *Py.* Perii.
Defessa jam sum misera te ridendo. *Pa.* Quid ita? *Py.* Rogitas?
Nunquam, pol, hominem stultiorem vidi nec videbo. Ah,
Non possum satis narrare quos ludos praebueris intus.
At etiam primo callidum et disertum credidi hominem.
Quid? ilicone credere ea quae dixi oportuit te?
An poenitebat flagitii te auctore quod fecisset
Adolescens, ni miserum insuper etiam patri indicares?
Nam quid illi credis animi tum fuisse ubi vestem vidit

ACT V. SCENE VI. Pythias comes out of Thais' house to have her laugh against Parmeno. She tells him, to his chagrin, what a butt she has made of him; and informs him that both Laches and his son are vowing vengeance against him as the author of all this mischief. She leaves him threatening revenge, but with a presentiment that he is likely to get into trouble.

The Metre is iambic tetrameter catalectic.

3. *Solae*] An archaic form of the dative feminine. We find many instances in old writers. Thus we have 'alterae' in Heaut. ii. 3. 30, and Phormio v. 8. 35; 'illae,' Plautus, Stichus iv. 1. 53; 'istae,' Truculentus iv. 3. 16; 'nullae,' Propertius i. 20. 35. Compare Plautus, Miles Gloriosus ii. 4. 3: "Mihi solae e quo superfit."

9. *Quos ludos praebueris*] See note on Andria iii. 1. 21. In the following line 'disertus' occurs in the sense of 'shrewd,' which is not found elsewhere.

12. *An poenitebat flagitii, &c.*] 'What? were you not satisfied with the crime which the young man had committed at your instigation without exposing him to his father into the bargain?' This sense of 'poenitet' is common in Plautus. See Stichus iv. 1. 44, 45:

"Imo duas dabo, inquit ille adolescens, una si parum est;
Et si duarum poenitebit, inquit, addentur dua."

Pseudolus i. 3. 86: "Eho, an poenitet te quanto hic fuerit usui?" 'are you not satisfied with what he has done for you?' Compare also Heaut. i. 1. 20: "Enim dices: quantum hic operis fiat poenitet," and Phormio i. 3. 20:

"Ita plerique ingenio sumus omnes, nostri nosmet poenitet."

Cicero uses the same expression. "A curia autem nulla me res divellet: vel quod ita rectum est: vel quod rebus meis maxime consentaneum: vel quod a senatu quanti fiam minime me poenitet." Ad Atticum i. 20. 2.

Illam esse eum indutum pater? quid est? jam scis te perisse?
Pa. Hem. Quid dixti, pessima? an mentita es? etiam rides?
Itan lepidum tibi visum est, scelus, nos irridere? *Py.* Nimium.
Pa. Si quidem istuc impune habueris. *Py.* Verum. *Pa.* Reddam hercle. *Py.* Credo.
Sed in diem istuc, Parmeno, est fortasse quod minare.
Tu jam pendebis, qui stultum adolescentulum nobilitas
Flagitiis, et eundem indicas: uterque exempla in te edent.
Pa. Nullus sum. *Py.* Hic pro illo munere tibi honos est habitus: abeo.
Pa. Egomet meo indicio miser quasi sorex hodie perii.

ACTUS QUINTI SCENA SEPTIMA.

GNATHO. THRASO.

Gn. Quid nunc? qua spe aut quo consilio huc imus? quid inceptas, Thraso?
Th. Egone? ut Thaidi me dedam, et faciam quod jubeat. *Gn.* Quid est?
Th. Qui minus quam Hercules servivit Omphalae? *Gn.* Exemplum placet.
Utinam tibi commitigari videam sandalio caput.

19. *Sed in diem istuc, &c.*] 'But that probably, my good Parmeno, is adjourned for some time: and you will swing without delay, for branding a silly young man with crimes, and then informing upon him. They will both make an example of you.' For 'in diem' compare Phormio v. 2. 16: "Praesens quod fuerat malum in diem abiit."

20. *Pendebis*] Slaves were tied up to a high post and whipped. Compare Phormio i. 4. 42: "Ego plectar pendens." Bentley alters 'stultum' into 'stulte,' and substitutes 'patri' for 'eundem,' in both cases unnecessarily.

23. *Egomet meo indicio miser quasi sorex hodie perii*] 'I am undone by my own fault, like a rat that is found by its squeak.' Donatus says that rats were often tracked at night by their noise and killed. In Plautus, Bacchides iv. 7. 46—48, we have a curious allusion to the same proverb,

"Si tibi est machaera, et nobis veruina est domi,
Qua quidem te faciam, si tu me irritaveris,
Confossiorem soricina nenia."

If the reading is correct the last line must mean 'more riddled than a squeaking rat.'

ACT V. SCENE VII. Thraso comes to surrender himself at discretion to Thais, for did not Hercules serve Omphale? Chaerea bursts out upon him from Thais' house.

The Metre is trochaic tetrameter catalectic.

4. *Utinam tibi commitigari videam sandalio caput*] 'I only wish I could see your head well pounded with a slipper.' Compare Plautus, Miles Gloriosus v. 5. 31: "Mitis sum equidem fustibus," and Aulularia iii. 2. 8: "Ita fustibus sum mollior." The commentators quote Adelphi ii. 4. 12; but 'mitis' there is capable of the ordinary interpretation. Lucian speaks of Hercules as παιόμενος ὑπὸ τῆς Ὀμφάλης τῷ σαν-

Sed fores crepuerunt ab ea. *Th.* Perii. Quid hoc autem est mali?
Hunc ego nunquam videram etiam: quidnam hic properans prosilit?

ACTUS QUINTI SCENA OCTAVA.

CHAEREA. PARMENO. PHAEDRIA. GNATHO. THRASO.

Ch. O populares, ecquis me hodie vivit fortunatior?
Nemo hercle quisquam; nam in me plane Di potestatem suam
Omnem ostendere, cui tam subito tot contigerint commoda.
Pa. Quid hic laetus est? *Ch.* O Parmeno mi, O mearum voluptatum omnium
Inventor, inceptor, perfector; scin me in quibus sim gaudiis?
Scis Pamphilam meam inventam civem? *Pa.* Audivi. *Ch.* Scis sponsam mihi?
Pa. Bene, ita me Di ament, factum. *Gn.* Audin tu hic quid ait? *Ch.* Tum autem Phaedriae
Meo fratri gaudeo esse amorem omnem in tranquillo: una est domus.

δάλῳ. (Dial. de Historia scribenda.) The original of this line seems to have been a line of Turpilius:

"Misero mihi mitigat sandalio caput,"

quoted by Forcellini from Nonius.

ACT V. SCENE VIII. Chaerea comes out of Thais' house in a state of unbounded joy. To Parmeno's great surprise he thanks him as the cause of all his happiness, and tells him that Pamphila has been found to be an Athenian citizen; that Thais has been taken under his father's protection; and that both himself and his brother are now supremely happy. Phaedria joins him; and while they are congratulating each other on their good fortune, Thraso is in the greatest despair at what he hears, and begs Gnatho to arrange with Phaedria that he may have some opportunity of seeing Thais even now. Gnatho undertakes the office on a promise of perpetual dinners at Thraso's house; and manages to persuade the young men to keep up a show of friendship to Thraso, reminding them of his good dinners and wine, and his utter harmlessness as regards Thais; Thraso as usual attributing his success to his own unrivalled powers of attraction.

The Metre is as follows; v. 1. 20—64, trochaic tetrameter catalectic; 2—19, iambic tetrameter.

1. *O populares, ecquis me hodie vivit fortunatior?*] This is Bentley's arrangement of the line, on the authority of the English manuscripts; and as it is necessary to the metre I have followed Perlet and others in adopting it in preference to the ordinary readings, 'ecquis me vivit hodie.' For according to this latter text 'me vivit' stands for a trochee, 'vivit' being pronounced as a monosyllable, which is very harsh; such contractions occurring as a rule where one of the consonants is a liquid, as, to take an extreme case, 'vivendi' in Andria i. 1. 25, where see note.

8. *In tranquillo*] 'I am glad that my brother's love is now quite in smooth water.' A common metaphor in various forms. See Phormio iv. 4. 7, 8:

"—— Hem, si quid velis
Huic mandes qui te ad scopulum e tranquillo auferat;"

Thais patri se commendavit in clientelam et fidem;
Nobis dedit se. *Pa.* Fratris igitur Thais tota est? *Ch.* Scilicet.
Pa. Jam hoc aliud est quod gaudeamus: miles pellitur foras.
Ch. Tum tu frater, ubi ubi est, fac quam primum haec audiat. *Pa.* Visam domum.
Th. Numquid, Gnatho, tu dubitas quin ego nunc perpetuo perierim?
Gn. Sine dubio opinor. *Ch.* Quid commemorem primum aut laudem maxime?
Illumne qui mihi dedit consilium ut facerem; an me qui ausus sim
Incipere? an fortunam collaudem quae gubernatrix fuit;
Quae tot res, tantas tam opportune in unum conclusit diem?
An mei patris festivitatem et facilitatem? O Jupiter,
Serva, obsecro, haec nobis bona. *Ph.* Di vestram fidem, incredibilia
Parmeno modo quae narravit: sed ubi est frater? *Ch.* Praesto adest.
Ph. Gaudeo. *Ch.* Satis credo: nihil est Thaide hac, frater, tua
Dignius quod ametur; ita nostrae omni est fautrix familiae.
Ph. Mihi illam laudas? *Th.* Perii, quanto minus spei est, tanto magis amo.
Obsecro, Gnatho, in te spes est. *Gn.* Quid vis faciam? *Th.* Perfice hoc

and so Lucretius v. 10, speaking of the inventor of philosophy:

"—— quique per artem
Fluctibus e tantis vitam tantisque tenebris
In tam tranquillo et tam clara luce locavit."

Compare also Andria iii. 5. 14: "Qui me hodie ex tranquillissima re conjecisti in nuptias." See also the note on Andria v. 2. 4.

9. *In clientelam et fidem*] 'She has placed herself under our patronage and protection,' answering to the Greek phrase *προστάτου γέγραπται πατρός*. On the subject of clientship see the Dictionary of Antiquities, p. 294, and note on Andria v. 4. 21.

13. *Numquid . . . perierim?*] 'Have you a doubt, Gnatho, that I am done for from this moment for ever?' 'Tu' occurs only in the Bembine manuscript; but it is essential to the metre of the line. 'Perpetuo' is explained to mean 'most certainly,' 'utterly;' but its more ordinary sense suits the passage. See Heaut. iv. 5. 33: "In perpetuum illam illi ut dares," and iv. 8. 22: "Inceptum est: perfice hoc mihi perpetuo."

24. *Perfice . . . Thaidem*] 'Manage by hook or by crook that I may hang about Thais, even if it be in ever so slight a degree.' 'Haerere alicui' is 'to cling close to one.' So in Virgil, Aen. x. 779:

"Herculis Antorem comitem, qui missus ab Argis
Haeserat Evandro, atque Itala consederat urbe."

So 'haerere apud aliquem' is used as we say 'to dance attendance upon.' See Plautus, Epidicus ii. 2. 9:

Precibus, pretio, ut haeream in parte aliqua tandem apud Thaidem.
Gn. Difficile est. *Th.* Si quid conlibuit, novi te: hoc si effeceris,
Quodvis donum et praemium a me optato, id optatum feres.
Gn. Itane? *Th.* Sic erit. *Gn.* Si efficio hoc, postulo ut mihi tua domus
Te praesente absente pateat; invocato ut sit locus
Semper. *Th.* Do fidem futurum. *Gn.* Accingar. *Ph.* Quem hic ego audio?
O Thraso! *Th.* Salvete. *Ph.* Tu fortasse quae facta hic sient
Nescis. *Th.* Scio. *Ph.* Cur te ergo in his ego conspicor regionibus?
Th. Vobis fretus. *Ph.* Scin quam fretus? Miles, edico tibi,
Si te in platea offendero hac post unquam, quod dicas mihi,
"Alium quaerebam, iter hac habui," periisti. *Gn.* Heia, haud sic decet.
Ph. Dictum est. *Gn.* Non cognosco vestrum tam superbum. *Ph.* Sic erit.
Gn. Prius audite paucis; quod quum dixero, si placuerit,

"Nam ego audivi in amorem haerere apud
nescio quam fidicinam."

For the phrase 'precibus, pretio,' see note on ii. 3. 27.

29. *Invocato ut sit locus Semper*] 'That I may always have a knife and fork at your table whether invited or not.' Parasites used often no doubt to make these bargains, as Ergasilus, the prince of diners out, does in the 'Captives' of Plautus. See the whole of Act iv. and also Act i. scene i., where Ergasilus explains how he has got the name of 'Lady-love,' because he is always 'invocatus' at banquets:

"Juventus nomen indidit scorto mihi
Eo qui invocatus soleo esse in convivio.
Scio absurde dictum hoc derisores dicere,
At ego aio recte. Nam in convivio sibi
Amator, talos quum jacit, scortum invocat.
Estne invocatum annon? Est planissime.
Verum hercle vero nos parasiti planius,
Quos nunquam quisquam neque vocat neque invocat,
Quasi mures semper edimus alienum cibum."

Plautus, Captivi i. 1. 1—9.

34. *Offendero*] See note on iv. 4. 5.

Quod dicas mihi, &c.] "Although you say to me: 'I was looking for a friend; I was passing this way,' you are done for." For this sense of 'quod,' as if it were 'quamvis,' compare Adelphi ii. 1. 8:

"Tu quod te posterius purges, hanc injuriam mihi nolle
Factam esse, hujus non faciam;"

Plautus, Miles Gloriosus ii. 2. 7:

"Quod ille gallinam aut columbam se sectari aut simiam
Dicat, disperistis ni usque ad mortem male mulcassitis;"

and Propertius iv. (iii.) 1. 49:

"Quod non Taenariis domus est mihi fulta columnis,
Nec camera auratas inter eburna trabes;
At Musae comites, et carmina grata legenti,
Et defessa choris Calliopeia meis."

36. *Non cognosco vestrum tam superbum*] 'I do not recognize your character as so haughty.' The ellipse is similar to that in the expression 'antiquum obtines,' Andria iv. 5. 22 (see note). Compare Plautus, Trinummus ii. 4. 44:

"—— Haud nosco tuum:
Bonis tuis rebus meas res irrides malas."

Facitote. *Ph.* Audiamus. *Gn.* Tu concede paullum istuc, Thraso.
Principio ego vos credere ambos hoc mihi vehementer velim,
Me, hujus quicquid facio, id facere maxime causa mea:
Verum si idem vobis prodest, vos non facere inscitia est.
Ph. Quid id est? *Gn.* Militem ego rivalem recipiendum censeo. *Ph.* Hem,
Recipiendum? *Gn.* Cogita modo. Tu hercle cum illa, Phaedria,
Et libenter vivis; etenim bene libenter victitas.
Quod des paulum est; et necesse est multum accipere Thaidem,
Ut tuo amori suppeditare possit sine sumtu tuo.
Ad omnia haec magis opportunus, nec magis ex usu tuo
Nemo est: principio et habet quod det, et dat nemo largius.
Fatuus est, insulsus, tardus: stertit noctesque et dies.
Neque istum metuas ne amet mulier: facile pellas, ubi velis.
Ph. Quid agimus? *Gn.* Praeterea hoc etiam, quod ego vel primum puto:
Accipit hominem nemo melius prorsus, neque prolixius.

40. *Hujus quicquid facio*] See note no i. 2. 122; and v. 5. 10.

42. *Rivalem*] This word occurs only in this play. See above ii. 2. 37, and ii. 3. 62. It was derived from the quarrels about water which arise among those who have a stream or supply of water in common. So the word is explained by Ulpian, Dig. l. 43. t. 19, l. 1: "Si inter rivales, id est qui per eundem rivum aquam ducunt, sit contentio de aquae usu." This derivation is very simple and intelligible. Donatus says in his note on this passage—"Rivales dicuntur aemuli de mulieribus, facta translatione nominis a feris bestiis, quae sitientes cum ex eodem rivulo haustum petunt in proelium contra se invicem concitantur:" a more far-fetched account of the matter. For the word see Plautus, Stichus iii. 1. 30: "Eadem est amica ambobus; rivales sumus." In Ovid the word is more frequent. We may notice the use of the phrase 'amare sine rivali,' to love what no one else cares about, as in Horace, Ars Poetica 443, 444:

"Nullum ultra verbum aut operam insumebat inanem,
Quin sine rivali teque et tua solus amares."

46. *Ut tuo amori suppeditare possit*] 'That there may be an abundant supply for your love without any expense of yours.' Among many other instances of this intransitive use of 'suppedito,' compare Plautus, Trinummus v. 1. 3—5:

"Ita commoda quae cupio eveniunt,
Quod ago assequitur, subit, subsequitur:
Ita gaudiis gaudium suppeditat,"

'thus is joy heaped upon joy.' Forcellini gives several instances of this use from prose authors. Compare Heaut. v. 1. 57: "Nam si illi pergo suppeditare sumptibus." Bentley omits 'ad' in the next line and connects it with this, reading 'possint,' but he has not been followed, except by Reinhardt.

49. *Tardus*] Bentley substitutes 'bardus,' because he thinks that 'tardus' spoils the climax. 'Bardus' is found in Plautus, Bacchides v. 1. 2, among a number of synonymous terms, "quae sunt dicta in stultum—Stulti, stolidi, fatui, fungi, bardi, blenni, buccones:" but after all there is tautology even in Bentley's word. And how did he ascertain that any climax was intended?

52. *Accipit hominem nemo melius prorsus, neque prolixius*] 'No one entertains his friends better in fact nor more liberally.' 'Accipio' occurs in this sense in Horace, Sat. ii. 8. 67:

"Tene ego ut accipiar laute torquerier omni
Sollicitudine districtum!"

and Plautus, Pseudolus v. 1. 8, 9:

Ph. Mirum ni illoc homine quoquo pacto opus est. *Ch.* Idem ego arbitror.
Gn. Recte facitis. Unum etiam hoc vos oro, ut me in vestrum gregem
Recipiatis: satis diu hoc jam saxum volvo. *Ph.* Recipimus.
Ch. Ac libenter. *Gn.* At ego pro istoc, Phaedria, et tu, Chaerea,
Hunc comedendum et deridendum vobis propino. *Ch.* Placet.
Ph. Dignus est. *Gn.* Thraso, ubi vis accede. *Th.* Obsecro te, quid agimus?
Gn. Quid? isti te ignorabant: postquam eis mores ostendi tuos,
Et collaudavi secundum facta et virtutes tuas,
Impetravi. *Th.* Bene fecisti: gratiam habeo maximam.
Nunquam etiam fui usquam quin me omnes amarent plurimum.
Gn. Dixine ego in hoc inesse vobis Atticam elegantiam?
Ph. Nihil praetermissum est: ite hac. Ω Vos valete, et plaudite.

"Ita victu excurato, ita munditiis digne, ah,
Itaque in loco festivo sumus festive accepti."

'Prorsus' or 'prorsum' is often used in the sense of 'certainly.' See Adelphi v. 3. 58: "Eo pacto prorsum illi alligaris filium." Connected with this is the notion of 'altogether' 'entirely,' in such phrases as 'prorsus perii.' Heaut. iv. 5. 28: "Nam prorsum nihil intelligo." 'Prolixus,' is connected probably with 'laxus.' It means here and in some other passages 'plentifully,' 'freely.' See Adelphi v. 8. 20: "Age prolixe Micio.' Cicero, Ad Atticum vii. 14: "Me Pompeius Capuam venire voluit, et adjuvare delectum: in quo parum prolixe respondent Campani coloni."

55. *Satis diu hoc jam saxum volvo*] 'I have been engaged long enough in this uphill work.' This was a common proverb borrowed from the fable of Sisyphus, like the Greek *λίθον κυλινδεῖν*. Some suppose that there is allusion to Thraso's stupidity. Compare Plautus, Miles Gloriosus iv. 2. 33: "Nullum est hoc stolidius saxum," and 'lapis' in Heaut. iv. 7. 3; v. 1. 44. Hecyra ii. 1. 17.

56. *At ego . . . propino*] 'And I in return for your kindness, Phaedria, and yours, Chaerea, pass him on to you to be eaten out of house and home, and to be made a game of.' 'Propinare' was literally 'to taste the cup and pass it on to another.' Hence the story of Socrates, as told by Cicero, Tuscul. Disp. i. 40: "Qui quum conjectus in carcerem Triginta jussu Tyrannorum, venenum ut sitiens obduxisset, reliquum sic e poculo ejecit ut id resonaret: quo sonitu reddito arridens, 'Propino,' inquit, 'hoc pulchro Critiae,' qui in eum fuerat teterrimus." From this meaning it passed into the sense of 'to give away.' In a fragment of Ennius quoted by Forcellini from Nonius, we have

"Enni poeta salve qui mortalibus
Versus propinas flammeos medullitus."

Demosthenes uses *προπίνω* in a similar sense in a well-known passage: *ἄνθρωποι μιαροὶ καὶ κόλακες καὶ ἀλάστορες, ἠκρωτηριασμένοι τὰς ἑαυτῶν ἕκαστοι πατρίδας, τὴν ἐλευθερίαν προπεπωκότες πρότερον μὲν Φιλίππῳ νῦν δὲ Ἀλεξάνδρῳ*, De Corona, p. 324 ad fin., and in the passive, *προπέποται τῆς παραυτίκα χάριτος τὰ τῆς πόλεως πράγματα*, Olynthiac iii. p. 34 ad fin. Bentley reads 'ebibendum' for 'deridendum,' but without any authority. His reasons are, as usual, very matter of fact. "Qualis propinatio," he asks, "ubi nulla potus est mentio?" Demosthenes would come off badly for his use of *προπίνω* under such criticism.

63. *Atticam elegantiam*] 'Did I not tell you that you would find in him true Athenian manners?' For 'elegantia' see note on iii. 1. 18.

64. Ω *Vos valete, et plaudite*] See note on Andria v. 6. 17.

PUBLII TERENTII

CARTHAGINIENSIS AFRI

HEAUTONTIMORUMENOS.

FABULAE INTERLOCUTORES.

ANTIPHILA, amica Cliniae.
BACCHIS, amica Clitiphonis.
CHREMES, Clitiphonis pater.
CLINIA, Menedemi filius.
CLITIPHO, Chremetis filius.
DROMO, servus Menedemi.
MENEDEMUS, Cliniae pater.
NUTRIX.
PHRYGIA, ancilla.
SOSTRATA, Chremetis uxor.
SYRUS, servus Chremetis.

INTRODUCTION.

The plot of the Heautontimorumenos turns, as is often the case, partly upon the recognition of a child which had been exposed as an infant. Sostrata the wife of Chremes had an infant daughter, which her husband refused to bring up, and ordered to be exposed. She gave it to an old woman for that purpose, attaching to its dress a ring, from a superstitious feeling that the child ought not to be entirely disinherited. The old woman, instead of exposing the child, brought her up as her own daughter, and named her Antiphila. When she grew up she attracted the attention of Clinia son of Menedemus. Their attachment continued for some time before it came to the knowledge of Clinia's father. As soon as he discovered it he began to persecute his son about the affair, till at last the young man, to put an end to the dispute, went to Asia, and there entered the service of the king. No sooner had he gone than his father repented his severity; and finding that his son was past recall, he determined, as the only amends he could make, to inflict upon himself a continual penance. He sold his house, and all his servants except a few to work upon a farm which he purchased. There he kept himself at work from morning to night. Three months passed in this way, and at the end of that time, Clinia, who could not support any longer his absence from his mistress, returns and is received into the house of Chremes, whose son Clitipho had been his friend from his childhood. No sooner has he arrived than his servant Dromo is sent with Syrus, Clitipho's slave, to bring Antiphila to her lover. Syrus discharges his errand more cleverly than was intended; he found Antiphila alone, for her reputed mother, Philtere, had died in the interval, and in circumstances which shewed that she was still faithful to Clinia. Thinking besides to do a stroke of business for his own master, he brings at the same time Bacchis, Clitipho's mistress, a very different character from Antiphila: and that Chremes may have no suspicion of this connection of his son's, it is arranged that Bacchis shall pass for Clinia's mistress, and Antiphila for one of her servants. While this is going on, Chremes and Menedemus have been talking together; Chremes remonstrating with Menedemus upon

his unintelligible conduct in working himself to death instead of superintending his slaves, and Menedemus explaining his reasons by an account of what led to his son's departure, and his consequent determination to punish himself till his return. Chremes being unable to shake his friend's determination, returns to keep the festival of Bacchus at his own house. There he finds the party assembled, and what with Bacchis and the young men they make a pretty night of it, nearly emptying his cellar, and turning the house upside down. Early next morning Chremes, who has a strong head for an old man, goes to meet his friend Menedemus as he comes out to his work, and informs him of his son's return. He advises him to be cautious in receiving him, tells him what sort of a life he has to expect, and recommends him to do any thing rather than openly encourage his son in such debauchery. Menedemus begs him to do any thing he can to bring about a reunion with his son, even if it be to encourage the young man and Syrus to cheat him in any imaginable way. Chremes enters into the plan: and encourages Syrus to devise some scheme for making Menedemus supply Clinia with the means of indulgence. Syrus has already some such scheme on foot; but it is to be directed against Chremes, for he has promised Bacchis ten minae for her share in the night's amusements, and intends to get it out of his master. So he at once explains to his master a plausible scheme that he has, namely, to induce Menedemus to buy Antiphila from Bacchis, to whom she has been left in pawn by Philtere, on the representation that she is a captive from Caria whom her friends are sure to ransom very handsomely. Meanwhile Sostrata has discovered, through the medium of the aforesaid ring, that Antiphila is her own daughter. This disconcerts Syrus, who now springs a new mine; he sends Bacchis off to Menedemus' house, and explains to Chremes that the only way to deceive Menedemus now, is to pretend that she is Clitipho's mistress, and at the same time to get Clinia to profess an attachment to Antiphila, and desire his father to demand her in marriage, for then the old man would have to supply him with money for the marriage, which of course would go to his mistress Bacchis. At the same time Chremes is persuaded to release his daughter from her pledge to Bacchis; and the money is given to Clitipho to carry to Bacchis for the purpose forsooth of more fully persuading Menedemus that she is his mistress. At this point the dénouement takes place. Clitipho acts his part of Bacchis' lover a little too well, and all the circumstances are discovered by Menedemus, who proceeds to inform Chremes of the real state of the case. Now the two old men change places, Chremes is enraged beyond measure at having been made the dupe of his dissolute son, and Menedemus has to urge upon him the same maxims of forbearance which Chremes had used to him. Clitipho has to undergo a complete

humiliation; but is ultimately received into favour by his father upon his promising to settle and lead a respectable life.

This play is remarkable for a supposed irregularity in its construction, which has made it the subject of an animated controversy among advocates of the 'Unities.' It is clear that the opening scene of the play is laid at evening, when Menedemus is just finishing his day's work. The Third Act commences with the following morning, and in the interval the supper at Chremes' house takes place. This in itself, though an exception to the general arrangement of Terence's plays, is not a very important matter. The theory of the 'Unities' is not to be received as an absolute law for the Drama: and there is nothing in this case which is not abundantly justified by many other instances. Upon this point turns a theory which was first mooted by Scaliger, and afterwards maintained by Madame Dacier,—that this play was acted in two portions: the first two Acts at night, after sunset; and the three remaining Acts the next morning at break of day; the interval between the two parts being taken up with the supper at Chremes' house. This idea proceeds entirely upon the supposed necessity of filling up the interval between the Second and Third Acts; and is, as far as we are informed, entirely gratuitous. Colman has shown the absurdity of the idea very well in his remarks on this subject. Any one who considers that the Roman Drama was performed in the open air, will at once see the improbability of such a mode of representation. The Roman Amphitheatre was at any time a disadvantageous arena for the Drama. What must have been the success of a play, acted partly at night-fall, partly before breakfast next morning? Nothing but a devotion to the 'Unities' could have led to such an idea; and it will be dismissed without any further discussion, now that a more artistic idea of Dramatic Unity is generally recognized.

HEAUTONTIMORUMENOS.

ACTA LUDIS MEGALENSIBUS, L. CORNELIO LENTULO L. VALERIO FLACCO AEDILIBUS CURULIBUS. EGERUNT L. AMBIVIUS TURPIO ET L. ATTILIUS PRAENESTINUS. MODOS FECIT FLACCUS CLAUDII. GRAECA EST MENANDRU. ACTA PRIMUM TIBIIS IMPARIBUS; DEINDE DUABUS DEXTRIS. ACTA III. EDITA M. JUVENTIO ET T. SEMPRONIO COSS.

Acta Ludis Megalensibus] See notes on the Inscription to the Andria.

Flaccus Claudii] The word 'libertus' is to be supplied. For the phrase 'Modos fecit,' and the musical terms that follow, see the Inscription to the Andria.

Acta III. M. Juventio et T. Sempronio Coss.] This Tiberius Sempronius Gracchus, father of the Gracchi, was consul a second time, with M. Juventius Thalna, B.C. 163. He was also Censor, and had been particularly distinguished for the wisdom of his administration in Spain in B.C. 179.

PROLOGUS.

NE cui sit vestrum mirum, cur partes seni
Poeta dederit quae sunt adolescentium,
Id primum dicam: deinde quod veni eloquar.

This Prologue contains very varied matter. In the first place the speaker gives some account of this new play, the 'Self-tormenter,' which he has taken from the Greek of Menander, an author well-known to most of his audience. He then goes on to explain how it is that the poet has assigned the office of Prologus to an old actor instead of a young one. He wishes him to be more of an advocate than a Prologus, and so he will do the best to deliver effectively the speech which the poet has composed for him. Two accusations are noticed:—(1) the old one (see Andria, Prol. 16) that he has jumbled together many Greek plays to make a few Latin. This charge he passes over slightly on the present occasion, being content to plead the example of good authorities:—(2) a further charge—that the poet is a novice in his profession, and depends more upon the talent of his friends than on himself. This charge he avoids entirely here: but it is noticed more fully in the Prologue to the Adelphi, 15—21. On the whole then he throws himself upon the judgment of his audience, and begs a fair hearing, with a passing allusion to a glaring fault of his old opponent. The style of this comedy will be composed. If the actor is always to be personating violent and excitable characters, he will be worn out; and so on his account the audience must be glad of a quiet play once in a while. They have seen how successful the poet is in a bustling play like the Eunuchus, let them now observe how well he has managed a very different style. And for another reason the audience must favour him, because he has always behaved liberally to them, that the younger actors may see that honesty is the best policy in the long run.

The Metre is iambic trimeter.

1. *Partes*] The Prologue was on this occasion spoken by Ambivius himself, the conductor of the company of actors. From this passage and Adelphi, Prol. v. 22, 23, and Plautus, Trin. Prol. 16, Bentley conjectures that the Prologue was not generally spoken by one of the actors who came first on the stage. Probably this was generally the duty of one of the inferior actors 'secundarum' or 'tertiarum partium:'—a rule that would be dispensed with when the poet wished to make a particular appeal to the audience (see note on Andria, Prol. 5), as in this instance. For Ambivius would doubtless appear immediately after speaking the Prologue as Menedemus or Chremes, in one of the two principal characters of the play.

3. *Id primum dicam: deinde quod veni eloquar*] Commentators have made great difficulties of the interpretation of this line. It simply refers in a general way to the matter of the Prologue. 'I will first,' he says, 'account for my having been chosen to speak the Prologue, and then I will account for my appearance here as an actor.' Both these he does, after a short account of the play in hand has been thrown in, vv. 4—9. He then from 10—34 discharges his duty as the Poet's advocate, and from 35—47 explains a little more fully the nature of the play which he has undertaken to recommend to the public. The mistake of commentators has been in taking the words 'primum' and 'deinde' too strictly, and in expecting too rigid an order in the topics of the Prologue. Bent-

Ex integra Graeca integram comoediam
Hodie sum acturus Heautontimorumenon;
Duplex quae ex argumento facta est simplici.
Novam esse ostendi, et quae esset: nunc qui scripserit,
Et cuja Graeca sit, ni partem maximam
Existimarem scire vestrum, id dicerem.
Nunc, quamobrem has partes didicerim, paucis dabo.
Oratorem voluit esse me, non prologum.
Vestrum judicium fecit; me actorem dedit.

ley's view is very peculiar. He explains 'Deinde quod veni eloquar' to mean "Fabulam ipsam, ad quam agendam huc veni, post prologi recitationem peragam." But this is to assign a very novel sense to 'eloquar.' We find 'quod' used for 'propter quod' in Hecyra iii. 2. 2, 3:

"Male metuo ne Philumenae magis morbus adgravescat:
Quod te Aesculapi, et te Salus, ne quid sit hujus, oro."

4. *Ex integra Graeca integram comoediam*] "I am to-day going to act the 'Self-tormenter,' a fresh comedy from a fresh Greek source." This is the natural meaning of the word 'integer,' which means 'intact.' Compare especially Hecyra i. 2. 75:

"Quin integram itidem reddam ut accepi ab suis."

The play had never previously been translated by any Roman author. We find Cicero quoting the Greek title of the play, with a Latin translation of it, in Tusculan. Disput. iii. 27: "Quid ille Terentianus 'Ipse se puniens,' id est, *ἑαυτὸν τιμωρούμενος*?" Horace too alludes to the subject of the play in Satire i. 2. 20:

"—— Vix credere possis,
Quam sibi non sit amicus: ita ut pater ille, Terenti
Fabula quem miserum gnato vixisse fugato
Inducit, non se pejus cruciaverit atque hic."

6. *Duplex quae ex argumento facta est simplici*] This is the reading of all our existing copies. The Bembine Manuscript has the various reading 'duplici.' Bentley reads 'simplex—duplici,' which he explains thus, "Una fabula sed argumentum duplex; senes duo, adulescentes duo, amicae duae: varii prorsus affectus et eventus, qui tamen arte poetae sic copulantur ut una et simplex existat fabula." In the case of the Andria and Eunuchus, we know that Terence worked up the materials of two plays into one, and in their case it might be said that the play was 'simplex,' but the argument 'duplex.' But this does not apply to the 'Heautontimorumenos;' and the mere fact of a double set of characters is hardly sufficient to be called 'duplex argumentum.' Taking our text as we find it, it seems most natural to adopt the explanation of Eugraphius, that two plays were now founded on a single story, 'dum et Latina eadem et Graeca est.' Terence would naturally consider his play to be a new one, though founded upon the Greek; and so in v. 7, 8 we find the author of the Latin play, 'qui scripserit,' distinguished from the author of the Greek.

10. *Nunc . . . paucis dabo*] For 'didicerim' compare Hecyra, Prol. ii. 6: "In his, quas primum Caecili didici novas."

Paucis dabo] Compare Virgil, Eclog. i. 19: "Sed tamen iste Deus qui sit da Tityre nobis;" and Phormio v. 6. 37: "*An.* Atqui hercle ego quoque illam audivi fabulam. *Ge.* Imo etiam dabo Quo magis credas." See Macleane's note on Horace, Sat. ii. 8. 4.

11. *Oratorem . . . actorem dedit*] 'He intended me to act as an advocate, not to speak a prologue. The decision he has placed in your hands: he has made me his pleader: and yet as for eloquence I shall be able to plead only as well as he has devised my brief.' Both 'actor' and 'orator' are used in the sense of 'advocate,' 'pleader.' See Cicero, Brutus 89, ad fin.: "Eodem anno etiam Moloni Rhodio Romae dedimus operam, et actori summo causarum, et magistro." Compare Hecyra, Alter Prolog. 1: "Orator ad vos venio ornatu prologi." We do not find 'orator' used in this sense in any other place: but it is a meaning closely connected with the general idea of an 'ambassador,' one who comes to make a request. With the phrase 'vestrum judicium fecit' compare Phormio v. 9. 56: "Ejus judicio permitto omnia. Quod is jubebit faciam."

Sed hic actor tantum poterit a facundia,
Quantum ille potuit cogitare commode
Qui orationem hanc scripsit quam dicturus sum.
Nam quod rumores distulerunt malevoli,
Multas contaminasse Graecas dum facit
Paucas Latinas; factum hic esse id non negat,
Neque se pigere: et deinde facturum autumat.
Habet bonorum exemplum, quo exemplo sibi
Licere id facere quod illi fecerunt putat.
Tum quod malevolus vetus poeta dictitat,
Repente ad studium hunc se applicasse musicum,

13. *A facundia*] 'In the matter of eloquence.' Compare Plautus, Aulularia ii. 2. 9: "*Me.* Ain tu te valere? *Eu.* Pol ego haud perbene a pecunia." Cicero, Ad Atticum vii. 15: "Sumus enim flagitiose imparati quum a militibus tum a pecunia." Sallust, Jugurtha 48: "Mons . . . vastus ab natura et humano cultu," as far as cultivation was concerned. Bentley understands this passage to refer to the forthcoming play. He would read 'si' for 'sed;' "ut varietas tollatur quae ab officio prologi abhorret." But 'orationem' naturally refers to the prologue. The speaker would say: 'I am here to plead the poet's part: but after all no one can plead it so well as himself, and all I shall have to do is to give due effect to his argument.'

16. *Nam quod rumores distulerunt malevoli, &c.*] We here come upon the old charge brought forward by Lavinius and his party, and already noticed in the Prologue to the Andria, 15—20. For 'distulerunt' compare Plautus, Trinummus iii. 2. 63: "Ne mihi hanc famam differant." We have the word used absolutely in the sense of 'to defame,' Plautus, Aulularia iii. 2. 3:

"Ita me bene Laverna amet, te jam, nisi reddi
Mihi vasa jubes, pipulo hic differam ante aedes."

Propertius i. 4. 21, 22:

"Et te circum omnes alias irata puellas
Differet: heu nullo limine carus eris."

For 'contaminasse' see note on Andria, Prol. v. 15.

20. *Habet bonorum exemplum*] See Andria, Prol. 18:

"Qui quum hunc accusant, Naevium, Plautum, Ennium
Accusant, quos hic noster auctores habet."

22. *Vetus poeta*] Terence here alludes to Lavinius, who appears by this name in the Prologues to the Andria and Phormio. In other places his allusions to his enemies are more general. See note on the Prologue to the Eunuchus, v. 4; and for a full discussion of the points at issue between Terence and his opponents see the Introduction. The accusation in the text occurs again in the Adelphi, Prol. 15—21, where Terence justifies himself more fully.

23. *Studium musicum*] 'The profession of a poet.' 'Musicum' is used here for 'poeticum,' as it is in the Prologue to Phormio, 17:

"——In medio omnibus
Palmam esse positam qui artem tractant musicam."

'Musicus' here, like the Greek *μουσικός*, refers to a liberal education in general, of which music and poetry were among the chief ingredients. See note on Eunuchus iii. 2. 24. And so poets were originally called 'musici.' See Cicero, De Oratore iii. 44. In the Knights of Aristophanes we have the word *μουσική* used in the wide sense of a 'liberal education,' of which *γράμματα* is represented as the elements; and *μουσικός* in the sense of 'a man of education,' 'a scholar.' See the following lines,

ΑΛ. *ἀλλ' ὦγαθ' οὐδὲ μουσικὴν ἐπίσταμαι
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.*
ΔΗ. *τουτὶ μόνον σ' ἔβλαψεν ὅτι καὶ κακὰ κακῶς.
ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ
ἔτ' ἐστὶν ἀνδρὸς οὐδὲ χρήστου τοὺς τρόπους,
ἀλλ' εἰς ἀμαθῆ καὶ βδελυρόν.*
(v. 188—193.)

This use of the term *μουσική* appears in Plato, with whom it is very frequent.

Amicum ingenio fretum, haud natura sua;
Arbitrium vestrum, vestra existimatio
Valebit; quamobrem omnes vos oratos volo,
Ne plus iniquum possit quam aequum oratio.
Facite aequi sitis: date crescendi copiam
Novarum qui spectandi faciunt copiam
Sine vitiis; ne ille pro se dictum existimet,

Μουσική and Γυμναστική were with him the sister sciences of education, the one of the mind, the other of the body.

24. *Amicum ingenio fretum, &c.*] 'Relying on the ability of his friends, not on his own qualifications.' There is an allusion here to the intimacy of Terence with Scipio and Laelius, the latter of whom is reputed to have assisted him in the composition of his plays, if not to have been the author of them. Cicero mentions this story in one of his letters to Atticus (vii. 3): "Secutusque sum, non dico Caecilium (malus enim auctor Latinitatis est), sed Terentium, cujus fabellae propter elegantiam sermonis, putabantur a C. Laelio scribi." See note on Adelphi, Prol. 15, and Introduction, and Macleane's note on Horace, Epist. ii. 1. 59.

28. *Date crescendi copiam . . . sine vitiis*] 'Give those an opportunity of rising who give you the opportunity of witnessing new plays without faults.' The construction of the words 'novarum qui spectandi faciunt copiam' is singular. We meet with similar constructions in Plautus, Captivi iv. 2. 72:

"Nominandi istorum tibi erit magis quam edendi copia."

Cicero, Philipp. v. 3: "Agitur utrum M. Antonio facultas detur opprimendae reipublicae, caedis faciendae bonorum, diripiendae urbis, agrorum suis latronibus condonandi," and Cicero, In Verrem ii. 2. 31: "Quibus ne rejiciendi quidem amplius quam trium judicum . . . leges . . . faciunt potestatem." We have two other instances of an irregular use of the gerundive in Terence. Hecyra iii. 3. 12:

"—— Ego ejus videndi cupidus recta consequor,"

where 'ejus' refers to his wife; and Phormio i. 3. 24:

"—— Ego in eum incidi infelix locum,
Ut neque mihi ejus sit amittendi nec retinendi copia,"

where 'ejus' has reference to his mistress. See the notes on both passages. Critics have given various explanations of this construction. The true explanation seems to be, that in all these cases the noun and the gerund alike depend upon the preceding substantive or adjective, the gerund being added epexegetically. Thus in the text the word immediately depending upon 'copiam' is 'novarum fabularum,' and 'spectandi' is added to complete the notion. Lindemann's view (on Plautus, Capt. iv. 2. 72) that 'istorum' is the latter of two substantives depending on 'nominandi,' which again depends on 'copia,' is fanciful rather than true; for though the gerund is in origin a noun, yet in construction it has the force of a verb. The true parallel to this idiom is that of the Greek infinitive used epexegetically with the genitive after verbs and nouns. Compare Sophocles, Trachiniae 56, 57:

μάλιστα δ' ὅνπερ εἰκὸς Ὕλλον, εἰ πατρὸς
νέμοι τιν' ὤραν τοῦ καλῶς πράσσειν δοκεῖν;

Philoctetes 62:

οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων
ἐλθόντι δοῦναι κυρίως αἰτουμένῳ.

Antigone 490:

—— *καὶ γὰρ οὖν ἴσον*
ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου.

Plato, Crito 52, b, *οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι.* See many other instances, from Thucydides, Xenophon, and Plato, in Jelf's Greek Grammar, 898. I. β.

30. *Ne ille pro se dictum existimet*] 'Without faults, I say; for do not let him suppose that I have spoken for him, who in a recent play made the people give way for a slave running in the street.' This allusion is of course meant for Luscius Lavinius who seems to have violated decorum in this matter; and his excuse seems to have been that the slave whom he introduced thus had a mad master. But "why," says Terence, "need he be slave to a madman?" In other words, why have recourse to so gratuitous a story? It is not very easy to see in what the fault of Lavinius consisted. From Plautus, Amphitruo iii. 4. 3, where Mercury speaks,

Qui nuper fecit servo currenti in via
Decesse populum. Cur insano serviat?
De illius peccatis plura dicet cum dabit
Alias novas, nisi finem maledictis facit.
Adeste aequo animo; date potestatem mihi
Statariam agere ut liceat per silentium;
Ne semper servus currens, iratus senex,
Edax parasitus, sycophanta autem impudens,
Avarus leno, assidue agendi sint mihi,
Clamore summo, cum labore maximo.
Mea causa causam hanc justam esse animum inducite,
Ut aliqua pars laboris minuatur mihi.
Nam nunc novas qui scribunt nihil parcunt seni:
Si qua laboriosa est, ad me curritur;
Sin lenis est, ad alium defertur gregem.

"Nam mihi quidem hercle qui minus liceat, deo, minitarier
Populo ni decedat mihi quam servulo in comoediis?"

it seems that the practice was not unfrequent of introducing such an incident in a play, and at the same time that it was more fitted to the stage than real life. In the Curculio ii. 3. 1, it is a parasite who warns every one to clear the way before him; but he is not many degrees removed from a slave. There are two other passages of Plautus not noticed as far as I know by commentators, Stichus ii. 2. 11, where the following orders are given to a slave:

"—— Nunc Dinacium expedi!
Age ut placet! curre ut lubet! cave quenquam floccifeceris
Cubitis depulsa de via! tranquillam concinna viam!
Si rex obstabit obviam, regem ipsum prius pervertito!"

In Mercator i. 2. 6, Acanthio complains that it is no such easy work to clear the street when you are in a hurry:

"—— Haec hic disciplina pessima est:
Currenti properanti haud quisquam dignum habet decedere:
Ita tres simitu res agendae sunt quando unam occoeperis;
Et currendum, et pugnandum, et autem jurgandum est in via."

The practice was probably one that had passed into a joke, and existed only in the mind of second-rate comedians, and so Lavinius by reproducing it had laid himself open to the satire of Terence. As we may suppose, the passage has stimulated various conjectures. Bentley reads 'dixisse' for 'decesse,' which is quite unmeaning, though he explains it thus: "Ut hoc Lavinio vitio vertatur, quod populum in scenam induxerit cum servo loquentem: etsi enim in fabulis servus populum alloquatur seu actor spectatores, nihil tamen ab illis responsi ferunt." Reinhardt conjectures 'cur in sanos saeviat?' 'Why should a poet who does this rail against persons of sound understanding?' which is gratuitous.

36. *Statariam agere ut liceat per silentium*] 'That I may be able to act a quiet play without interruption.' See notes on Eunuch. Prolog. 44, and Hecyra, Prolog. i. 4, and ii. 25—34. A play was said to be 'stataria' when its action was quiet, as the Hecyra and Heautontimorumenos; as a specimen of the 'motoria' or active play, where the action is bustling and busy, we may take the Eunuchus and the Phormio; while the Andria and the Adelphi may be said to belong to the class of 'mixtae,' where we have a union of moralizing and action; though all such classifications must necessarily be imperfect, as the plays are not always sufficiently decided in character to enable us to assign them arbitrarily to any one class.

43—45.] 'The authors of new comedies are hard upon their practised actors. If there is a troublesome play, they come to me: but if it is easy, it is taken to another company. In this play the style is pure. Make experiment of what my talents can effect in both ways, both in the motoria

In hac est pura oratio. Experimini
In utramque partem ingenium quid possit meum.
Si nunquam avare pretium statui arti meae,
Et eum esse quaestum in animum induxi maximum,
Quam maxime servire vestris commodis;
Exemplum statuite in me, ut adolescentuli
Vobis placere studeant potius quam sibi.

ACTUS PRIMI SCENA PRIMA.

CHREMES. MENEDEMUS.

Ch. Quanquam haec inter nos nupera notitia admodum est,
Inde adeo quod agrum in proximo hic mercatus es,
Nec rei fere sane amplius quicquam fuit;
Tamen vel virtus tua me, vel vicinitas,
Quod ego in propinqua parte amicitiae puto,

and in the stataria. I have been tried in the Eunuchus, see now what I can do in a very different style.' The commentary of Donatus on this play has been lost, and with it his testimony to the ancient state of the text. Calphurnius (1460 A.D.) in his commentary has imitated the style of Donatus; but he had no better means of forming a judgment on the text or the meaning of Terence than we have. We still have the diffuse paraphrases of Eugraphius, which however are not often valuable in a critical point of view.

ACT I. SCENE I. Chremes finding Menedemus still hard at work on his farm, as he has observed him to be for some time past, at length ventures to address him on the subject. What can be his reason? He is too old for such work. No one has a better property in all the neighbourhood; and if work enough is not done on the farm, time would be much better spent in looking after others than in working himself. Menedemus at first sullenly rejects interference; but after some expostulation he explains to Chremes that he does all this to punish himself for his conduct to his son. He had been very severe towards him, and the consequence was that the young man, thwarted in his love, went off to Asia to serve under the king. After this event his father could no longer bear to live in luxury while his son was roughing it in a foreign land. He sold his house and servants, and took to hard out-of-doors labour. Chremes endeavours to encourage him with the hope of his son's speedy return, and tries to entice him away from his work, but in vain.

The Metre is iambic trimeter.

1. *Quanquam haec . . . mercatus es*] 'Although our present acquaintance is quite recent, commencing in a word from the time when you bought this farm in my neighbourhood.' I have adopted the reading of the Bembine manuscript, 'nupera.' Compare Plautus, Captivi iii. 5. 60: "Recens captum hominem, nuperum, novicium." Other copies have 'nuper,' but I do not find a single instance of 'nuper' used in the sense of 'recens.' 'Admodum' literally means 'up to the measure,' 'quite,' and hence is generally used to strengthen the sense of the word to which it is attached. This is its usual sense in prose writers. In Terence it occurs sometimes in this sense. Compare Adelphi iii. 3. 49: "Iratum admodum;" and Phormio iii. 1. 13: "Confutavit verbis admodum iratum senem." We have a rather different sense in Hecyra iii. 5. 8: "Advenis modo? *Pa.* Admodum;" 'just so;' and Phormio ii. 2. 1.

5. *Quod ego in propinqua parte amicitiae puto*] 'Which I consider to be next door to friendship.' Bentley objects to this phrase 'in propinqua parte amicitiae,' and proposes 'quod ego esse in aliqua parte amicitiae puto:' but Zeune very well shows

Facit ut te audacter moneam et familiariter,
Quod mihi videre praeter aetatem tuam
Facere, et praeter quam res te adhortatur tua.
Nam proh Deum atque hominum fidem, quid vis tibi?
Quid quaeris? annos sexaginta natus es,
Aut plus eo ut conjicio: agrum in his regionibus
Meliorem, neque preti majoris, nemo habet;
Servos complures: proinde quasi nemo siet,
Ita tute attente illorum officia fungere.
Nunquam tam mane egredior, neque tam vesperi
Domum revertor, quin te in fundo conspicer
Fodere, aut arare, aut aliquid ferre. Denique
Nullum remittis tempus, neque te respicis.
Haec non voluptati tibi esse satis certo scio.
At enim dices, "Quantum hic operis fiat, poenitet."
Quod in opere faciendo operae consumis tuae,
Si sumas in illis exercendis, plus agas.
Me. Chreme, tantumne est ab re tua oti tibi
Aliena ut cures, eaque nihil quae ad te attinent?

his objection and emendation to be unnecessary. He compares the Greek phrases ἐν μέρει τινὸς τιθέναι, ποιεῖσθαι, καταθέσθαι.

13. *Proinde quasi nemo siet*] 'Just as if you had not a single slave, you busy yourself incessantly about their work.' 'Proinde' is used in many instances where 'perinde' would seem more natural. Compare Phormio ii. 3. 35: "Proinde expiscare quasi non nosses." Plautus, Trinummus iii. 2. 33: "Et tibi nunc, proinde ac merere, summas habeo gratias." Both words are used by Sallust, Jugurtha 4: "Proinde quasi praetura et consulatus, atque alia omnia hujuscemodi per se ipsa clara magnifica sint, ac non perinde habeantur ut eorum qui sustinent virtus est." For 'fungor' with the accusative, compare Adelphi iii. 4. 18: "Neque boni Neque liberalis functus officium est viri." See also Phormio ii. 1. 51, and Heaut. iii. 3. 19. In one passage we have the ablative, Adelphi iv. 3. 12: "Tuo officio fueris functus."

17. *Fodere, aut arare, aut aliquid ferre. Denique, &c.*] Bentley, relying upon Donatus on Phormio i. 2. 71, reads 'aliquid facere denique.' Donatus in that place quotes the line to show that Terence places 'denique' at the end of a sentence, as he does also in Eun. i. 2. 78. But on the other hand, we find it placed first in many instances. See, for example, Andria i. 1. 120: "Denique Ita tum discedo ab illo." Eun. Prol. 40; iii. 1. 42. 54, in all which places the word occupies exactly the same position as here. Cicero quoting this passage, De Finibus i. 1, certainly connects 'denique' with 'ferre:' but this does not settle the point. We cannot be sure that he did not quote carelessly. (See Madvig's excellent note on the passage.) The force of 'denique' is to sum up what has gone before, expressing it in more general terms: and it gives a much better sense to connect it with the following line: 'In a word, you never relax for a moment, nor regard yourself.' The fact of a variety of reading between 'facere' and 'ferre' shows, at all events, that we cannot attach much importance to the question which has been keenly debated by a certain school of critics, whether Menedemus was carrying home his tools at this moment—time, evening—when Chremes met him. See Introduction to this play.

19. *Haec non voluptati tibi esse*] The metre of this line is not clear without the remark that 'voluptati' here, as in almost all passages of Terence, is scanned ˘ ˘ ¯ ¯, so that the word stands as an anapaest in the second foot, followed by a long syllable. 'Tibi' is entirely elided before 'esse,' as 'ti esse.'

20. *Poenitet*] See note on Eunuchus v. 6. 12.

Ch. Homo sum: humani nihil a me alienum puto.
Vel me monere hoc, vel percontari puta.
Rectum est? ego ut faciam: non est? te ut deterream.
Me. Mihi sic est usus: tibi ut opus facto est, face.
Ch. An cuiquam est usus homini se ut cruciet? *Me.* Mihi.
Ch. Si quid laboris est, nollem: sed quid istuc mali est,
Quaeso? quid de te tantum meruisti? *Me.* Eheu!
Ch. Ne lacrima: atque istuc quicquid est fac me ut sciam:
Ne retice: ne verere: crede, inquam, mihi,
Aut consolando, aut consilio, aut re juvero.
Me. Scire hoc vis? *Ch.* Hac quidem causa qua dixi tibi.

25. *Homo sum . . . puto*] 'I am a man, and I consider nothing that belongs to man foreign to me.' 'In that I am a man, I make the affairs of mankind my own.' This famous passage is alluded to several times by Cicero;—in De Officiis i. 9, where he merely quotes it with the preface: "Difficilis cura rerum alienarum;" in De Legibus 12: "Quod si quomodo est natura sic judicio homines 'humani,' ut ait poeta, 'nihil a se alienum putarent,' coleretur jus aeque ab hominibus:" and De Finibus iii. 19 (63): "Ex hoc nascitur etiam ut communis hominum inter homines naturalis sit commendatio ut oporteat hominem ab homine, ob id ipsum quod homo sit, non alienum videri." 'Humanum' of course refers not to the frailties of humanity, as is commonly supposed by those who quote this verse, but to the incidents of human life; the good and evil which may befal our neighbour. The idea is the stoical one of an universal society of mankind, that "One touch of nature makes the whole world kin." It would be endless to notice later writers who have quoted or adopted this line. Cowper has expanded the idea very finely:

"—— What's the world to you?
Much. I was born of woman and drew milk
As sweet as charity from human breasts.
I think, articulate, I laugh and weep,
And exercise all functions of a man.
How then should I and any man that lives
Be strangers to each other?"
The Task.—The Garden, 195—201.

26. *Vel me monere . . . te ut deterream*] 'Suppose me to give you this advice, or to ask you this question. It is right, then let me do it: it is not right, then let me dissuade you from it.' 'Deterreo' is similarly used in Adelphi i. 2. 64: "Adversor sedulo et deterreo." Plautus, Miles Gloriosus ii. 3. 61:

"Me nemo homo deterruerit quin ea sit in his aedibus."

For the form of the sentence compare Eun. ii. 2. 21:

"Negat quis? nego: ait? aio."

28. *Mihi sic est usus*] 'I am obliged to do so.' 'Usus est' is frequently used for 'opus est.' Compare Adelphi iii. 3. 75: "Et moneo quid facto usus siet;" and Hecyra iii. 1. 47. Similarly the phrase 'usus venit,' 'it becomes necessary,' which occurs frequently. See iii. 2. 42—46. Adelphi v. 6. 7: "Tibi, ob eam rem si quid usus venerit, Libens bene faxim." Phormio i. 2. 23:

"—— O Geta, provinciam
Cepisti duram. *Ge.* Mi usus venit, hoc scio."

Cicero, De Finibus v. 10, quotes this line from the Heautontimorumenos, but rather differently:

"Mihi sic usus est: tibi ut opus est facto, face."

This variety does not affect the sense or the metre, and it may be easily accounted for as occurring in a quotation from memory.

30. *Si quid laboris est, nollem*] 'If it were merely a question of work, I should be unwilling to interfere with you; but tell me, I pray, what trouble is on your mind? what have you done to yourself to deserve such punishment?' This line has been considered spurious by some critics who have despaired of finding a meaning in it; but the sense seems plain enough. Chremes means, 'I should not say a word if I thought that you worked merely as a whim; but I am sure there is some trouble at the bottom of it, and if you will only impart it to me, I will help you by every means in my power.'

35. *Hac quidem causa qua dixi tibi*]

Me. Dicetur. *Ch.* At istos rastros interea tamen
Appone: ne labora. *Me.* Minime. *Ch.* Quam rem agis?
Me. Sine me vacivum tempus ne quod dem mihi
Laboris. *Ch.* Non sinam, inquam. *Me.* Ah, non aequum facis.
Ch. Hui, tam graves hos, quaeso? *Me.* Sic meritum est meum.
Ch. Nunc loquere. *Me.* Filium unicum adolescentulum
Habeo: ah, quid dixi habere me? imo habui, Chreme:
Nunc habeam necne incertum est. *Ch.* Quid ita istuc? *Me.* Scies.
Est e Corintho hic advena anus paupercula:
Ejus filiam ille amare coepit perdite,
Prope jam ut pro uxore haberet: haec clam me omnia.
Ubi rem rescivi coepi non humanitus,
Neque ut animum decuit aegrotum adolescentuli,
Tractare; sed vi, et via pervulgata patrum.
Quotidie accusabam. "Hem, tibine haec diutius
Licere speras facere me vivo patre,
Amicam ut habeas prope jam in uxoris loco?
Erras, si id credis, et me ignoras, Clinia.
Ego te meum esse dici tantisper volo,
Dum, quod te dignum est, facies: sed si id non facis,
Ego quod me in te sit facere dignum invenero.
Nulla adeo ex re istuc fit nisi ex nimio otio.
Ego istuc aetatis non amori operam dabam,

'Yes, I should be glad to know it for the reason I have told you.' 'Qua dixi' is an imitation of the common Greek attraction of the relative into the case of the antecedent.

40. *Hui, tam graves hos, quaeso?*] Menedemus has given up his rake, which Chremes weighs in his hand, and is surprized at its weight. The unfortunate man punishes himself to the farthest by using the heaviest tools he can meet with. He is now at last gained over by the persuasions of Chremes, and consents to rest from his work awhile, and to tell him the reason why he punishes himself in this manner.

42. *Ah, quid dixi habere me? imo habui*] 'Ah! what did I mean by saying that I have a son? No indeed, but I had one, Chremes.' On 'imo' see note on Andria iii. 5. 18.

45. *Amare coepit perdite*] Bentley introduced 'virginem' for 'perdite,' as a becoming word calculated to remove any suspicion from the character of Antiphila. But 'perdite' is as good a word as any in this place, and is confirmed by Calphurnius.

54. *Ego te meum esse dici tantisper volo, Dum*] 'I am willing that you shall be called my son, as long as you do what is worthy of you; but if you do not, I will soon find what is fitting for me to do to you.' 'Tantisper' is commonly followed by 'dum,' meaning 'for so long—as,' see v. 95. In Adelphi i. 1. 45, the order is inverted, "Dum id rescitum iri credat, tantisper cavet."

58. *Ego istuc aetatis*] 'At your time of life I was not courting, but went off into Asia to seek a livelihood, and there acquired fortune and warlike glory by arms.' For 'istuc aetatis' compare Hecyra v. 1. 20:

Sed in Asiam hinc abii propter pauperiem ; atque ibi
Simul rem, et belli gloriam armis repperi."
Postremo adeo res rediit : adolescentulus,
Saepe eadem et graviter audiendo victus est,
Et aetate putavit me et benevolentia
Plus scire et providere quam se ipsum sibi.
In Asiam ad regem militatum abiit, Chreme.
Ch. Quid ais ? *Me.* Clam me profectus, menses tres abest.
Ch. Ambo accusandi ; etsi illud inceptum tamen
Animi est pudentis signum, et non instrenui.
Me. Ubi comperi ex iis qui ei fuere conscii,
Domum revertor moestus, atque animo fere
Perturbato, atque incerto prae aegritudine :
Assido ; accurrunt servi, soccos detrahunt ;
Video alios festinare, lectos sternere,
Coenam apparare : pro se quisque sedulo
Faciebat quo illam mihi lenirent miseriam.
Ubi video haec, coepi cogitare : " Hem ! tot mea
Solius solliciti sint causa, ut me unum expleant ?
Ancillae tot me vestiant ? sumtus domi
Tantos ego solus faciam ? sed gnatum unicum,
Quem pariter uti his decuit, aut etiam amplius,

" Nam neque ille hoc animo erit aetatem
neque pol tu eadem istac aetate."

Some Editions and manuscripts read 'Simul rem et gloriam armis belli repperi.' But the order of the text is best. 'Belli,' and 'militiae' are always found in conjunction with 'domi;' otherwise we have 'in bello,' 'in militia:' and the expression 'arma belli' is frigid. On the forms 'domi,' 'belli,' 'militiae,' see note on Eunuchus iv. 7. 45.

65. *Ad regem*] See note on Eunuchus iii. 1. 7. The young men at that time seem to have been in the habit of entering the Persian service when piqued in love, or otherwise thwarted by their parents, just as now-a-days some young scapegrace might enlist in the ranks, or go into the Austrian service. In the 'Mercator' of Plautus, we have a sketch of a parent and son which very much resembles the passage before us. There the father is made to say:

" Sese, extemplo ex ephebis postquam excesserit,
Non ut ego amori neque desidiae in otio
Operam dedisse, neque potestatem sibi
Fuisse."

Mercator, Prolog. v. 60—63.

70. *Animo . . . prae aegritudine*] 'I return home sorrowful, and with my mind generally disturbed and unquiet for my pain.' For 'prae' see note on Andria v. 1. 6.

76. *Mea Solius . . . causa*] 'On my account alone.' We find the same form in Cicero, Pis. 6: "Juravi rempublicam mea unius opera esse salvam." In such cases the genitive of the adjective agrees with the genitive implied in the possessive pronoun. In Cicero, Pro Plancio (c. 10), we have a more uncommon instance: "Cui nomen meum absentis honori fuisset, si meas praesentis preces non putas profuisse?" We meet with the same phrase in Greek, as in Sophocles, Oedipus Col. 344: *τἀμὰ δυστήνου κακά.* Electra 251:

*ἐγὼ μὲν ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἅμα
καὶ τοὐμὸν αὐτῆς ἦλθον.*

See other instances in Jelf's Greek Grammar, § 467. 4.

Quod illa aetas magis ad haec utenda idonea est,
Eum ego hinc ejeci miserum injustitia mea.
Malo quidem me dignum quovis deputem,
Si id faciam : nam usque dum ille vitam illam colet
Inopem, carens patria ob meas injurias,
Interea usque illi de me supplicium dabo,
Laborans, quaerens, parcens, illi serviens."
Ita facio prorsus : nihil relinquo in aedibus
Nec vas, nec vestimentum : conrasi omnia,
Ancillas, servos, nisi eos qui opere rustico
Faciundo facile sumtum exercerent suum :
Omnes produxi ac vendidi : inscripsi ilico
Aedes mercede ; quasi talenta ad quindecim
Coegi ; agrum hunc mercatus sum ; hic me exerceo.
Decrevi tantisper me minus injuriae,
Chreme, meo gnato facere dum fiam miser ;
Nec fas esse ulla me voluptate hic frui,
Nisi ubi ille huc salvus redierit meus particeps.

81. *Ad haec utenda idonea*] 'Because his age is more adapted to enjoy these things.' 'Idoneus' is generally followed by 'qui' in Terence. See note on Andria iii. 2. 12.

84.] 'Usque dum' and 'interea usque' must be rendered in English much as 'dum' and 'interea.' In translation we must keep the intensive force of 'usque.' See note on Eunuchus iii. 2. 18.

90. *Servos, nisi eos qui opere . . . exercerent suum*] The meaning of this line clearly is that Menedemus sold all his slaves except those who could pay for their keep by their work. Literally, 'Who could work out their expense by doing farm work.' This however is the only passage where the phrase is found. This has led Bentley to invent the word 'exsercirent,' which is never found elsewhere, and which he explains as if it were 'resarcirent;' "qui opere suo impensas domini pensarent et resarcirent." But no change is necessary. It is better to admit an unusual though not impossible sense of a common word than to introduce a word never found elsewhere. Muretus read 'victum exercerent suum,' but there is no trace of any various reading elsewhere.

92. *Omnes produxi ac vendidi*] 'I put up and sold them all.' Compare Eun. i. 2. 53: "Pretium sperans, ilico Producit, vendit (virginem)."

Inscripsi ilico aedes mercede] 'I immediately advertised my house for lease.' The house was advertised for lease or sale by a bill affixed to the door. When a house was to be sold the phrase was 'inscribere venales aedes.' See Plautus, Trinummus i. 2. 132:

" Aedes venales hasce inscripsit literis."

93. *Quasi talenta ad quindecim Coegi*] 'I got together about the sum of fifteen talents.' 'Quasi' is not uncommon in the sense of 'fere' in Plautus. This is the only place in Terence in which it is so used. Compare Plautus, Mostellaria iii. 1. 90:

" *Th.* Quod illud argentum est ? *Tr.* Huic debet Philolaches
Paulum. *Th.* Quantillum ? *Tr.* Quasi quadraginta minas."

98. *Meus particeps*] The son would of course have his share in the property of his father. Calpurnius is quite wrong in supposing 'particeps' to be put for 'heres.' See Mr. Long's Article on 'Heres' in the Dictionary of Antiquities. For the idea of 'particeps' we may compare Cicero, In Verrem Act ii. 1. 44, speaking of Verres' judgment in the case of the will of Publius Annius: "Homo importunissime, cur tantam injuriam P. Annio mortuo fecisti ? cur hunc dolorem cineri ejus atque

Ch. Ingenio te esse in liberos leni puto,
Et illum obsequentem si quis recte aut commode
Tractaret. Verum nec tu illum satis noveras,
Nec te ille: hocque fit ubi non vere vivitur.
Tu illum numquam ostendisti quanti penderes,
Nec tibi ille est credere ausus quae est aequum patri;
Quod si esset factum haec numquam evenissent tibi.
Me. Ita res est, fateor: peccatum a me maximum est.
Ch. Menedeme, at porro recte spero, et illum tibi
Salvum affuturum esse hic confido propediem.
Me. Utinam ita Di faxint. *Ch.* Facient: nunc, si commodum est,
Dionysia hic sunt; hodie apud me sis volo.
Me. Non possum. *Ch.* Cur non? quaeso, tandem aliquantulum
Tibi parce: idem absens facere te hoc vult filius.

ossibus inussisti, ut liberis ejus bona patria, voluntate patris, jure, legibus tradita, eriperes, et cui tibi esset commodum condonares? Quibuscum vivi bona nostra partimur, iis praetor adimere nobis mortuis bona fortunasque poterit?" Menedemus says that he can only make amends for the injury he has done his son, by making himself miserable; and that he does not mean to allow himself the slightest enjoyment till his son returns home to share his comforts with him. The words 'meus particeps' are best taken prospectively.

99. *Ingenio te esse in liberos leni puto, Et illum obsequentem*] On the use of 'liberi' even where one child only is meant, whether son or daughter, see note on Andria v. 3. 20.

102. *Hocque fit ubi non vere vivitur*] 'And this naturally happens when you do not live on candid terms with one another; for you never showed him how much you loved him, nor did he confide to you what he should have confided to his father.' We meet with a similar expression in Adelphi v. 9. 30:

"Id non fieri ex vera vita, neque adeo ex aequo et bono."

For 'hocque fit' Bentley proposed 'hoc quod fit:' but if we had 'quod,' 'id quod fit' would be far better. Some manuscripts have 'hoc qui fit,' others 'hoc ibi fit.' The Bembine manuscript has 'hocque fit,' as in the text. Some emendation is necessary for the metre: and 'atque hoc' seems from the evidence of the present reading the most natural. Such alterations as 'qui,' 'ibi,' and 'quod' are mere makeshifts.

106. *Peccatum a me maximum est*] 'It is so I acknowledge, the fault on my part is of the greatest.' All good manuscripts, with the exception of the Codex Victorinus, have 'maximum.' For 'peccatum a me' compare Andria i. 1. 129: "Ea primum ab illo animadvertenda injuria est."

107. *At porro recte spero*] 'But henceforth I hope for the best.' Compare Adelphi iii. 1. 2: "Recte edepol spero;" iv. 1. 5: "Ita fiat et istuc si quid potis est rectius."

110. *Dionysia hic sunt; hodie apud me sis volo*] There were four festivals at Athens of the name of Διονύσια. 1. τὰ κατ' ἀγρούς. 2. τὰ Λήναια or ἐν Λίμναις. 3. τὰ Ἀνθεστήρια. 4. τὰ Μεγάλα. At the second and fourth of these the representation of Dramatic Pieces took place. On this subject see the Dictionary of Antiquities. It is of course quite immaterial to which Terence (or Menander) here alludes.

Hodie apud me sis volo] This was a common form of giving an invitation to dinner. Compare Plautus, Stichus iv. 1. 11:

"Cras apud me eritis et tu et ille cum vestris uxoribus."

Cicero used the same phrase, In Verrem ii. 4. 22: "Is coenam isti dabat apud villam in Tyndaritano." So in Juvenal we have

Me. Non convenit qui illum ad laborem impulerim
Nunc me ipsum fugere. *Ch.* Sicine est sententia?
Me. Sic. *Ch.* Bene vale. *Me.* Et tu. *Ch.* Lacrimas excussit mihi,
Miseretque me ejus. Sed, ut diei tempus est,
Monere oportet me hunc vicinum Phaniam,
Ad coenam ut veniat. Ibo, visam si domi est.
Nihil opus fuit monitore: jam dudum domi
Praesto apud me esse aiunt: egomet convivas moror.
Ibo adeo hinc intro: sed quid crepuerunt fores
Hinc a me? quisnam egreditur? huc concessero.

"—— Ergo duos post
Si libuit menses neglectum adhibere clientem,
'Una simus' ait," (Sat. v. 18,)

from which passage it appears that this was an unceremonious form of invitation. We meet with a similar ellipse in the common form of acceptation: "Ego vero, inquit Crassus, neque Antonium verbum facere patiar, et ipse obmutescam, nisi prius a vobis impetraro. Quidnam? inquit Catulus. Ut hic sitis hodie. Tum, quum ille dubitaret, quod ad fratrem promiserat, Ego, inquit Julius, pro utroque respondeo." Cicero, De Oratore ii. 7. (27.) Compare Plautus, Stichus iv. 2. 16: "Ad coenam hercle alio promisi foras."

113. *Non convenit . . . impulerim*] 'It is not fitting that I who have driven him to hardship should now avoid it myself.' 'Impulerim' is the authentic reading. The form 'impellerim,' which was introduced by Faern, is not found elsewhere, and was of course intended merely to save the metre. For the same purpose Bentley proposes 'quid illunc ad laborem hinc pepulerim.' But it is much simpler to suppose the antepenultimate syllable lengthened by ictus, as in 'habitat' Eunuchus ii. 3. 28; 'anuli' iii. 4. 3; 'inopia' and 'fieret' Adelphi i. 2. 25, 26, and 'suspicio' wherever it occurs in Terence.

119. *Nihil opus fuit monitore*] Chremes goes to Phania's door to inquire if he was ready, and finds that he is already at his house, and that the guests are waiting. 'Monitor' was used in a general way of a prompter, and so here of one who reminds you that dinner is ready. 'He wants no prompter to his appetite,' says Chremes; 'he is there already.' Near neighbours used to send servants to remind their guests that the meal was ready, a practice which is mentioned in the Parable, Luke xiv. 17. See Juvenal, Sat. x. 215:

"—— Clamore opus est ut sentiat auris
Quem dicat venisse puer, quot nuntiet horas;"

and Martial, Epigr. viii. 67. 1:

"Horas quinque puer nondum tibi nuntiat, et tu
Jam conviva mihi, Caeciliane, venis."

121. *Sed quid crepuerunt fores, &c.*] See note on Andria iv. 1. 58.

ACTUS PRIMI SCENA SECUNDA.

CLITIPHO. CHREMES.

Cl. Nihil adhuc est quod vereare, Clinia: haudquaquam etiam cessant:
Et illam simul cum nuntio tibi hic ego affuturam hodie scio:
Proin tu sollicitudinem istam falsam quae te excruciat mittas.
Ch. Quicum loquitur filius?
Cl. Pater adest quem volui: adibo. Pater, opportune advenis.
Ch. Quid id est? *Cl.* Hunc Menedemum nostin nostrum vicinum? *Ch.* Probe.
Cl. Huic filium scis esse? *Ch.* Audivi esse in Asia. *Cl.* Non est, pater:
Apud nos est. *Ch.* Quid ais? *Cl.* Advenientem, e navi egredientem, ilico
Adduxi ad coenam: nam mihi magna cum eo jam inde usque a pueritia
Fuit semper familiaritas. *Ch.* Voluptatem magnam nuntias.
Quam vellem Menedemum invitatum ut nobiscum esset hodie amplius;

ACT I. SCENE II. Clitipho, son of Chremes, is just coming out of his father's house; and as he comes he warns his friend Clinia not to be uneasy, for that they will soon return from the city, with his mistress. Chremes comes up in time to hear thus much; and his son informs him of the state of affairs in his house. Clinia the lost son of Menedemus has returned home. He had met him as he was disembarking, and had brought him home to dinner. 'Ah,' says Chremes, 'how I wish Menedemus were here now; and now I think of it I will send for him at once.' 'By no means,' answers his son, 'for Clinia is in a state of the greatest despair, and might probably be driven away again, if he heard that his father was coming.' Chremes is about to explain the real state of Menedemus' feelings; but he restrains himself, thinking that it is better for all parties that the young man should be kept a little longer in a state of wholesome alarm; and he justifies Menedemus to his son, showing that all his strictness and that of other parents in similar circumstances arises from a desire to promote the real happiness of their sons. He had better therefore take warning by his friend's example.

The Metre is as follows,—vv. 1. 3, trochaic tetrameter; 2. 5, 6 13, trochaic tetrameter catalectic; 4, trochaic dimeter catalectic; 7—12. 14—37, iambic tetrameter.

1.] Clinia had sent his servant with Syrus, Chremes' slave, to fetch Antiphila from the city. He is getting anxious about his mistress, and Clitipho here endeavours to reassure him. He may make himself quite easy, for they will be here immediately.

11. *Quam vellem . . . amplius*] 'How I wish that I had pressed Menedemus more strongly to come, that he might be with us.' Some connect 'amplius' with 'esset;' but we have no instances of that construction, and it is most natural to take it with 'invitatum.' Menedemus had been already invited; but Chremes now thinks that he might have pressed him more strongly to come. For 'cave faxis' see note on Andria iv. 4. 12.

Ut hanc laetitiam nec opinanti primus ei objicerem domi:
Atque etiam nunc tempus est. *Cl.* Cave faxis: non opus est, pater.
Ch. Quapropter? *Cl.* Quia enim incertum est etiam, quid se faciat. Modo venit;
Timet omnia, patris iram et animum amicae se erga ut siet suae:
Eam misere amat: propter eam haec turba atque abitio evenit. *Ch.* Scio.
Cl. Nunc servulum ad eam in urbem misit, et ego nostrum una Syrum.
Ch. Quid narrat? *Cl.* Quid ille? miserum se esse. *Ch.* Miserum? quem minus crederes?
Quid reliqui est quin habeat quae quidem in homine dicuntur bona;
Parentes, patriam incolumem, amicos, genus, cognatos, divitias?
Atque haec perinde sunt ut illius animus qui ea possidet:
Qui uti scit ei bona; illi qui non utitur recte mala.
Cl. Imo ille fuit senex importunus semper: et nunc nihil magis
Vereor quam ne quid in illum iratus plus satis faxit, pater.
Ch. Illene? sed reprimam me: nam in metu esse hunc illi est utile.

14. ***Quia enim incertum est etiam, quid se faciat***] 'Because I cannot even say what he would do with himself. He is apprehensive about every thing, and he might take some rash step.' For 'quid se faciat' see note on Eunuchus v. 1. 21, and Andria iii. 5. 8.

18. ***Miserum? quem minus crederes?***] 'Wretched do you say? whom could you fancy less so?' Here and in Adelphi v. 3. 42:

"—— Video eos sapere, intelligere, in loco
Vereri, inter se amare: scires liberum
Ingenium,"

we have in all the copies the idiom 'est' with the infinitive. But Lachmann (on Lucretius v. 533) has clearly shown that this phrase is unknown to early authors, and that we must read here 'crederes,' and in Adelphi v. 3. 43 'scires,' 'You might know them to be gentlemen, even if you were not acquainted with them.' The alteration to 'crederest' is so easy, that it requires very little imagination to ascribe it to some copyist. At all events, unless some other example of the construction is produced from classical authors before Varro, these two passages would stand alone.

23. ***Imo . . . pater***] Chremes had said, 'What has Clinia to fear? Why should he not now enjoy his good fortune, which will be good as long as he uses it well?' Clitipho answers in justification of his friend's fears. 'Nay, but Menedemus was always a testy old man; and now he will probably be unnecessarily angry with his son.' For 'imo' see i. 1. 43, and note on Andria iii. 5. 12; and for 'importunus,' note on Andria i. 4. 2.

25. ***Nam in metu esse hunc illi est utile***] 'I will contain myself,' says Chremes; 'for it is better for my friend Menedemus yonder that his son here should be in alarm.'

Cl. Quid tute tecum? *Ch.* Dicam: ut ut erat, mansum tamen oportuit.
Fortasse aliquantum iniquior erat praeter ejus libidinem:
Pateretur; nam quem ferret, si parentem non ferret suum?
Huncine erat aequum ex illius more, an illum ex hujus vivere?
Et quod illum insimulat durum, id non est: nam parentum injuriae
Uniusmodi sunt ferme, paulo qui est homo tolerabilis.
Scortari crebro nolunt; nolunt crebro convivarier:
Praebent exigue sumtum: atque haec sunt tamen ad virtutem omnia.
Verum ubi animus semel se cupiditate devinxit mala,
Necesse est, Clitipho, consilia consequi consimilia: hoc
Scitum est; periculum ex aliis facere, tibi quod ex usu siet.

26. *Ut ut erat, mansum tamen oportuit*] 'Whatever were the circumstances, yet he ought to have stayed at home.' 'Mansum oportuit' would be fully expressed by 'ab illo mansum fuisse oportuit.' 'Mansum' is here used as a passive impersonal. Compare Andria i. 5. 4: "Nonne prius communicatum oportuit?" We often find the accusative of a noun expressed or implied, as in Heaut. ii. 3. 6: "Non oportuit relictas;" iv. 1. 22: "Interemptam oportuit;" Adelphi ii. 2. 6: "Adolescenti morem gestum oportuit." Cicero uses the auxiliary verb, as In Catil. i. 2: "Ego id quod jampridem factum esse oportuit certa de causa nondum facio." The passive impersonal of 'maneo' is found in Cicero, Ad Atticum viii. 3 ad fin.: "Id si est, in Italia fortasse manebitur," and Caesar, Bell. Gall. v. 31: "Quare nec sine periculo maneatur."

29. *Huncine erat aequum . . . vivere?*] If so simple a line requires any illustration, we may compare a passage generally quoted by editors,—Plautus, Casina ii. 3. 47:

"—— At quanquam unicus est:
Nibilo magis unicus est ille mihi filius quam ego illi pater.
Illum mihi aequum est, quam me illi, quae volo concedere."

30. *Nam parentum injuriae . . . tolerabilis*] Colman has caught the meaning of these lines very well. He translates:

"—— The severities of fathers,
Unless perchance a hard one here and there,
Are much the same: they reprimand their sons
For riotous excesses."

Madame Dacier translates in the same manner, "Je parle des pères qui sont un peu raisonnables." There can be no doubt, I think, that this is the meaning; though others refer the words to the sons,—translating 'All fathers behave in much the same manner to their sons if they are tolerably tractable.' But this necessitates too harsh an ellipse before 'qui.'

33. *Haec sunt tamen ad virtutem omnia*] 'And yet all this has a good moral effect.' See note on Andria i. 5. 65.

34. *Verum animus... consequi consimilia*] 'For when the mind has once entangled itself in vice, it necessarily falls into bad ways.' This idea is well put by Demosthenes, Olynthiac iii., ὁποῖ' ἄττα ἂν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ᾖ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν.

36. *Scitum est*] 'It is a wise course to gain from others' experience, which may be useful to yourself.' For 'scitum est' compare Phormio v. 4. 2. We find this maxim in a line of Menander,

βλέπων πεπαίδευμ' εἰς τὰ τῶν ἄλλων κακά.

It is served up with more ceremony in Adelphi iii. 3. 62, where we have also an amusing parody of it.

Cl. Ita credo. *Ch.* Ego ibo hinc intro, ut videam nobis quid coenae siet.
Tu, ut tempus est diei, vide sis ne quo hinc abeas longius.

ACTUS SECUNDI SCENA PRIMA.

CLITIPHO.

Quam iniqui sunt patres in omnes adolescentes judices,
Qui aequum esse censent nos jam a pueris ilico nasci senes,
Neque illarum affines esse rerum quas fert adolescentia.
Ex sua libidine moderantur, nunc quae est, non quae olim fuit.
Mihi si unquam filius erit, nae ille facili me utetur patre;
Nam et cognoscendi et ignoscendi dabitur peccati locus;
Non ut meus, qui mihi per alium ostendit suam sententiam.
Perii! is mihi, ubi adbibit plus paulo, sua quae narrat facinora!
Nunc ait, "Periculum ex aliis facito, tibi quod ex usu siet:"
Astutus: nae ille haud scit quam mihi nunc surdo narret fabulam.

Act II. Scene I. Clitipho left to himself digests his father's good advice. It is all very well for old men to talk of moderation in pleasure, which to them is easy enough. They make no allowance for the difference of age. Should not I behave differently to a son of my own: and not read him lectures on pretence of speaking about his friend? And yet what stories my good father tells of his own younger days when he gets a little excited after his second bottle! and now he says, 'Take warning by others.' Ah! the old fox little knows how deaf I am to his advice. For I have a more moving speaker to listen to in my mistress, who is always craving for fresh supplies, and I have not a farthing to give her; and all this my father is profoundly ignorant of.

The Metre is iambic tetrameter.

2. *Ilico*] See note on Andria i. 1. 98.

3. *Affines*] 'Nor do they allow us to share in things which youth naturally brings with it.' 'Affinis' is used in this sense by Cicero (with a dative). See Catil. iv. 3: "Huic (facinori) si paucos putatis affines esse, vehementer erratis;" and other passages. See Forcellini. Compare also Plautus, Trinummus ii. 2. 55: "Publicisne affinis fuit an maritimis negotiis?" For 'quas fert adolescentia' compare Adelphi i. 1. 28; 'tempus tulit,' Andria i. 2. 17; 'aetas tulit,' Andria ii. 6. 12. Hecyra iv. 2. 18.

6. *Et cognoscendi et ignoscendi dabitur peccati locus*] 'For I will allow myself the opportunity of both noticing and overlooking his faults at my discretion.' 'Ignosco' answers to the Greek συγγινώσκειν or περιιδεῖν. It literally means 'to know nothing of a thing.' Hence 'to take no notice of a thing.' Some commentators suppose the meaning to be, 'I will suffer him to know what vice is, that when he has known it he may learn to hate it,' on Parmeno's patent principle (Eunuchus v. 4. 8—11). But then what becomes of 'ignoscendi,' which certainly can never bear any such meaning as 'to hate?' 'Locus dabitur' literally is 'opportunity shall be given;' but it clearly refers to the supposed parent in this case. For 'cognosco' see note on Andria, Prol. 24.

10. *Nae ille haud scit quam mihi nunc surdo narret fabulam*] The meaning of this phrase is simple enough. It occurs in various forms, that of 'cantare' or 'canere surdo' being most frequent. See Propertius v. (iv.) 8. 47:

Magis nunc me amicae dicta stimulant: "Da mihi, atque affer mihi;"
Cui quid respondeam nihil habeo; neque me quisquam est miserior:
Nam hic Clinia, etsi is quoque suarum rerum satagit, attamen
Habet bene ac pudice eductam, ignaram artis meretriciae.
Mea est potens, procax, magnifica, sumtuosa, nobilis.
Tum quod dem ei recte est; nam, nihil esse mihi, religio est dicere.
Hoc ego mali non pridem inveni; neque etiamdum scit pater.

ACTUS SECUNDI SCENA SECUNDA.

CLINIA. CLITIPHO.

Clin. Si mihi secundae res de amore meo essent, jamdudum, scio,

"Cantabant surdo: nudabant pectora caeco."

See also Virgil, Eclog. x. 8: "Non canimus surdis." More like Terence's expression is Horace, Epist. ii. 1. 199:

> "Scriptores autem narrare putaret asello
> Fabellam surdo."

Lindenbrog quotes a Greek proverb, *ὄνῳ τις ἔλεγε μῦθον· ὁ δὲ τὰ ὦτα ἐκίνει.* Erasmus (Chiliades) quotes the proverb 'Asino fabulam,' and from Galen, Περὶ φυσ. δυν., l. 3, *ὡς εἰ καὶ μῦθον ὄνῳ τις λέγει.*

13. *Etsi is quoque suarum rerum satagit, attamen, &c.*] 'For although he too has plenty of his own on his hands, yet the mistress that he has is well and modestly brought up: unversed in the arts of courtezans.' Bentley reads 'sat agitat, tamen,' on the authority of Plautus, Bacchides iv. 3. 23: "Nunc agitas sat tute tuarum rerum," and of a quotation of this passage by Charisius, p. 193; also, because he says that 'tamen,' not 'attamen,' follows 'etsi.' But see Cicero, De Oratore iii. 4. (14.): "Sermonem L. Crassi reliquum, ac paene postremum, memoriae prodamus; atque ei, etsi nequaquam parem illius ingenio, at pro nostro tamen studio, meritam gratiam debitamque referamus."

15. *Mea est . . . nobilis*] 'My mistress on the contrary is imperious, exacting, showy, expensive, and notorious. And then as to giving her any thing—that's quite safe:—for I had rather not say that I have nothing to give.' 'Procax' (compare Hecyra i. 2. 84) is connected with 'procus,' and both with the old verb 'procor,' 'to solicit urgently.' Hence it is used, as here, of an exacting character, one who is always begging for more, 'importunate.' For 'potens' Bentley reads 'petax.' He says, "Donatus ad Hec. i. 2. 84, ex nostro loco *petax* sumsit, qui ait *Procax despoliatrix et petax.*" But on referring to the passage of Donatus we see that he is not quoting at all, but merely explaining 'procax' as it is explained above. For this sense of 'nobilis' see Plautus, Rudens ii. 3. 4, 5:

> "Vindicate, ne impiorum potior sit pollentia
> Quam innocentum qui se scelere fieri nolunt nobiles,"

and Eunuchus v. 6. 20:

> "Tu jam pendebis qui stultum adolescentulum nobilitas."

'Recte est' is ironical. 'You need not fear about my giving her any thing. It is all safe here, for my purse is empty.' In Plautus sometimes 'recte' means 'safely.' See Asinaria ii. 4. 84—6:

> "Praefiscini hoc nunc dixerim: nemo etiam me accusavit
> Merito meo, neque me Athenis est alter hodie quisquam,
> Cui credi recte aeque putent;"

and so too in Cicero. See Epist. ad Fam. i. 7: "Quoties mihi certorum hominum potestas erit quibus recte dem (literas) non praetermittam." 'Recte' passed into the sense of 'nihil,' particularly in answers. See note on Eunuchus ii. 3. 50; and compare Hecyra ii. 3. 20, Adelphi iv. 5. 19, and in this play, iii. 2. 7: "*Ch.* Quid tu istic? *Sy.* Recte equidem."

ACT II. SCENE II. Clinia is introduced

Venissent: sed vereor ne mulier me absente hic corrupta sit.
Concurrunt multae opiniones quae mihi animum exaugeant;
Occasio, locus, aetas, mater cujus sub imperio est mala;
Cui nihil jam praeter pretium dulce est. *Clit.* Clinia. *Clin.* Hei misero mihi!
Clit. Etiam caves ne videat forte hinc te a patre aliquis exiens?
Clin. Faciam: sed nescio quid profecto mihi animus praesagit mali.
Clit. Pergin istuc prius dijudicare quam scis quid veri siet?
Clin. Si nihil mali esset, jam hic adessent. *Clit.* Jam aderunt. *Clin.* Quando istuc erit?
Clit. Non cogitas hinc longule esse? et nosti mores mulierum:
Dum moliuntur, dum conantur, annus est. *Clin.* O Clitipho, Timeo. *Clit.* Respira: eccum Dromonem cum Syro: una adsunt tibi.

again, full of anxiety about his mistress. Every thing combines to make him fear that she has been corrupted in his absence; and certainly if there had been nothing wrong they would have come long ago. Clitipho again endeavours to comfort him by reminding him that they have a long way to come, and recommends him not to let any of his father's people see him standing about there.

The Metre is iambic tetrameter.

3. *Concurrunt multae opiniones quae mihi animum exaugeant*] This line is altered in a wholesale manner by Bentley, but without any authority. He would read "Concurrunt multa opinionem hanc quae mihi animo exaugeant;" (1) because 'exaugere animum' can apply only to joy, not to grief; and (2) because the word 'opiniones' is not applicable to what follows in the next line, which is rather a recital of facts. But this is to re-write Terence, not to edit. Terence no doubt meant, 'Many reasons combine to increase my feeling,' and his feeling here was one of fear. 'Opinio' is used not only for 'an opinion,' but also for the grounds of an opinion. 'Animus' too in a more general sense covers all mental affections. The line is almost a literal translation of a verse of Euripides:

> *ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος,*
> Medea 284,

which was perhaps adopted by Menander, and copied from him by Terence.

6. *Etiam caves ne videat forte hinc te a patre aliquis exiens?*] 'Etiam' with the indicative is a mild form of the imperative. We have 'etiam taces?' 'are you even yet silent?' in Plautus, Trinummus ii. 4. 113. Adelphi iv. 2. 11. "Etiam tu hinc abis?" Phormio iii. 3. 9. 'Quin' with the indicative is a stronger form of the indirect question. See note on Andria ii. 3. 25. Bentley alters 'hinc' into 'hic.' "Nam a patre," he says, "non est a meo, sed tuo Menedemo." But we may explain the word without any alteration as an instance of a not uncommon change of meaning in adverbs of place. The adverb often coincides with the speaker's point of view rather than with the place where the action takes place. So in the common use of the Greek *ποῖ, ἐκεῖθεν*, &c.

11. *Dum moliuntur, dum conantur*] 'While they are getting ready, while they are setting out, you have to wait a twelvemonth.' After 'conantur' we must supply 'ire.' So in Phormio i. 2. 2:

> "At ego obviam conabar tibi Dave."

This is the reading of the majority of manuscripts, including all the best. Servius on Virgil, Aen. iv. 133, seems to have read 'cunctantur,' and thus Weise edits 'contantur.' Others have introduced 'comuntur,' or 'comantur,' which occur in some copies. The former is the proper word in speaking of dressing the hair. But there is no sufficient reason for altering the text. For 'annus est' compare 'aetatem,' Eunuchus iv. 5. 8.

ACTUS SECUNDI SCENA TERTIA.

SYRUS. DROMO. CLITIPHO. CLINIA.

Sy. Ain tu? *Dr.* Sic est. *Sy.* Verum interea dum sermones caedimus,
Illae sunt relictae. *Clit.* Mulier tibi adest; audin, Clinia?
Clin. Ego vero audio nunc demum et video et valeo, Clitipho.
Dr. Minime mirum, adeo impeditae sunt: ancillarum gregem
Ducunt secum. *Clin.* Perii. Unde illi sunt ancillae? *Clit.* Men rogas?
Sy. Non oportuit relictas: portant quid rerum! *Clin.* Hei mihi.
Sy. Aurum, vestem: et vesperascit, et non noverunt viam.

Act II. Scene III. Dromo and Syrus return from their errand, and report that the ladies are not far behind with all their paraphernalia, maid-servants, jewelry, and garments, enough to fill the house. This throws Clinia into no small alarm: for he had left Antiphila poor, and now she has got all this substance. Syrus perceiving his mistake proceeds to undeceive him; and tells him how he had found her in every respect as Clinia would desire, not at all like one who has been making a good livelihood in his absence. And when she was told that Clinia had returned, she showed by her conduct that her affections were still his. This naturally relieves Clinia of all his apprehensions. Clitipho wishes to know then who it is to whom all these fine things belong. It turns out that Syrus has brought home Bacchis, Clitipho's mistress, having found her in a good humour. Clitipho is very much enraged when he first hears of this: but Syrus explains to him that all is arranged. Bacchis is to pass for Clinia's mistress, and Antiphila is to be given in charge to Clitipho's mother, for reasons which Syrus cannot explain at present. After some discussion Syrus persuades his young master that this is the best thing that could possibly have happened; for he will be able to enjoy the society of Bacchis without any risk of detection. He reminds him that he runs a greater risk himself than any of them, and that therefore he is pretty sure not to go to sleep in the matter; and if there is risk Clitipho must put up with it for the sake of the pleasure; for nothing worth enjoying can be had without some danger. Bacchis is well up in her part; and so all that he has to do is to take care that he does not betray them. He must not indulge in any tokens of love before his father. He must remember that for the present Bacchis is Clinia's mistress, and behave accordingly. Clitipho and Clinia both fall into the scheme; and so they begin to play their game.

The Metre is as follows; 1—15. 71—98, trochaic tetrameter catalectic (except perhaps v. 72. See note); 16—23, iambic tetrameter; 24—70. 99—139, iambic trimeter.

1. *Dum sermones caedimus*] The text is undisputed, though some would read 'serimus.' Priscian (xviii. p. 217), quoted by Forcellini, compares the Greek *κόπτειν ῥήματα*; but this does not occur in any extant classical author.

4. *Minime mirum, adeo impeditae sunt*] Syrus replying to Dromo's last speech, 'No wonder that they are left behind; for they are coming in heavy marching order.' 'Impeditae' is here used with an allusion to the military notion of 'impedimenta.' 'They bring their baggage with them, lots of accoutrements of all sorts, and a crowd of camp-followers.'

6. *Non oportuit relictas*] See note on i. 2. 26. For 'portant quid rerum,' compare Plautus, Epidicus ii. 2. 26:

> " —— Ego ire vidi milites plenis viis.
> Arma referunt et jumenta ducunt. *Pe.* Nimis factum bene.
> *Ep.* Tum captivorum quid ducunt secum! pueros, virgines,
> Binos, ternos: alius quinque; fit concursus per vias."

See note on Andria iv. 4. 6.

Factum a nobis stulte est: abidum tu, Dromo, illis obviam,
Propera: quid stas? *Clin.* Vae misero mihi, quanta de spe decidi!
Clit. Quid istuc? quae res te sollicitat autem? *Clin.* Rogitas quid siet?
Viden tu ancillas, aurum, vestem? quam ego cum una ancillula
Hic reliqui. Unde ea esse censes? *Clit.* Vah! nunc demum intelligo.
Sy. Di boni, quid turbae est? aedes nostrae vix capient, scio.
Quid comedent? quid ebibent? quid sene erit nostro miserius?
Sed video eccos quos volebam. *Clin.* O Jupiter, ubinam est fides?
Dum ego propter te errans patria careo demens, tu interea loci
Conlocupletasti te, Antiphila; et me in his deseruisti malis;
Propter quam in summa infamia sum, et meo patri minus obsequens;
Cujus nunc pudet me et miseret, qui harum mores cantabat mihi
Monuisse frustra; neque potuisse unquam ab hac me expellere;
Quod tamen nunc faciam: tum quum gratum mihi esse potuit nolui.
Nemo est miserior me. *Sy.* Hic de nostris verbis errat videlicet
Quae hic sumus locuti. Clinia, aliter tuum amorem atque est accipis:

12. *Vah! nunc demum intelligo*] We must remember that Syrus has all this time been speaking to Dromo without perceiving that Clinia and Clitipho are close by. Clinia's misunderstanding is therefore made to grow upon him before Syrus can put in a word of explanation; and he takes a kind of farewell of his mistress before he knows for certain whether Syrus is speaking of her or not. This is all natural and well contrived to bring out the description which follows of Antiphila's real condition—one of the finest descriptive pieces in Terence. Terence is much more elaborate and delicate in working out a crisis of this kind than Plautus, though not so amusing.

16. *Interea loci*] See note on Eunuchus i. 2. 46.

19. *Cujus . . . pudet me*] See note on Hecyra v. 2. 27.

21. *Tum quum gratum mihi esse potuit nolui*] The whole speech is rather unconnected at first sight. 'I am now full,' he says, 'of shame and regret about my father; for he used to din into my ears the character of these women; and yet he warned me in vain, and was never able to drive me from her. But now I will leave her of my own accord; although I would not do it then when I might have done it with a good grace.' 'Gratum' literally means here 'thankworthy'—'When it might have been thankworthy in me;' and so is used of actions done willingly. We have the contrary 'ingratum' in v. 1. 61.

Nam et vita est eadem, et animus te erga idem ac fuit;
Quantum ex ipsa re conjecturam cepimus.
Clin. Quid est, obsecro? nam mihi nunc nihil rerum omnium est
Quod malim quam me hoc falso suspicarier.
Sy. Hoc primum, ut ne quid hujus rerum ignores; anus
Quae est dicta mater esse ei antehac non fuit:
Ea obiit mortem: hoc ipsa in itinere alterae
Dum narrat forte audivi. *Clit.* Quaenam est altera?
Sy. Mane: hoc quod coepi primum enarrem, Clitipho:
Post istuc veniam. *Clit.* Propera. *Sy.* Jam primum omnium,
Ubi ventum ad aedes est, Dromo pultat fores:
Anus quaedam prodit: haec ubi aperuit ostium,
Continuo hic se conjecit intro: ego consequor.
Anus foribus obdit pessulum; ad lanam redit.
Hinc sciri potuit, aut nusquam alibi, Clinia,
Quo studio vitam suam te absente exegerit,
Ubi de improviso interventum est mulieri:
Nam ea res dedit tum existimandi copiam
Quotidianae vitae consuetudinem,
Quae cujusque ingenium ut sit declarat maxime:
Texentem telam studiose ipsam offendimus,
Mediocriter vestitam veste lugubri,
Ejus anuis causa, opinor, quae erat mortua;
Sine auro, tum ornatam ita uti quae ornantur sibi;
Nulla mala re esse expolitam muliebri;
Capillus passus, prolixus, circum caput
Rejectus negligenter: pax. *Clin.* Syre mi, obsecro,

30. *Alterae*] See note on Eunuchus v. 6. 3.

44. *Offendimus*] See note on Eunuchus iv. 4. 5. Victorius (quoted by Westerhovius) has preserved two lines of Menander, taken from a copy of Terence which belonged to Politian, who had written them in the margin. The first seems to have been the original of this line:

ἐξ ἱσταρίου γὰρ ἐκρέματο φιλοπόνως πάνυ,

and the other corresponds to vv. 52, 3:

καὶ θεραπαινὶς ἦν μία·
αὕτη συνύφαινε ῥυπαρῶς διακειμένη.

The lines look genuine; and we may be sure that Terence followed Menander very closely in this passage, as he would wherever the language was in keeping with the Latin idiom.

46. *Anuis*] This is merely the old uncontracted form of the genitive of the fourth declension. For 'aurum' in the next line see note on Eunuchus iv. 1. 13.

48. *Nulla mala re esse expolitam muliebri*] The line gives such a ready and simple sense that one is surprised to find any variety of readings. However, some read 'malam,' 'her cheek,' and Bentley introduces the rare word 'interpolatam' from Plautus, Mostell. i. 3. 105.

50. *Pax*] 'Enough.' This word occurs again in iv. 3. 38, and in a few places in Plautus, as in Miles Gloriosus iii. 1. 212.

Ne me in laetitiam frustra conjicias. *Sy.* Anus
Subtemen nebat: praeterea una ancillula
Erat; ea texebat una, pannis obsita,
Neglecta, immunda illuvie. *Clit.* Si haec sunt, Clinia,
Vera, ita uti credo, quis te est fortunatior?
Scin tu hanc quam dicit sordidatam et sordidam?
Magnum hoc quoque signum est dominam esse extra noxiam,
Quum ejus tam negliguntur internuntii:
Nam disciplina est eisdem munerarier
Ancillas primum ad dominas qui affectant viam.
Clin. Perge, obsecro te, et cave ne falsam gratiam
Studeas inire. Quid ait, ubi me nominas?
Sy. Ubi dicimus redisse te, et rogare uti
Veniret ad te, mulier telam deserit
Continuo, et lacrimis opplet os totum sibi, ut
Facile scires desiderio id fieri tuo.
Clin. Prae gaudio, ita me Di ament, ubi sim nescio:
Ita timui. *Clit.* At ego nihil esse scibam, Clinia.
Agedum vicissim, Syre, dic quae illa est altera?
Sy. Adducimus tuam Bacchidem. *Clit.* Hem, quid? Bacchidem?
Eho sceleste, quo illam ducis? *Sy.* Quo ego illam? ad nos scilicet.
Clit. Ad patremne? *Sy.* Ad eum ipsum. *Clit.* O hominis impudentem audaciam! *Sy.* Heus tu,

It is used to end a subject, or to enjoin silence. There is an amusing play upon the word in Plautus, Trinummus iv. 2. 95—97:

"Quid tibi est nomen, adulescens? *Sy.* Pax, id est nomen mihi:
Hoc quotidianumst. *Ch.* Aedepol nomen nugatorium:
Quasi dicas, si quid crediderim tibi, pax, periisse illico."

See Lindemann's note.

53. *Pannis obsita*] See note on Eunuchus ii. 2. 5.

56. *Scin tu hanc quam dicit sordidatam et sordidam?*] 'Do you see how badly clothed and in what bad case this woman is of whom he speaks?' 'Sordidatus' properly refers to the clothing. Plautus, Asinaria ii. 4. 90: "Quanquam ego sum sordidatus Frugi tamen sum." Hence the word is used of accused persons who purposely to excite pity appeared in slovenly dress—'mutabant vestem.' See Livy vi. 20. And so the word in this passage refers to the description of her dress in vv. 45—47. 'Sordidus' refers rather to the personal case of Antiphila, her poverty and distress. Cicero, In Pisonem 41, plays upon the words: "Nec minus laetabor quum te semper sordidum, quam si paullisper sordidatum viderem."

57. *Magnum hoc . . . internuntii*] The sentiment is here evidently general. 'It is a pretty sure sign that a mistress is blameless when her servants are thus neglected.' And yet Bentley, with extraordinary love for the literal, alters the line to "Quum tam negligitur ejus internuntia," on the ground that Antiphila had only one servant! 'Internuntius' properly means 'a go-between,' 'a confidant.' Eunuchus ii. 2. 55.

72.] If we pronounce 'audaciam' fully this line will be a complete trochaic tetrameter: but by pronouncing 'audacyam' we

Non fit sine periclo facinus magnum et memorabile.
Clit. Hoc vide: in mea vita tu tibi laudem is quaesitum, scelus;
Ubi si paululum modo quid te fugerit, ego perierim.
Quid illo facias? *Sy.* At enim. *Clit.* Quid enim? *Sy.* Si sinas, dicam. *Clin.* Sine.
Clit. Sino. *Sy.* Ita res est haec nunc, quasi cum.——*Clit.* Quas, malum, ambages mihi
Narrare occipit? *Clin.* Syre, verum hic dicit; mitte: ad rem redi.
Sy. Enimvero reticere nequeo: multimodis injurius,
Clitipho, es; neque ferri potis est. *Clin.* Audiendum hercle est: tace.
Sy. Vis amare; vis potiri; vis quod des illi effici:
Tuum esse in potiendo periclum non vis: haud stulte sapis;
Siquidem id sapere est, velle te id quod non potest contingere:
Aut haec cum illis sunt habenda, aut illa cum his mittenda sunt.
Harum duarum conditionum nunc utram malis vide;
Etsi consilium quod cepi rectum esse et tutum scio:
Nam apud patrem tua amica tecum sine metu ut sit copia est.
Tum quod illi argentum es pollicitus eadem hac inveniam via;
Quod ut efficerem orando surdas jam aures reddideras mihi.

may preserve the general metre. Compare, among many instances, Hecyra v. 2. 32: "Referet|que grat||iam ei u|naque nos ||" &c.

74. *In mea vita tu tibi laudem is quaesitum, scelus*] 'You hope to make yourself a reputation, you rascal, at the cost of my life.' 'Vita' is used here generally, as in Andria v. 1. 3 (see note). Adelphi iii. 2. 42: "Tua fama et gnatae vita in dubium veniet."

76. *Quid illo facias?*] Clitipho turns to Clinia and says 'What would you do with him?' This is the simplest way of taking the words without having recourse to any alteration. Syrus then begins to explain and justify himself, and at last Clitipho listens to him. Bentley and others read 'illa,' referring to Bacchis. For the idiom see note on Andria iii. 5. 8. Eunuchus v. 1. 21.

77.] Syrus is about to begin with a simile, but Clitipho cuts him short. However, he cannot entirely drop the didactic style, in which he runs on for some time. He then comes more to the point, and begins to explain what he has arranged for Clinia and Clitipho.

81. *Vis quod des illi effici*] 'You wish money to be provided to give her.' Compare iii. 3. 23: "Actum est: hic prius se indicarit quam ego argentum effecero," and v. 89 of this scene. Plautus, Bacchides ii. 2. 55:

"Inde ego hodie aliquam machinabor machinam,
Unde aurum efficiam amanti herili filio."

85. *Harum duarum conditionum*] 'Choose which you will of these two bargains, either have the pleasure and run the risk, or avoid the risk and lose the pleasure.' For the general meaning of 'conditio' see note on Andria i. 1. 52.

Quid aliud tibi vis? *Clit.* Siquidem hoc fit. *Sy.* "Siquidem." Experiundo scies.
Clit. Age, age, cedo istuc tuum consilium: quid id est? *Sy.* Adsimulabimus
Tuam amicam hujus esse. *Clit.* Pulchre: cedo quid hic faciet sua?
An ea quoque dicetur hujus, si una haec dedecori est parum?
Sy. Imo ad tuam matrem abducetur. *Clit.* Quid eo? *Sy.* Longum est, Clitipho,
Si tibi narrem. Quamobrem id faciam vera causa est. *Clit.* Fabulae!
Nihil satis firmi video quamobrem accipere hunc mihi expediat metum.
Sy. Mane. Habeo aliud, si istud metuis; quod ambo confiteamini
Sine periclo esse. *Clit.* Hujusmodi, obsecro, aliquid reperi. *Sy.* Maxime.
Ibo obviam hinc: dicam ut revertantur domum. *Clit.* Hem!
Quid dixti? *Sy.* Ademtum tibi jam faxo omnem metum,
In aurem utramvis otiose ut dormias.
Clit. Quid ago nunc? *Clin.* Tune? quod boni est— *Clit.* Syre, dic modo
Verum. *Sy.* Age modo, hodie sero ac nequicquam voles.
Clin. Datur: fruare dum licet, nam nescias—
Clit. Syre, inquam. *Sy.* Perge porro; tamen istuc ago.
Ejus sit potestas posthac an nunquam tibi.

95. *Fabulae!*] See note on Andria i. 3. 19. 'Humbug!' says Clitipho; 'I can see no sufficiently strong reason for incurring this peril.' For this use of 'firmus' see Sallust, Jugurtha 64 ad fin.: "Quae omnia illis eo firmiora videbantur (seemed to them more weighty arguments), quod diuturnitate belli res familiares corruperant, et animo cupienti nihil satis festinatur." Syrus, in order to bring Clitipho to the point, professes to have discovered a perfectly safe course, that is, to send Bacchis home again. This soon brings Clitipho round, and he places himself in Syrus' hands. In the lines 102—105 we have one continued speech of Clinia's interrupted by the dialogue between Syrus and Clitipho. This is rendered obscure by the punctuation in some editions.

101. *In aurem utramvis otiose ut dormias*] 'I will at once rid you of all your fear, that you may sleep at your ease on either ear.' There is a Greek proverb quoted by Forcellini, ἐπ' ἀμφότερα τὰ [illegible] καθεύδειν, and Menander, as quoted by Gellius ii. 23, has ἐπ' ἀμφοτέραν ἵν' ἐπικλινὴς ᾖ μέλλων καθευδήσειν, as Zeune gives it: the common text has ἐπίκληρος, which does not give a suitable sense here. Plautus has an absurd variation of the phrase in Pseudolus i. 1. 121, 122:

"*Ps.* De istac re in oculum utrumvis conquiescito.
Ca. Oculum, anne in aurem? *Ps.* At hoc pervolgatum est nimis."

105. *Perge porro; tamen istuc ago*] 'Go on as you will, but I am bent on what I told you,' namely, on going to meet Bacchis and Antiphila.

Clit. Verum hercle istuc est. Syre, Syre inquam, heus, heus, Syre.
Sy. Concaluit: quid vis? *Clit.* Redi, redi. *Sy.* Adsum: dic quid est?
Jam hoc quoque negabis tibi placere? *Clit.* Imo, Syre,
Et me, et meum amorem, et famam permitto tibi.
Tu es judex: ne quid accusandus sis vide.
Sy. Ridiculum est te istuc me admonere, Clitipho;
Quasi istic minor mea res agatur quam tua.
Hic si quid nobis forte adversi evenerit,
Tibi erunt parata verba, huic homini verbera;
Quapropter haec res neutiquam neglectu est mihi.

108. *Concaluit*] 'He is warm at last.' See Eunuchus i. 2. 5.

111. *Tu es judex*] The language of this line is borrowed from the Roman courts of law. Clitipho makes Syrus 'judex,' and warns him not to give any ground for a charge against himself. A judge who knowingly gave an illegal sentence had to pay the penalty contained in his own judgment. Mr. Long has communicated to me the following passage from the Digest: "Judex tunc litem suam facere intelligitur quum dolo malo in fraudem legis sententiam dixerit," Dig. v. 1. 15.

115. *Tibi erunt parata verba, huic homini verbera*] Compare Phormio i. 4. 42:

"*Ph.* Geta, quid nunc fiet? *Ge.* Tu jam lites audies:
Ego plectar pendens nisi quid me fefellerit."

116. *Quapropter haec res neutiquam neglectu est mihi*] Some good manuscripts read 'neglectui,' just as in Andria ii. 1. 1 we have the reading 'nuptui.' These variations point to the true explanation of what is called the passive supine in -u, as the dative case of a verbal noun, and therefore active in its form and sense. The supine in -u is generally considered to be the ablative case. It is worthy of remark, however, that those adjectives with which this supine is found are not used with an ablative case except very rarely: and that the supine is very rarely found with adjectives which ordinarily have the ablative case, as 'dignus.' (See Madvig, Latin Gram. 412. 2.) The common periphrasis of 'ad' with the gerund, as 'verba ad audiendum jucunda,' for 'verba auditu jucunda,' points to the dative rather than the ablative. This supine in -u is very rare in Terence. In Phormio ii. 4. 16, where some have "et turpe inceptu est," the majority of manuscripts have 'inceptum.' In Hecyra iii. 1. 15 we have "Cuivis facile scitu est," and ii. 3. 4: "Sed non facile est expurgatu," and in Plautus we meet with it still more frequently, and that when it is difficult to distinguish it from a dative. See Pseudolus iii. 2. 35: "Formidolosos dictu non esu modo." Poenulus i. 2. 28: "Modus omnibus in rebus . . . optimum habitu est," and in Bacchides i. 1. 28 we find the full dative form, with the ordinary construction of the supine, distinguished from the ablative:

"Quid, amabo, obticuisti? *Pi.* Quia istaec lepida sunt memoratui;
Eadem in usu, atque ubi periclum facias, aculeata sunt."

'They are pretty for talking about, but in the using we find a thorn.' This old form of the dative is not uncommon in the best authors. In Sallust we find the form 'nisu,' Jugurtha 94. Compare the famous line of Lucretius; iii. 971:

"Vitaque mancipio nulli datur, omnibus usu."

Propertius i. 11. (12.) 11:

"Aut teneat clausam tenui Teuthrantis in unda
Alternae facilis cedere lympha manu;"

ii. 1. 66:

"Hoc si quis vitium poterit mihi demere, solus
Tantaleae poterit tradere poma manu;"

and iii. 11. (ii. 19.) 19:

"Incipiam captare feras et reddere pinu
Cornua, et audaces ipse monere canes."

Sed istunc exora ut suam esse assimulet. *Clin.* Scilicet
Facturum me esse: in eum jam res rediit locum
Ut sit necessus. *Clit.* Amo te merito, Clinia.
Clin. Verum illa ne quid titubet. *Sy.* Perdocta est probe.
Clit. At hoc demiror, qui tam facile potueris
Persuadere illi quae solet quos spernere!
Sy. In tempore ad eam veni, quod rerum omnium est
Primum: nam quendam misere offendi militem
Ejus noctem orantem: haec arte tractabat virum,
Ut illius animum cupidum inopia incenderet;
Eademque ut esset apud te hoc quam gratissimum.
Sed heus tu, vide sis ne quid imprudens ruas:
Patrem novisti ad has res quam sit perspicax:
Ego te autem novi quam esse soleas impotens:
Inversa verba, eversas cervices tuas,
Gemitus, screatus, tussis, risus abstine.

In his note upon the first of these passages Paley compares Tacitus, Annal. iii. 30. 34: "luxu." 33: "praesedisse nuper feminam exercitio cohortium, decursu legionum;" and the contracted form of the dative of the corresponding verbal in Greek. Homer, Odyss. viii. 253: ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ. xi. 514: οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ. 'Haec res neutiquam neglectu est mihi' corresponds exactly with 'curae est mihi,' and similar expressions. See Madvig, Latin Gram. 249. (d.)

117. *Scilicet facturum me esse*] 'You may be sure that I will do so.' Compare iv. 8. 15: "Scilicet daturum," v. 1. 19: "Continuo injecisse verba tibi Dromonem scilicet." Lucretius ii. 469, 470:

"Scilicet esse globosa tamen, cum squalida constent,
Provolvi simul ut possint et laedere sensus."

119. *Ut sit necessus*] This is the reading of the Bembine here: and is preferable to Bentley's 'necessum.' See the note on Eunuchus v. 5. 28.

120. *Verum illa ne quid titubet*] 'But take care that she is not caught tripping.' 'You need not fear that,' says Syrus, 'she is well up in her part.' 'Titubo' originally means 'to stumble,' as in Horace, Epist. i. 13. 19, where he jocosely says to Vinius Asella, in allusion to his name, "Vade, vale, cave ne titubes mandataque frangas." Hence it is used, as our own corresponding word 'trip,' of any mistake or blunder. Compare a similar passage in Plautus, Pseudolus ii. 4. 74, 75:

"Nunc ibo ad forum atque onerabo meis praeceptis Simmiam,
Quid agat: ne quid titubet, docte ut hanc serat fallaciam."

For 'perdocta' compare Hecyra ii. 1. 6, and note on 'meditatus' Andria ii. 4. 3.

122. *Quae solet quos spernere*] 'I wonder,' he says, 'how you have been able to persuade her so easily, knowing as I do what she is, and whom she is used to reject;' knowing how capricious she is. The words literally mean 'to persuade one who is used to reject what lovers!'

130. *Impotens*] See note on Andria v. 3. 8.

131. *Inversa verba*] Plautus uses the term 'perplexabile verbum.' See Asinaria iv. 1, where we have a most accurate catalogue of the various modes of flirtation then in vogue, among which the following resemble our text:

"Neque ullum verbum faciat perplexabile;
Neque ulla lingua sciat loqui nisi Attica.
Forte si tussire occepsit, ne sic tussiat
Ut quoiquam linguam in tussiendo proferat."
vv. 47—50.

Here Syrus warns his master that he must 'repress all ambiguous speeches, sidelong glances, sighs, clearings of the throat, coughing, and smiles.' The words 'eversas cervices tuas' have occasioned some difficulty; but they simply mean 'You must not keep twisting your head round to steal a look at her.'

Clit. Laudabis. *Sy.* Vide sis. *Clit.* Tutemet mirabere.
Sy. Sed quam cito sunt consecutae mulieres!
Clit. Ubi sunt? cur retines? *Sy.* Jam nunc haec non est tua.
Clit. Scio; apud patrem: at nunc interim. *Sy.* Nihilo magis.
Clit. Sine. *Sy.* Non sinam, inquam. *Clit.* Quaeso, paulisper. *Sy.* Veto.
Clit. Saltem salutare. *Sy.* Abeas, si sapis. *Clit.* Eo.
Quid istic? *Sy.* Manebit. *Clit.* O hominem felicem! *Sy.* Ambula.

ACTUS SECUNDI SCENA QUARTA.

BACCHIS. ANTIPHILA. CLINIA. SYRUS.

Ba. Aedepol te, mea Antiphila, laudo et fortunatam judico,
Id quum studuisti, isti formae ut mores consimiles forent:
Minimeque, ita me Di ament, miror, si te sibi quisque expetit.
Nam mihi quale ingenium haberes fuit indicio oratio.
Et quum egomet nunc mecum in animo vitam tuam considero,
Omniumque adeo vestrarum vulgus quae abs se segregant;
Et vos esse istiusmodi, et nos non esse, haud mirabile est.
Nam expedit bonas esse vobis: nos quibuscum est res non sinunt.
Quippe forma impulsi nostra nos amatores colunt:
Haec ubi immutata est, illi suum animum alio conferunt.
Nisi si prospectum interea aliquid est, desertae vivimus.
Vobis cum uno semel ubi aetatem agere decretum est viro,

Act II. Scene IV. Bacchis and Antiphila come up conversing together. Bacchis is made to dilate upon the superior happiness of those women who attach themselves faithfully to one lover. Clinia is thrown into an ecstasy of joy at the approach of Antiphila, to which she responds very cordially, and for the present they are as happy as can be.

The Metre is as follows; 1—17, trochaic tetrameter catalectic; 18—25, iambic tetrameter; 26—29, iambic trimeter.

1. *Aedepol*] This was a form of oath peculiar originally to women. But see note on Eunuchus v. 2. 28. The following lines are quoted from Menander:

ὅταν φύσει τὸ κάλλος ἐπικοσμῇ τρόπος
χρηστὸς, διπλασίως ὁ προσιὼν ἁλίσκεται,

and they may very possibly have been before Terence when he wrote these opening lines.

2. *Id quum studuisti*] See note on Andria i. 1. 32.

6. *Omnium vestrarum*] See note on Eunuchus iv. 4. 10.

8. *Nam expedit bonas esse vobis*] This construction is slightly different from the common form, in which the same case precedes and follows the verb, as in Phormio v. 2. 1: "Nostrapte culpa facimus ut malis expediat esse." But compare Cicero, Ad Atticum x. 8: "Medios esse jam non licebit."

Cujus mos maxime est consimilis vostrum, hi se ad vos applicant.
Hoc beneficio utrique ab utrisque vero devincimini,
Ut numquam ulla amori vestro incidere possit calamitas.
An. Nescio alias: me quidem semper scio fecisse sedulo
Ut ex illius commodo meum compararem commodum. *Cl.* Ah!
Ergo, mea Antiphila, tu nunc sola reducem me in patriam facis:
Nam, dum abs te absum, omnes mihi labores fuere quos cepi leves
Praeterquam tui carendum quod erat. *Sy.* Credo. *Cl.* Syre, vix suffero.
Hocine me miserum non licere meo modo ingenium frui?
Sy. Imo, ut patrem tuum vidi esse habitum, diu etiam duras dabit.
Ba. Quisnam hic adolescens est qui intuitur nos? *An.* Ah, retine me, obsecro.
Ba. Amabo, quid tibi est? *An.* Disperii, perii misera. *Ba.* Quid stupes,
Antiphila? *An.* Videon Cliniam an non? *Ba.* Quem vides?
Cl. Salve, anime mi. *An.* O mi exspectate, salve. *Cl.* Ut vales?
An. Salvum advenisse gaudeo. *Cl.* Teneone te,
Antiphila, maxime animo exoptata meo?
Sy. Ite intro: nam vos jamdudum exspectat senex.

13. *Cujus mos ... hi se ad vos applicant*] For the change of number see note on Eunuchus, Prolog. 3.

14. *Utrique ab utrisque*] 'Utrique' refers to the class of lovers: see note on Andria i. 5. 52.

16. *Nescio alias*] 'I know not what others may do.' 'Nescio' is sometimes used in the sense of 'nil moror.' Compare v. 4. 15: "Di istac prohibeant. *Ch.* Deos nescio."

22. *Imo, ut patrem tuum vidi esse habitum, diu etiam duras dabit*] 'Nay indeed, as far as I understand your father's feelings, he will lead you a hard life for some time yet.' The old copies all have this reading. Bentley objects to the words 'ut patrem tuum vidi esse habitum.' He says they must mean 'patrem tuum esse valentem corpulentum diu victurum.' Calpurnius however takes 'habitum' to mean 'affectum,' so that the phrase is equivalent to 'ut patrem vidi sese habere,'—an unusual sense, but not impossible. Bentley strikes out the words 'esse habitum,' and substitutes 'partes.' The phrase 'duras dare' occurs only here, and we must of course understand 'partes.' But although the line is singular, and has by many been considered spurious, we are not at liberty to reject it in the teeth of all authority. For 'partes' see note on Eunuchus ii. 3. 62.

24. *Amabo*] See notes on Eun. i. 2. 50, and iii. 3. 31.

ACTUS TERTII SCENA PRIMA.

CHREMES. MENEDEMUS.

Ch. Luciscit hoc jam: cesso pultare ostium
Vicini, primum ex me ut sciat sibi filium
Redisse? etsi adolescentem hoc nolle intelligo.
Verum quum videam miserum hunc tam excruciarier
Ejus abitu, celem tam insperatum gaudium,
Cum illi pericli nihil ex indicio siet?
Haud faciam: nam, quod potero, adjutabo senem;
Ita ut filium meum amico atque aequali suo
Video inservire, et socium esse in negotiis;
Nos quoque senes est aequum senibus obsequi.
Me. Aut ego profecto ingenio egregie ad miserias

Act III. Scene I. A night has now passed since the last Act, and meanwhile Chremes has had the pleasure of entertaining his son's friend and his mistress and all her followers at his house. He now comes from his house to tell Menedemus the joyful news of his son's return, as it is meet that one friend should do his best to help another, and alleviate his distress if possible. He finds Menedemus in a desponding mood; and immediately breaks his errand to him. The old man is for flying to his son at once, but Chremes restrains him, and explains that it will not be for his son's good that they should meet just at present, or that Clinia should know that his father is ready to sacrifice every thing for him. To enforce his advice he gives his friend an account of the late doings at his house; what a mistress this is that Clinia has got, what enormous expense she is likely to entail upon him. If he is determined to indulge him, he advises him at all events not to do it openly. He had better allow himself to be cheated by his slave and his son, than once let his son see that he may have his own way in every thing. For then it will be the old story over again; and then if after all he refuses his son any thing, the young fellow will know which is his best game. He will threaten to enlist again, and gain his point. Menedemus is partially convinced by these arguments, and only wonders that his friend should understand his affairs so much better than he does himself. So they part, Chremes undertaking to bring about a speedy meeting between the father and the son.

The Metre is iambic trimeter.

Scaliger and Madame Dacier are of opinion that this Play was exhibited in two distinct parts:—the first two acts in the evening after sunset, and the remainder next morning at daybreak. What value there may be in such an hypothesis has been discussed in the Introduction to this Play, p. 165.

1. *Luciscit hoc jam*] 'It is just daybreak.' Forcellini considers that 'hoc' here is used *δεικτικῶς*, as if the speaker pointed at the heavens. We find the same phrase in Plautus, Amphitruo i. 3. 45. Lucretius uses 'Hoc' absolutely for the sky:

"Denique jam tuere hoc circum supraque quod omnem
Continet amplexu terram." v. 318.

But we find the verb used impersonally in Plautus, Amph. i. 3. 35: "Tempus est: exire ex urbe priusquam luciscat volo," and Livy iv. 28: "Et jam lucescebat, omniaque sub oculis erant," and it is more natural to consider 'hoc' as part of the impersonal expression, which is generally suppressed in Latin, but is expressed in most languages. So we say 'This is very dark.' 'It is light;' and we may compare the German 'es tagt,' and French 'il fait jour.' 'Lucet hoc' is similarly used in Plautus, Miles Gloriosus ii. 2. 64. For 'cesso pultare ostium' see notes on Andria ii. 2. 6, and iv. 1. 58.

11. *Ad miserias natus*] For the construction of 'natus' with the dative see note on Eunuchus iii. 2. 7. The present construction is not so common in Terence and Plautus; but far more usual in Cicero. We meet with a cognate construction in Horace, Carm. i. 27. 1:

"Natis in usum laetitiae scyphis
Pugnare Thracum est."

Bentley rewrites these three lines in order to bring 'diem' into an emphatic position: but we need not trouble ourselves to discuss an imaginary point of this kind. A line is quoted from Diphilus which embodies the topic to which Menedemus here alludes as proverbial:

λύπης δὲ πάσης γίνεται ἰατρὸς χρόνος.

19. *Cujus ... fieri participem cupis*] 'I bring you a message which you wish above all things to receive.' For another sense of 'particeps,' see note on i. 1. 89.

30. *Non possum*] 'I cannot do it.' He replies to the meaning of Chremes' speech. 'I cannot any longer play the severe parent. I have sustained that character long enough.'

33. *In eandem fraudem ... incides*] 'You will come to the same harm by this course as by that.' For the meaning of 'fraus' see note on Andria v. 4. 8.

35. *Commetare*] This frequentative form of 'commeo' occurs in Plautus, Captivi i. 2. 82, with an equivalent accusative:

"I modo, venare leporem; nunc ictim tenes.

Natus sum: aut illud falsum est, quod vulgo audio
Dici, diem adimere aegritudinem hominibus:
Nam mihi quidem quotidie augescit magis
De filio aegritudo; et quanto diutius
Abest, magis cupio tanto et magis desidero.
Ch. Sed ipsum foras egressum video: ibo, alloquar.
Menedeme, salve: nuntium apporto tibi,
Cujus maxime te fieri participem cupis.
Me. Numquidnam de gnato meo audisti, Chreme?
Ch. Valet atque vivit. *Me.* Ubinam est, quaeso? *Ch.* Apud me domi.
Me. Meus gnatus? *Ch.* Sic est. *Me.* Venit? *Ch.* Certe. *Me.* Clinia
Meus venit? *Ch.* Dixi. *Me.* Eamus: duc me ad eum, obsecro.
Ch. Non vult te scire se redisse etiam, et tuum
Conspectum fugitat, propter peccatum; tum hoc timet,
Ne tua duritia antiqua illa etiam adaucta sit.
Me. Non tu ei dixisti ut essem? *Ch.* Non. *Me.* Quamobrem, Chreme?
Ch. Quia pessime istoc in te atque in illum consulis,
Si te tam leni et victo animo esse ostenderis.
Me. Non possum: satis jam satis pater durus fui. *Ch.* Ah!
Vehemens in utramque partem, Menedeme, es nimis,
Aut largitate nimia, aut parsimonia.
In eandem fraudem ex hac re atque ex illa incides.
Primum; olim potius quam paterere filium
Commetare ad mulierculam, quae paululo

Tum erat contenta, cuique erant grata omnia,
Proterruisti hinc: ea coacta ingratiis
Postilla coepit victum vulgo quaerere.
Nunc cum sine magno intertrimento non potest
Haberi, quidvis dare cupis: nam ut tu scias
Quam ea nunc instructa pulchre ad perniciem siet,
Primum, jam ancillas secum adduxit plus decem,
Oneratas veste atque auro. Satrapes si siet
Amator, nunquam sufferre ejus sumtus queat;
Nedum tu possis. *Me.* Estne ea intus? *Ch.* Sit rogas?
Sensi: namque ei unam coenam atque ejus comitibus
Dedi; quod si iterum mihi sit danda, actum siet.
Nam ut alia omittam, pytissando modo mihi
Quid vini absumsit! "Sic hoc," dicens; "Asperum,
Pater, hoc est; aliud lenius sodes vide."
Relevi dolia omnia, omnes serias;

Nam meus scruposam victus commetat
viam."

The ordinary text has 'commeare,' but 'commetare' is required by the metre, as Bentley pointed out.

37. *Ea coacta ingratiis . . . victum vulgo quaerere*] Compare the similar passage in Andria i. 1. 47—52, where see the note on the words 'victum quaeritans,' and for 'ingratiis' see note on Eunuchus ii. 1. 14.

39. *Nunc cum sine magno intertrimento non potest*] 'Intertrimentum' is properly the waste of metals which takes place in melting. 'Detrimentum' is more particularly applied to waste in filing or rubbing. A distinction may be drawn between the two words: for 'inter' signifies more thorough loss than 'de,' though both prepositions are used similarly in many compounds. 'Intertrimentum' like 'detrimentum' comes to mean simply 'loss,' 'damage.' Compare Cicero, In C. Verrem ii. 1. 50: "Cum eo sine ullo intertrimento convenerat jam quemadmodum traderetur."

41. *Instructa ad perniciem*] 'That you may know how admirably she is now trained to mischief.' Compare Plautus, Bacchides iii. 1. 6:

"Bacchides non Bacchides, sed Bacchae sunt acerrumae.
Apage istas a me sorores quae hominum sorbent sanguinem.
Omnis ad perniciem instructa domus opime atque opipare,"

and the similar expression in Hecyra ii. 1. 6: "In eodemque omnes mihi videntur ludo doctae ad malitiam."

48. *Pytissando modo mihi quid vini absumsit*] "For not to speak of other things, what a quantity of my wine did she waste in tasting, saying, 'This is only so so: old gentleman, this is too harsh: see that you let us have some a little softer.' I had to open all my jars and casks; we were all kept on the alert." 'Pytissare,' Gr. πυτίζειν, was to take a little wine to taste, and then spit it out again. Perlet quotes from Athenaeus, Deiphos. iii. καὶ τὸν μὲν ὀξὺν οἶνον ἐκπυτίζομεν. We have the substantive 'pytisma' in a difficult passage of Juvenal, xi. 173: "Qui Lacedaemonium pytismate lubricat orbem." For 'sodes' in the next line see note on Andria i. 1. 58.

51. *Relevi*] Terence here used 'dolia' rather loosely: 'amphoras' would be more correct. The 'dolium' was a much larger vessel than the 'amphora,' and was not sealed. Only inferior wine was drunk from the 'dolium,' 'from the cask,' as we should say. The 'amphorae' were corked, and the cork then carefully secured with pitch or resin, which was necessary to exclude not only air, but also the smoke to which they were often exposed. Hence 'relino' is equivalent to our 'tap,' to remove the resin and then the cork or bung. Horace describes the process exactly:

Omnes sollicitos habui: atque haec una nox.
Quid te futurum censes quem assidue exedent?
Sic me Di amabunt, ut me tuarum miseritum est,
Menedeme, fortunarum. *Me.* Faciat quod libet:
Sumat, consumat, perdat, decretum est pati,
Dum illum modo habeam mecum. *Ch.* Si certum est tibi
Sic facere, illud permagni referre arbitror,
Ut ne scientem sentiat te id sibi dare.
Me. Quid faciam? *Ch.* Quidvis potius quam quod cogitas:
Per alium quemvis ut des; falli te sinas
Technis per servulum; etsi subsensi id quoque,
Illos ibi esse et id agere inter se clanculum.
Syrus cum illo vestro consusurrat; conferunt
Consilia ad adolescentes: et tibi perdere
Talentum hoc pacto satius est quam illo minam.
Non nunc pecunia agitur; sed illud, quomodo
Minimo periclo id demus adolescentulo.
Nam si semel tuum animum ille intellexerit,
Prius proditurum te tuam vitam, et prius
Pecuniam omnem, quam abs te amittas filium; hui,
Quantam fenestram ad nequitiam patefeceris!

"Hic dies anno redeunte festus
Corticem astrictum pice dimovebit
Amphorae fumum bibere institutae
Consule Tullo."
Carm. iii. 8. 9—12.

On the process see Mr. Macleane's note. The word 'relino' is rare. It occurs again in the same sense in Plautus, Stichus v. 4. 38: "Nolo ego nos pro summo bibere: nulli relerimus postea." But there is a more probable reading, 'nulli rei erimus postea.' Virgil uses the word in a slightly different manner in Georgic. iv. 228:

"Si quando sedem angustam servataque mella
Thesauris relines."

54. *Sic me Di amabunt*] This and 'ita me Di ament' were very common expressions. See Andria v. 4. 44; Hecyra ii. 1. 9: "Non, ita modo bene ament, mi Laches." Hecyra i. 2. 31: "Ita me Di amabunt." They were often followed by 'ut,' as here, and Phormio i. 3. 13: "Ita me Di bene ament ut mihi liceat tamdiu quod amo frui." In such expressions the future has a kind of optative force, as in the colloquial phrase 'amabo te,' or 'amabo.'

61. *Falli te sinas technis per servulum*] 'You had better allow yourself to be deceived by tricks through your slave: though I have an inkling of that too, that they are already on that tack, and are concocting matters secretly.' For 'technis' see note on Eunuchus iv. 4. 51. With 'ibi' compare v. 2. 29: "Imo et ibi nunc sum, et usque id egi dudum;" and v. 5. 19: "Credas animum ibi esse."

64. *Conferunt consilia ad adolescentes*] This is the reading of the Bembine manuscript. The common reading omits 'ad.' But this occasions a difficulty of metre, for the second syllable of 'consilia' can hardly be lengthened by ictus if the two following are resolved. The sense is equally good with either reading.

72. *Quantam fenestram . . . patefeceris!*] 'What a door you will have opened to crime!' 'Fenestra,' connected with φαίνω, originally signified any opening in the wall of a house to admit light. So Virgil, Aen. ii. 482, uses the word of a breach in the door of a house:

"—— Jamque excisa trabe firma cavavit
Robora, et ingentem lato dedit ore fenestram."

Tibi autem porro ut non sit suave vivere:
Nam deteriores omnes sumus licentia.
Quodcunque inciderit in mentem volet: neque id
Putabit, pravum siet an rectum quod petet.
Tu rem perire et ipsum non poteris pati.
Dare denegaris; ibit ad illud ilico,
Quo maxime apud te se valere sentiet:
Abiturum se abs te esse ilico minabitur.
Me. Videre verum, atque ita uti res est, dicere.
Ch. Somnum hercle ego hac nocte oculis non vidi meis,
Dum id quaero tibi qui filium restituerem.
Me. Cedo dextram: porro te idem oro ut facias, Chreme.
Ch. Paratus sum. *Me.* Scin quid nunc facere te volo?
Ch. Dic. *Me.* Quod sensisti illos me incipere fallere.
Id ut maturent facere: cupio illi dare
Quod vult: cupio jam videre. *Ch.* Operam dabo.
Paulum negoti mihi obstat: Simus et Crito
Vicini nostri hic ambigunt de finibus:
Me cepere arbitrum: ibo ac dicam, ut dixeram

Juvenal applies the word to the boring of the ears for earrings:

"Cur timeam dubitemve locum defendere quamvis
Natus ad Euphratem, molles quod in aure fenestrae
Arguerint, licet ipse negem?"
Sat. i. 103—105.

78. *Dare denegaris*] 'Let us suppose that you at last refuse to supply him.' The omission of 'si' may be compared with Virgil, Aen. vi. 30:

"—— Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes."

The use of the second person in all tenses of the subjunctive mood, has the effect of making the sentence entirely hypothetical; and the further effect of the use of the Futurum exactum is to mark the supposed case as single and exceptional, occuring once for all. See notes on Andria i. 3. 8; iii. 3. 35.

84. *Cedo dextram*] The ancients used sometimes to give their hands as a form of salutation, see Aristophanes, Clouds 81:

ΣΤ. *κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιὰν,*

but more commonly it was as a pledge of friendship or of an agreement between two parties, as in numerous passages. Tacitus uses the word 'dextraè' alone in the sense of 'a treaty:' "A rege Parthorum Artabano legati venere. Miserat amicitiam ac foedus memoraturos, et cupere renovari dextras," Annal. ii. 58.

88.] In the old copies the three lines which stand at the end of this scene are placed here immediately after the words 'operam dabo.' Bentley was the first to transfer them to their present place, for reasons of considerable weight. (1) Menedemus could hardly remain on the stage if the words 'concede hinc domum' were placed before line 89. (2) Syrus too plainly would have been on the stage at the same time, without taking any part, or being perceived by Menedemus. (3) The formula 'a me nescio quis exit' is commonly used by Terence in concluding a scene. The whole passage runs far more naturally with Bentley's order, which has been adopted by many g ood editors.

91. *Me cepere arbitrum*] On the word 'arbiter,' see note on Andria, Prolog. 24. 'Our neighbours Simo and Crito here have a dispute about their boundaries. They have appointed me their umpire; I will go and tell them that I cannot to-day attend to their matter, as I had promised.' Cicero used the phrase 'operam dare' of a 'judex' in one

Operam daturum me, hodie non posse his dare.
Continuo hic adero. *Me.* Ita quæso. Di vestram fidem!
Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant et dijudicent
Quam sua? an eo fit quia in re nostra aut gaudio
Sumus praepediti nimio aut aegritudine?
Hic mihi quanto nunc plus sapit quam egomet mihi!
Ch. Dissolvi me otiosus operam ut tibi darem.
Syrus est prehendendus, atque adhortandus mihi.
A me nescio quis exit: concede hinc domum,
Ne nos inter nos congruēre sentiant.

ACTUS TERTII SCENA SECUNDA.

SYRUS. CHREMES.

Sy. Hac illac circumcursa: inveniendum est tamen
Argentum: intendenda in senem est fallacia.
Ch. Num me fefellit hosce id struere? Videlicet
[Quia] Cliniae ille servus tardiusculus est,

of his letters: "Dixit judicem sibi operam dare constituisse," Ad Fam. vii. 24.

95.] Westerhovius compares the following lines of Menander:

οὐδεὶς ἐφ' αὑτοῦ τὰ κακὰ συνορᾷ, Πάμφιλε,
σαφῶς, ἑτέρου δ' ἀσχημονοῦντος ὄψεται.

99. *Otiosus operam ut tibi darem*] The best editions have 'otiosus,' which is necessary to the metre. In v. 102 the common reading is 'congruere,' which I have retained in the text. The word has been justified as an anomalous infinitive of the '-e' form: but Bentley alters it to 'consentire.' But 'consentio' is not found in Plautus or Terence, or in any writer earlier than Cicero. The most likely word is 'congrediri,' which might possibly have been confounded with 'congruere' in writing; while it is hard to suppose that 'congruere' could have been mistaken for 'consentire.' Again, it would be possible for a third party to see that Chremes and Menedemus were together conversing ('congredi'), it would hardly be likely that one should know that they were of the same opinion ('consentire'). 'Congruere' originally meant 'to come together,' and so may more easily have been substituted by some ancient Bentley for the simpler word 'congrediri.' In the absence of any certainty, we must, however, be content to let the text stand as it is.

Act III. Scene II. Syrus comes from the house, revolving a scheme that he has in his mind for getting some money out of his master. Chremes overhearing him, imagines at once that they intend to play some trick on Menedemus, as he had already suspected; and accordingly he enters into conversation with Syrus, and in pursuance of his promise to Menedemus, he encourages Syrus to carry out his plot. 'If Clinia's Dromo,' he says, 'were worth any thing, he would very soon manage to get some money out of the old man for his young master; and so keep him at home, and do the old man a kindness against his will.' Syrus falls into the scheme readily enough, with a secret chuckle over his master, whom he is about to make a fine game of.

The Metre is iambic trimeter.

2. *Intendenda in senem est fallacia*] 'We must aim some trick against the old man.' A common metaphor. See Andria iv. 3. 18: "Repudio quod consilium primum intenderam," where Donatus says "Verbum a venatoribus translatum, qui retia intendunt ad feras captandas."

4. *Quia Cliniae ille servus tardiusculus est*] This line stands in its genuine form,

Idcirco huic nostro tradita est provincia.
Sy. Quis hic loquitur? Perii. Numnam haec audivit? *Ch*. Syre. *Sy*. Hem.
Ch. Quid tu istic? *Sy*. Recte equidem: sed te miror, Chreme,
Tam mane qui heri tantum biberis. *Ch*. Nihil nimis.
Sy. "Nihil" narras? visa vero est, quod dici solet,
Aquilae senectus. *Ch*. Heia. *Sy*. Mulier commoda et
Faceta haec meretrix. *Ch*. Sane, idem visa est mihi.
Sy. Et quidem hercle forma luculenta. *Ch*. Sic satis.
Sy. Ita non ut olim; sed uti nunc, sane bona:
Minimeque miror Clinia hanc si deperit.
Sed habet patrem quendam avidum, miserum, atque aridum,
Vicinum hunc: nostine? At quasi is non divitiis
Abundet, gnatus ejus profugit inopia.
Scis esse factum ut dico? *Ch*. Quid ego nesciam?

with the addition of Ritschl's conjecture 'Quia.' Bentley transposes the first two words, 'Ille Clinaï,' but it has already been observed in the note on Andria ii. 6. 8, that the form '-aï' was obsolete in the time of Terence. Bentley's alteration also introduces here the licence of 'ille,' which has been noticed in the same note. Although Ritschl's emendation has no support of manuscripts, yet it is sufficiently happy, and his authority is so high upon any matter connected with Plautus and Terence, that I have thought it right to assign it a quasi standing in the text. 'Videlicet' holds the same position in the line and sentence in Adelphi iii. 4. 4. In all places in Terence it is to be pronounced as if written 'vilicet,' after the analogy of 'ilicet,' and 'scilicet.'

5. *Idcirco huic nostro tradita est provincia*] 'Because that slave of Clinia's is a rather sluggish fellow, therefore the business has been handed over to this fellow of ours.' 'Provincia' is often used as the word 'province' with us to signify 'duty' or 'business.' Among other passages we may compare Phormio i. 2. 21:

"Abeuntes ambo hic tum senes me filiis
Relinquunt quasi magistrum. *Da*. O Geta, provinciam
Cepisti duram."

Plautus, Pseudolus i. 2. 16, where Ballio is giving orders to her slaves:

"Atque heri ante dixeram omnibus dederamque eas provincias;"

and v. 25:

"Tu qui urnam habes aquam vigere, face plenum aenum sit cito,
Te cum securi caudicali praeficio provinciae."

Cicero uses the word once or twice in the same sense, as in his Oration for Sulla, c. 18: "Illam sibi officiosam provinciam depoposcit, ut cum prima luce consulem salutatum veniret, me in meo lectulo trucidaret." 'Provincia' is derived by Festus from 'provinco;' by others more probably from 'providentia.' See Long's note on Cicero, In Verrem ii. 2. 1.

7. *Recte equidem*] See notes on ii. 1. 15, and Eunuchus ii. 3. 50.

10. *Aquilae senectus*] A rather obscure proverb originating in a theory about the eagle, that in old age it only drinks; and so applied to old men who drink more than they eat. It was also used more generally to signify a vigorous old age. Authorities for both these applications are given in Forcellini. There is a Greek proverb *ἀετοῦ γῆρας κορύδου νεότης* 'the eagle's age is as fresh as the lark's youth.'

12. *Sic satis*] 'Pretty well.' Compare Phormio i. 2. 60; note on Andria iv. 5. 9, and in this play iii. 1. 49.

15. *Aridum*] 'Dry' or 'stingy.' The idea is taken from a dry unfruitful soil which yields nothing. So in Plautus, Aulularia ii. 4. 18: "Pumex non aeque est aridus atque hic est senex."

Hominem pistrino dignum. *Sy*. Quem? *Ch*. Istunc servulum
Dico adolescentis. *Sy*. Syre, tibi timui male.
Ch. Qui passus est id fieri. *Sy*. Quid faceret? *Ch*. Rogas?
Aliquid repperiret, fingeret fallacias,
Unde esset adolescenti amicae quod daret;
Atque hunc difficilem invitum servaret senem.
Sy. Garris. *Ch*. Haec facta ab illo oportebat, Syre.
Sy. Eho quaeso, laudas qui heros fallunt? *Ch*. In loco
Ego vero laudo. *Sy*. Recte sane. *Ch*. Quippe quia
Magnarum saepe id remedium aegritudinum est.
Huic jam mansisset unicus gnatus domi.
Sy. Jocone an serio illaec dicat, nescio;
Nisi mihi quidem addit animum, quo lubeat magis.
Ch. Et nunc quid exspectat, Syre? an dum hinc denuo
Abeat, cum tolerare hujus sumtus non queat?
Nonne ad senem aliquam fabricam fingit? *Sy*. Stolidus est.
Ch. At te adjutare oportet adolescentuli
Causa. *Sy*. Facile equidem facere possum, si jubes:
Etenim quo pacto id fieri soleat calleo.
Ch. Tanto hercle melior. *Sy*. Non est mentiri meum.
Ch. Fac ergo. *Sy*. At heus tu, facitodum eadem haec memineris,
Si quid hujus simile forte aliquando evenerit,
Ut sunt humana, tuus ut faciat filius.
Ch. Non usus veniet, spero. *Sy*. Spero hercle ego quoque.
Neque eo nunc dico, quo quicquam illum senserim:
Sed si quid, ne quid. Quae sit ejus ætas vides.

19. *Hominem pistrino dignum*] 'A fellow who deserves to be sent to the treadmill.' Syrus naturally asks 'Who?' and this gives rise to Chremes' advice, which Syrus hardly knows whether to take in jest or in earnest. For 'pistrinum' see note on Andria i. 2. 28.

30. *Jocone an serio illaec dicat, nescio*] 'I cannot tell whether he says this in joke or in earnest; but I do know that he gives me encouragement to work with a will.' Forcellini explains 'illaec' here, and in Adelphi iii. 4. 63, "Nimia illaec licentia," as 'illa haec.' Bentley substitutes here 'ille haec.' But 'illaec' is merely the old form for 'illa.' We have all these forms of the word declined like 'hic' in Plautus and Terence. 'Illic' in Andria iii. 5. 1; iv. 4. 3, 'illaec' here, and in Adelphi iii. 4. 63, as feminine singular. See also Plautus, Amphitruo i. 1. 260: "Egomet mihi non credo, quum illaec autumare illum audio:" 'illanc' often in Plautus; 'illoc,' Plautus, Bacchides iv. 7. 29: "Hem illoc pacisce, si potes."

38. *Tanto hercle melior*] 'So much the better.' Compare Plautus, Truculentus v. 61: "Tanto melior! Noster esto." Syrus insinuates that he can manage this sort of thing very well if necessary. 'Then you are all the better man for my purpose,' says Chremes. 'You may depend upon me,' says Syrus, 'for I always keep my word.'

42. *Non usus veniet, spero*] 'That will never happen, I hope.' 'Usus venit' or 'usu venit' means, 'it becomes usual,' 'it happens.' See Adelphi v. 6. 7, and note on i. 1. 28.

44. *Sed si quid, ne quid*] The ellipse

Et nae ego te, si usus veniat, magnifice, Chreme,
Tractare possim. *Ch.* De istoc, quum usus venerit,
Videbimus quid opus sit: nunc istuc age.
Sy. Nunquam commodius unquam herum audivi loqui,
Nec quum male facerem crederem mihi impunius
Licere. Quisnam a nobis egreditur foras?

ACTUS TERTII SCENA TERTIA.

CHREMES. CLITIPHO. SYRUS.

Ch. Quid istuc, quaeso? qui istic mos est, Clitipho? itane fieri oportet?
Cl. Quid ego feci? *Ch.* Vidine ego te modo manum in sinum huic meretrici
Inserere? *Sy.* Acta haec res est: perii. *Cl.* Mene? *Ch.* Hisce oculis; ne nega.
Facis adeo indigne injuriam illi, qui non abstineas manum:
Nam istaec quidem contumelia est,
Hominem amicum recipere ad te, atque ejus amicam subagitare.
Vel heri in vino quam immodestus fuisti! *Sy.* Factum. *Ch.* Quam molestus!

may be supplied thus: "Si quid evenerit ne quid succenseas." In the preceding line 'facere' must be supplied. 'I do not say this,' says the slave, 'because I have perceived any such tendency in him; but merely that if there should happen any thing of the kind you should not be very angry. You see what his age is; and indeed, should occasion offer, I could treat you handsomely, Chremes.' The words 'magnifice tractare,' are ironical, and convey the idea of 'I would handle you finely.'

49. *Nec quum male facerem, &c.*] Bentley adopts 'malefacere,' an emendation of Muretus, without any particular advantage; for the construction 'licere male facerem' is perfectly good Latin. After the words 'istuc age' we must suppose Chremes to have gone into his house, leaving Syrus alone on the stage. He there finds Clitipho with Bacchis, and soon returns in a rage, bringing Clitipho with him.

Act III. Scene III. Chremes comes out with Clitipho whom he has taken unawares behaving, as he thinks, very improperly towards his friend's mistress. He lectures him on his conduct, which he says may lead to serious mischief; for even between the best of friends there should be great prudence in all such matters. Clitipho endeavours to justify himself in a way that alarms Syrus lest he should betray himself before he has time to arrange about money affairs with the old gentleman. So he recommends Chremes to order Clitipho off for a walk somewhere or other out of their way. When he is gone Chremes asks Syrus whether he has taken any steps in the matter about which they had spoken. Syrus answers that he has found an excellent plan; and he explains to him how Antiphila's mother owed Bacchis ten minae, as a pledge for which she has Antiphila; Bacchis wants Clinia to advance the money, and offers Antiphila in pledge to him. Syrus therefore is to represent to Menedemus that Antiphila is a Carian slave and would make a profitable purchase—thus he will get the money. Chremes disapproves of the plan, and is about to explain his reasons when he is interrupted by a new arrival.

The Metre of this scene is much involved; vv. 1—4. 6—9. 11, 12. 18—20. 22, 23. 30—52, trochaic tetrameter acatalectic and catalectic; 10. 14—17. 24—27, iambic tetrameter; 28, 29, iambic trimeter; 13 and 21, iambic tetrameter hypercatalectic; 5, iambic dimeter.

Ut equidem, ita me Di ament, metui quid futurum denique esset.
Novi ego amantium animum: advertunt graviter quae non censeas.
Cl. At mihi fides apud hunc est nihil me istius facturum, pater.
Ch. Esto: at certe concedas hinc aliquo ab ore eorum aliquantisper.
Multa fert libido: ea prohibet facere tua praesentia.
Ego de me facio conjecturam: nemo est meorum amicorum hodie
Apud quem expromere omnia mea occulta, Clitipho, audeam;
Apud alium prohibet dignitas, apud alium ipsius facti pudet,
Ne ineptus, ne protervus videar; quod illum facere credito.
Sed nostrum est intelligere, utcumque atque ubicumque opus sit obsequi.
Sy. Quid istic narrat? *Cl.* Perii. *Sy.* Clitipho, haec ego praecipio tibi?
Hominis frugi et temperantis functus es officium? *Cl.* Tace sodes.
Sy. Recte sane. *Ch.* Syre, pudet me. *Sy.* Credo; neque id injuria.
Quin mihi molestum est. *Cl.* Pergis hercle? *Sy.* Verum dico quod videtur.
Cl. Non accedam ad illos? *Ch.* Eho quaeso, una accedendi via est?

12. *Multa fert libido*] See note on 'tempus tulit,' Andria i. 2. 17; 'quas fert adolescentia,' Heaut. ii. 1. 2.

18. *Quid istic narrat?*] Syrus here comes to the rescue. 'What is your father saying to you?' he says. Clitipho can only say that he is ruined. Syrus then begins to give him some good advice, in a pompous roundabout manner, intended evidently to give him time to collect himself. Clitipho, however, does not understand him; and begs him to hold his tongue. The old man too begins to scold his son; and between them Syrus perceives that the cat will soon be out of the bag; so he interferes and gets rid of Clitipho.

19. *Hominis frugi ... officium*] For 'frugi' see note on Eunuchus iii. 5. 60; and for 'fungor' with the accusative case see the note on i. 1. 13 of this play.

20. Sy. *Recte sane.* Ch. *Syre, pudet me*] Syrus replies to Clitipho, 'Quite right.' Chremes then says, 'Syrus, I am ashamed of him.' 'So you ought to be,' says Syrus; 'for even to me it is very painful.' This makes Clitipho angry; and he says, 'You go on in that way, do you?' 'Yes,' answers Syrus, 'I give my opinion.' The whole of the dialogue in these few lines is rather involved; and probably requires some little change in the persons: but, as we cannot mend matters much by conjecture, I have contented myself with giving a short explanation of the text as it now stands. Clitipho goes on to say in justification of himself, 'May I not go near them?' To which Chremes replies, 'What!

Sy. Actum est: hic prius se indicarit quam ego argentum effecero.
Chreme, vin tu homini stulto mihi auscultare? *Ch.* Quid faciam? *Sy.* Jube hunc
Abire hinc aliquo. *Cl.* Quo hinc abeam ego? *Sy.* Quo? quo libet: da illis locum.
Abi deambulatum. *Cl.* Deambulatum quo? *Sy.* Vah! quasi desit locus.
Abi sane istac, istorsum, quo vis. *Ch.* Recte dicit: censeo.
Cl. Di te eradicent, Syre, qui me hinc extrudis. *Sy.* At
Tu pol tibi istas posthac comprimito manus.
Censen vero? quid illum porro credis facturum, Chreme,
Nisi eum, quantum tibi opis Di dant, servas, castigas, mones?
Ch. Ego istuc curabo. *Sy.* Atqui nunc, here, hic tibi asservandus est.
Ch. Fiet. *Sy.* Si sapias: nam mihi jam minus minusque obtemperat.
Ch. Quid tu? ecquid de illo quod dudum tecum egi egisti, Syre? aut
Repperisti, tibi quod placeat? an nondum etiam? *Sy.* De fallacia
Dicis? st! inveni nuper quandam. *Ch.* Frugi es: cedo, quid est?
Sy. Dicam: verum, ut aliud ex alio incidit. *Ch.* Quidnam, Syre?
Sy. Pessima haec est meretrix. *Ch.* Ita videtur. *Sy.* Imo si scias.
Vah, vide, quod inceptet facinus. Fuit quaedam anus Corinthia
Hic: huic drachmarum argenti haec mille dederat mutuum.
Ch. Quid tum? *Sy.* Ea mortua est: reliquit filiam adolescentulam.
Ea relicta huic arrhaboni est pro illo argento. *Ch.* Intelligo.

is there only one way of going near them? Can you not be in their company without behaving in this way?'

23. *Prius . . . quam ego argentum effecero*] See note on ii. 3. 81.

28. *Di te eradicent*] Compare Andria iv. 4. 22; Plautus, Bacchides v. 1. 6: "Perditus atque etiam eradicatus sum: omnibus exemplis crucior." Clitipho proceeds to give Syrus a summary castigation, and departs.

40. *Huic drachmarum argenti haec mille dederat mutuum*] 'Bacchis had lent her a thousand silver drachmae,' amounting to ten minae, about 32*l*. 5*s*. sterling. For the strict meaning of 'mutuum' see Long's note on Cicero, In C. Verrem ii. 4. 3.

42. *Ea relicta huic arrhaboni est pro illo argento*] 'This daughter of hers is left to Bacchis as a pledge for that sum of money.' 'Arrhabo' strictly differs from 'pignus' in that 'pignus' means 'a pledge,' which is given as a security for a debt, and is returned when the debt is paid; 'arrhabo' properly means 'an instalment,' as in Plautus, Mostellaria iii. 1. 109—111:

"—— Quid? eas (aedes) quanti destinat?

Sy. Hanc secum huc adduxit, ea quae est nunc apud uxorem tuam.
Ch. Quid tum? *Sy.* Cliniam orat sibi uti id nunc det; illam illi tamen
Post daturam. Mille nummum poscit. *Ch.* Et poscit quidem? *Sy.* Hui,
Dubium id est? *Ch.* Ego sic putavi: quid nunc facere cogitas?
Sy. Egone? ad Menedemum ibo: dicam hanc esse captam ex Caria
Ditem et nobilem; si redimat, magnum inesse in ea lucrum.
Ch. Erras. *Sy.* Quid ita? *Ch.* Pro Menedemo nunc tibi ego respondeo:
Non emo: quid ais? *Sy.* Optata loquere. *Ch.* Atqui non est opus.
Sy. Non opus est? *Ch.* Non hercle vero. *Sy.* Quid istuc? miror. *Ch.* Jam scies.
Mane, mane: quid est quod tam a nobis graviter crepuerunt fores?

Th. Talenti magnis totidem quot ego et tu sumus:
Sed arrhaboni has dedit quadraginta minas."

Compare also Rudens, Prol. 46, and Miles Gloriosus iv. 1. 11, where Palaestrio gives Pyrgopolinices a ring from his pretended lover: "Hunc arrhabonem primum amoris a me accipe." The word ἀῤῥαβών occurs in the same sense in the New Testament, 2 Cor. i. 22; Eph. i. 14. We find it only once in classical authors, in a passage of Antipho, Κναφ. 1: τὴν τέχνηην ἔχοντες ἀῤῥαβῶνα τοῦ ζῆν. The word is connected with the Hebrew עֵרָבוֹן (Genesis xxxviii. 17). See Gesenius sub voce. In this passage the word is used as its abbreviated form 'arra,' in the sense of 'pignus,' for Antiphila can hardly be said to be an instalment of the debt.

44, 45.] In arranging this difficult passage I have followed Perlet, whose order is based upon the explanation originally given, if I mistake not, by Westerhovius. The sense is as follows: 'Bacchis begs Clinia to give her this money at once; and promises that then she will give Antiphila to him. A thousand drachmae is what she asks:' to which Chremes, in amazement at her impudence, replies, 'She asks it, does she?' This makes what follows simple. Clinia is to have Antiphila, if he can give the money; and so Syrus undertakes to persuade Menedemus to buy her as a speculation, that Bacchis may get the money. Bentley alters the whole passage. His arrangement is as follows:

"Quid tum? *Sy.* Cliniam orat sibi ut id nunc det: illa illi tamen
Post datum iri mille nummum praes sit. *Ch.* Et praes sit quidem?"

Antiphila is to be a security (praes) that the money shall be repaid. 'Praes sit' he gets from the abbreviation 'ps̄st,' which he supposes the copyists to have altered to 'poscit.' But there is no evidence that such was the case. The plan was of course to get Antiphila into Menedemus' house, where Clinia would have no difficulty in associating with her; and Antiphila is to be represented as a Carian captive. Menedemus is to buy her that he may make a good bargain out of her ransom.

50. *Optata loquere*] This, like 'bona verba quaeso,' Andria i. 2. 33, was a form of deprecating a refusal. Chremes refuses to fall into the plan. A good deal of needless ingenuity has been bestowed upon the question—What Chremes was going to say when he was interrupted? It is sufficient to remark that this plan of Syrus, though rejected here, comes up again in the course of the play, and produces the desired effect; though then it is Chremes and not Menedemus who is the victim.

ACTUS QUARTI SCENA PRIMA.

SOSTRATA. CHREMES. NUTRIX. SYRUS.

So. Nisi me animus fallit, hic profecto est annulus quem ego suspicor
Is quicum exposita est gnata. *Ch.* Quid volt sibi, Syre, haec oratio?
So. Quid est? isne tibi videtur? *Nu.* Dixi equidem ubi mihi ostendisti ilico
Eum esse. *So.* At ut satis contemplata modo sis, mea nutrix. *Nu.* Satis.
So. Abi jam nunc intro, atque illa si jam laverit mihi nuntia:
Hic ego virum interea opperibor. *Sy.* Te vult: videas, quid velit.
Nescio quid tristis est: non temere est: metuo quid sit. *Ch.* Quid siet?
Nae, ista hercle magno jam conatu magnas nugas dixerit.
So. Ehem mi vir. *Ch.* Ehem mea uxor. *So.* Te ipsum quaero. *Ch.* Loquere quid velis.
So. Primum hoc te oro ne quid credas me adversum edictum tuum
Facere esse ausam. *Ch.* Vin me istuc tibi, etsi incredibile est, credere?
Credo. *Sy.* Nescio quid peccati portet haec purgatio.
So. Meministin me esse gravidam, et mihi te maximopere dicere,

Act IV. Scene I. Sostrata, wife of Chremes, comes on the stage in great excitement, holding in her hand a ring which she fancies to be the same as that with which she formerly exposed her daughter; a conjecture in which the family nurse agrees. She proceeds to break this piece of news to her husband, beginning of course by excusing herself. For when this child was born, Chremes had ordered it to be exposed, and it had been given to an old Corinthian woman for that purpose. At the same time, from a superstitious feeling, she had given the woman a ring to place with the child. This person had brought up the child; and the ring had been found in the possession of the young woman whom Bacchis had brought with her. These tidings are not very grateful to Chremes at first; but after having heard the whole story, he makes up his mind to take things as he finds them; and goes with his wife to see Antiphila.

The Metre is as follows; 1—9, iambic tetrameter; 10—54, trochaic tetrameter.

1. *Annulus*] This ring had been placed on the person of the child to secure her recognition in case of preservation, and also as Sostrata says afterwards, in case of death, that she might not be without something belonging to her parents. It was one of the 'crepundia' or 'monumenta' which would be attached to her clothes or person. See notes on Eun. iv. 6. 15.

Si puellam parerem nolle tolli? *Ch.* Scio quid feceris:
Sustulisti. *Sy.* Sic est factum, domina, ergo herus damno auctus est.
So. Minime: sed erat hic Corinthia anus haud impura: ei dedi
Exponendam. *Ch.* O Jupiter, tantamne esse in animo inscitiam!
So. Perii: quid ego feci? *Ch.* Rogitas? *So.* Si peccavi, mi Chreme,
Insciens feci. *Ch.* Id equidem ego si tu neges, certo scio
Te inscientem atque imprudentem dicere ac facere omnia:
Tot peccata in hac re ostendis: nam jam primum, si meum
Imperium exsequi voluisses, interemtam oportuit;

14. *Si puellam parerem nolle tolli?*] See note on Andria i. 3. 14; this was as much as to say, 'You ordered the child if it were a girl to be made away with.' In the preceding line some manuscripts read 'esse' after 'me:' but it is omitted by the Bembine and other good copies. For 'dicere' Bentley substitutes 'edicere' without authority. The Bembine and Vatican manuscripts omit the word altogether: but some such word is necessary before 'nolle tolli.' How common this practice of exposing female children was, may be seen, not only from numerous instances in comedy and tragedy, but also from such popular sayings as one quoted by Westerhovius from Posidippus:

Υἱὸν τρέφει τις κἂν πένης τις ὢν τύχῃ,
θυγατέρα δ' ἐκτίθησι κἂν ᾖ πλούσιος.

It has often been remarked that the greatest social change to be attributed to Christianity is the general alteration of the feelings on questions of domestic life. But, with the exception of such cases as that before us, the relation of the sexes was perhaps placed on a better footing by the Roman law than it is by ours. Modern society has not very much to boast of in some respects; but it covers its frailties with a decent cloak.

15. *Sic est factum, domina, ergo herus damno auctus est*] 'If that is the case, Madam, then my master has gained a loss.' This line has been much tampered with by emendators. Acidalius changes 'ergo' into 'ego,' 'I have gained a mistress, my master a loss.' Bentley more boldly alters 'domina' into 'minor,' understanding by 'minor herus' Clitipho. The Bembine manuscript is said to read 'domine?' 'did this take place at home?' Eugraphius understood it of Clitipho, who is said to be 'damno auctus' "quod ei coheres puella venerit." But the words bear a very good meaning as they stand. The ellipse of 'si' is not more harsh than in many passages. With the words 'damno auctus est' we may compare the very common use of the word 'macto,' 'to augment,' 'increase,' as in Plautus, Poenulus iii. 1. 14:

"Divitem audacter solemus mactare infortunio."

Aulularia iii. 5. 62:

"Dotatae mactant et malo et damno viros."

Bacchides ii. 3. 130, of a runaway slave:

"Si ero reprehensus macto ego illum infortunio."

The same phrase occurs in Phormio v. 8. 39:

"Faxo tali eum mactatum atque hic est infortunio."

The word 'auctus' was specially used of the birth of children. Compare Plautus, Truculentus ii. 6. 25:

"Quum tu recte provenisti quumque est aucta liberis;"

and Cicero, Ad Atticum i. 2: "Filiolo me auctum scito, salva Terentia." Putting the two meanings of the word together, it is evident that Syrus meant to say, 'If that is true, then my master has got an expensive addition to his family, a daughter whom he will have to portion out, and who, from first to last, before she is off his hands, will cost him a pretty penny.'

22. *Interemtam oportuit*] See note on i. 2. 26.

Non simulare mortem verbis, re ipsa spem vitae dare.
At id omitto: misericordia, animus maternus: sino.
Quam bene vero abs te prospectum est! quid voluisti? cogita.
Nempe anui illi prodita abs te filia est planissime,
Per te vel uti quaestum faceret, vel uti veniret palam.
Credo id cogitasti: "Quidvis satis est dum vivat modo."
Quid cum illis agas, qui neque jus, neque bonum atque aequum sciunt?
Melius, pejus; prosit, obsit; nihil vident, nisi quod libet.
So. Mi Chreme, peccavi, fateor: vincor: nunc hoc te obsecro,
Quanto tuus est animus natu gravior, ignoscentior,
Ut meae stultitiae in justitia tua sit aliquid praesidi.
Ch. Scilicet equidem istuc factum ignoscam: verum, Sostrata,
Male docet te mea facilitas multa. Sed istuc, quicquid est,
Qua hoc occeptum est causa loquere. *So.* Ut stultae et misere omnes sumus
Religiosae, quum exponendam do illi, de digito annulum
Detraho; et eum edico ut una cum puella exponeret;
Si moreretur, ne expers partis esset de nostris bonis.
Ch. Istuc recte: conservasti te atque illam. *So.* Is hic est annulus.
Ch. Unde habes? *So.* Quam Bacchis secum adduxit adolescentulam. *Sy.* Hem!

31. *Nunc hoc te obsecro*] 'My dear Chremes, I was wrong, I confess. I am convinced. Now I beg you, that as your mind is naturally more calm and more considerate than mine, my folly may find some protection in your justice.' Unnecessary difficulties have been raised about these lines. 'Natu gravior' may be an adaptation of the common phrase 'natu grandior;' but it seems more simple to take 'natu' in the sense of 'natura.' 'Ignoscentior' means 'more ready to make allowances;' and generally, 'more considerate.' See note on 'ignoscere,' ii. 1. 6. Bentley recasts the whole passage, professing not to understand the common reading. Without any authority he would read 'Quanto tu me es annis gravior tanto es ignoscentior;' but the introduction of a definite sentence in the place of the dependent clause, only serves to weaken the connexion between 'obsecro' and 'ut meae . . . praesidi.'

40. *Istuc recte: conservasti te atque illam*] 'You were very right to do that; for you saved your conscience and preserved her life.' This is said ironically, from his former point of view, namely, that this was an act of disobedience. 'You acted well,' Chremes says, 'in two ways. In the first place you preferred your superstitious notions to my command, and then you took the best means to preserve the child whom I wished to be destroyed.' The ring naturally would lead any one who found the child to think that it would be worth while to bring it up, that its parents might some day be found and reward those who had preserved its life.

41. *Quam . . . adolescentulam*] Some commentators compare the passage in Eunuchus iv. 3. 11: "Eunuchum quem dedisti nobis quas turbas dedit!" But that is a case of inverse attraction (see note). In the passage before us we have only an anticipation of the relative clause: the antecedent is expressed afterwards, 'ea . . . dedit.'

Ch. Quid ea narrat? *So.* Ea lavatum dum it servandum mihi dedit.
Animum non adverti primum; sed postquam aspexi, ilico
Cognovi: ad te exsilui. *Ch.* Quid nunc suspicare, aut invenis
De illa? *So.* Nescio; nisi ut ex ipsa quaeras unde hunc habuerit,
Si potis est reperiri. *Sy.* Interii: plus spei video quam volo.
Nostra est, si ita est. *Ch.* Vivitne illa cui tu dederas? *So.* Nescio.
Ch. Quid renuntiavit olim? *So.* Fecisse id quod jusseram.
Ch. Nomen mulieris cedo quod sit, ut quaeratur. *So.* Philtere.
Sy. Ipsa est: mirum ni illa salva est, et ego perii. *Ch.* Sostrata,
Sequere me intro hac. *So.* Ut praeter spem evenit. Quam timui male
Ne nunc animo ita esses duro ut olim in tollenda, Chreme!
Ch. Non licet hominem esse saepe ita ut volt, si res non sinit.
Nunc ita tempus est mihi ut cupiam filiam; olim nihil minus.

ACTUS QUARTI SCENA SECUNDA.

SYRUS.

Nisi me animus fallit, haud permultum a me aberit infortunium:

46. *Si potis est reperiri*] For 'potis est' see note on Eunuchus ii. 2. 32. Now that it seems likely that Antiphila will be discovered to be the daughter of Chremes, Syrus begins to be alarmed; for if so, then his plan for deceiving Menedemus falls to the ground, and he sees nothing for it but to send away Bacchis and undeceive his master. The discovery of Antiphila is rather abrupt in this part of the play; but the catastrophe is deferred by the introduction of Clitipho's adventures, and the admirable turn of character which is exhibited in Menedemus when he finds himself in the position in which his friend Chremes was when he so philosophically gave him his advice.

Act IV. Scene II. Syrus is the only person who augurs no good to himself from this discovery of Antiphila. He now debates with himself what to do. 'Verily,' he says, 'this business drives me into a corner. I must do my best to prevent the detection of Bacchis. I need not hope now to carry my point about the money; if I save my own skin I shall gain a triumph. And to think that such a glorious mouthful should have slipped from my lips! But still something or other must be done; and I shall decoy back that shy money after all.'

The Metre is iambic tetrameter.

1. *Nisi me animus fallit*] Syrus commences his soliloquy with the same words which Sostrata had used at the commencement of the last scene. This may merely be accidental; but it may easily have been contrived to have a comic effect. The common reading here is 'haud multum a me

Ita hac re in angustum oppido nunc meae coguntur copiae;
Nisi aliquid video ne esse amicam hanc gnati resciscat senex.
Nam quod de argento sperem, aut posse postulem me fallere,
Nihil est: triumpho si licet me latere tecto abscedere.
Crucior, bolum tantum mihi ereptum tam de subito e faucibus.
Quid agam? aut quid comminiscar? ratio de integro ineunda est mihi.
Nihil tam difficile est quin quaerendo investigari possiet.

aberit infortunium.' This is bad in metre, unless we are to read with Weise in the Tauchnitz edition 'med.' But this form is not met with in Terence, and it is better to read 'permultum' with Bentley than to adopt an obsolete form, or without reason to imagine an hiatus in an unusual place. Some commentators of the Dacier school have supposed that Syrus has been present at the recognition which has taken place in doors: but there is nothing to lead us to this idea. It is more natural to suppose him to remain on the stage, and to make his soliloquy here as his commentary on what had transpired in the last scene.

2. *Ita hac re in angustum oppido nunc meae coguntur copiae*] 'So utterly are all my resources brought to bay by this affair.' With the phrase 'in angustum coguntur' we may compare the expressions 'venire in angustum,' 'deduci in angustum,' used by Cicero. So in De Officiis 17 we have "Concludi in angustum et exiguum." The idea is that of an army driven into a narrow place whence it cannot extricate itself, and where it has no room for manœuvring: but we need not press the metaphor as some literal persons mentioned by Calpurnius, who adopted the reading 'in angusto oppido coguntur,' of which the sense is not better than the Latinity. 'Oppido' is a very common word in Plautus, and occurs in some few places in Terence. Compare iv. 4. 12. Adelphi iii. 2. 24. Phormio ii. 2. 3. It generally is used in an intensive sense as 'valde,' sometimes in answers as 'maxime.' See Plautus, Bacchides iv. 3. 43:

"*Mne.* Perii. *Ch.* Quid ita? *Mne.* Quia patri omne cum ramento reddidi.
Ch. Reddisti? *Mne.* Reddidi. *Ch.* Omnene? *Mne.* Oppido. *Ch.* Occisi sumus."

The old derivation of Festus 'Quantum vel oppido satis esset' is sufficiently absurd. Dr. Donaldson (Varronianus) maintains that it is connected with *ἐπιπέδον*, and so comes to have the meaning of 'plane.' Perlet quotes from Fabricius a Greek proverb, of which this line is nearly a translation: *εἰς στενὸν κομιδῇ αἱ δυνάμεις ἐμοὶ καθίστανται.*

5. *Triumpho si licet me latere tecto abscedere*] 'I am triumphant if I can only escape unhurt.' 'Latus nudum praebere' was a gladiatorial term signifying 'to be wounded.' See Tibullus i. 4. 46:

"Saepe dabis nudum, vincat ut illa, latus;"

but here there is a more natural allusion to the ordinary punishment of slaves, by which Syrus has a right to expect 'latera lorea,' and will think himself lucky if he gets off with a whole skin.

6. *Crucior, bolum . . . e faucibus*] 'I am distracted to think that such a nice mouthful should have been snatched from my mouth all of a sudden.' 'Bolus' is said to be derived from the Greek *βῶλος*, 'a lump' originally 'of earth.' This is the only passage in which it occurs. In Plautus the word is always 'bŏlus,' and is used in two chief senses, (1) a throw at dice, (2) a cast of a net; and then metaphorically, sometimes in the sense of 'gain,' sometimes 'loss.' See examples in Forcellini. Some suppose the word to be the same in this passage; and as its position in the verse is rather in favour of the short -o, it may very well be taken in the more general sense of 'praeda,' 'profit,' 'booty.' Compare Plautus, Persa iv. 4. 107:

"Dabit haec tibi grandes bolos,"

'She will bring you a grand haul,' 'great gain.'

7. *De integro*] See Andria, Prol. 26.

8. *Nihil tam difficile est &c.*] Commentators quote the following lines from Menander:

Ἁλωτὰ γίγνετ' ἐπιμελείᾳ καὶ πόνῳ
ἅπαντα.
. . . . Πάντα τὰ ζητούμενα
δεῖσθαι μερίμνης φασὶν οἱ σοφώτεροι,

and from Philemon:

Πᾶν τ' ἐστὶν ἐξευρεῖν ἐὰν μὴ τὸν πόνον
φεύγῃ τις ὃς πρόσεστι τοῖς ζητουμένοις.

11. *Retraham . . . tamen*] 'I shall get back, I reckon, that same runaway money after all.' 'Fugitivus' is properly used of a runaway slave; but the metaphor may be taken more generally as I have translated it in the argument to this scene.

Quid si hoc nunc sic incipiam? Nihil est. Quid si sic? Tantundem egero.
At sic opinor. Non potest. Imo optime. Euge, habeo optimam.
Retraham hercle opinor ad me idem illud fugitivum argentum tamen.

ACTUS QUARTI SCENA TERTIA.

CLINIA. SYRUS.

Cl. Nulla mihi res posthac potest jam intervenire tanta
Quae mihi aegritudinem afferat: tanta haec laetitia oborta est.
Dedo patri me nunc jam ut frugalior sim quam vult.
Sy. Nihil me fefellit: cognita est, quantum audio hujus verba.
Istuc tibi ex sententia tua obtigisse laetor.

Act IV. Scene III. Clinia appears, in an uncontrollable state of delight. He is ready to place himself at his father's discretion, and to live as steady a life as he can possibly wish. For his Antiphila is discovered to be of good parentage; and now nothing remains but to marry and be happy. While he is in this state of mind, Syrus has some difficulty in gaining a hearing. He reminds him that he has to act the part of a good friend to Clitipho. He must not therefore go off and leave Bacchis at Chremes' house, for then Clitipho's secret will be discovered. Accordingly he advises him to tell his father the whole truth, and let him tell Chremes; 'for depend upon it,' he says, 'the story will not be credited, and so both parents will be deceived by the plain truth. Nor need you fear that this will seriously retard your marriage: this plan can be dropped as soon as the money is obtained for Bacchis; and then you can have your wife as soon as you like.'

The Metre is as follows; 1—29, iambic tetrameter catalectic; 30, iambic trimeter; 31—44, trochaic tetrameter catalectic.

3. *Dedo patri me nunc jam ut frugalior sim quam vult*] The word 'frugalis' does not occur any where among good writers: the usual positive being 'frugi.' This Latin word was used by Cicero to express the comprehensive Greek word *σώφρων*. Speaking of the temperate man he says, "Quem Graeci *σώφρονα* appellant eamque virtutem *σωφροσύνην* vocant quam soleo equidem tum temperantiam tum moderationem appellare, nonnunquam etiam modestiam: sed haud scio an recte ea virtus frugalitas appellari possit, quod angustius apud Graecos valet qui frugi homines *χρησίμους* appellant, id est, tantummodo utiles: at illud est latius . . . tres virtutes, fortitudinem, justitiam, prudentiam, frugalitas est complexa: . . . reliquum igitur est quarta virtus ut sit ipsa frugalitas." Tusculan. Disput. iii. 8. So here it is no doubt a translation of *σωφρονέστερος*. See Macleane's note on Horace, Sat. ii. 5. 76.

5. *Ex sententia tua*] 'I am glad that it has turned out satisfactorily to you.' This is a common phrase. Compare iv. 5. 17: "Vah, gloriare evenisse ex sententia?" Adelphi iii. 3. 66: "Pisces ex sententia nactus sum." Hecyra v. 4. 32: "Speroque hanc rem esse eventuram nobis ex sententia." Cicero uses the phrase in a few passages, as in a letter to Atticus v. 21: "Te in Epirum

Cl. O mi Syre, audistine obsecro? *Sy.* Quidni, qui usque una adfuerim?
Cl. Cuiquam aeque audisti commodius quicquam evenisse? *Sy.* Nulli.
Cl. Atque ita me Di ament ut ego nunc non tam meapte causa
Laetor quam illius quam ego scio esse honore quovis dignam.
Sy. Ita credo: sed nunc, Clinia, age, da te mihi vicissim:
Nam amici quoque res est videnda in tuto ut collocetur;
Ne quid de amica nunc senex. *Cl.* O Jupiter! *Sy.* Quiesce.
Cl. Antiphila mea nubet mihi. *Sy.* Sicine mihi interloquere?
Cl. Quid faciam, Syre mi? gaudeo: fer me. *Sy.* Fero hercle vero.
Cl. Deorum vitam apti sumus. *Sy.* Frustra operam, opinor, sumo.

salvum venisse, et ut scribis ex sententia navigasse, vehementer gaudeo." This is the only passage where we find the possessive pronoun added. In Cicero, De Oratore ii. 64, we have a story told in which there is a play upon the phrase 'ex animi sententia' and 'ex sententia' (see note on Andria iv. 4. 55): "Ridicule etiam illud P. Nasica Censori Catoni; quum Ille: Ex tui animi sententia tu uxorem habes? (Tell me, on your honour, have you a wife?) Non hercle, inquit, ex mei animi sententia. (No, indeed, not to my humour.)" Here in the last clause 'ex mei animi sententia' is equivalent to 'ex sententia,' a sense which arises entirely from the position of the word 'mei.'

6. *Quidni, qui usque una adfuerim?*] Madame Dacier has detected a discrepancy between this line and v. 4: "Nil me fefellit: cognita est, quantum audio hujus verba," and solves it by supposing that 'Syrus entered the house with Chremes and Sostrata, hears what Antiphila says to them, and seeing how it is likely to be, he has not patience to wait the end; but runs out to think of his misfortune, and if possible to contrive some method to prevent it.' But no such explanation is necessary. Syrus had heard enough to make him suspect the truth in the third scene; and it is of that conversation between Chremes and Sostrata that he speaks in this line.

7. *Cuiquam aeque audisti &c.*] This is Bentley's emendation for 'cui,' which presents an hiatus. We frequently find such repetitions in Terence. See iii. 2. 48: "Nunquam commodius unquam herum audivi loqui." Hecyra v. 4. 21: "Et unus omnium homo te vivat nunquam quisquam blandior," and it is not at all improbable that in such a case the transcriber would change 'cuiquam' into the more easy 'cui.' It is worth notice that the word 'quisquam' is only used in a negative sentence, such as this is shown to be by the answer.

10. *Da te mihi vicissim*] 'Lend yourself to me in turn.' Give me a 'hearing.' Compare Eunuchus iii. 3. 9:

"—— Ipsa accumbere
Mecum, mihi sese dare, sermonem quaerere."

Adelphi v. 3. 52:

—— "Mitte jam istaec: da te hodie mihi:
Exporge frontem."

Cicero also used the phrase, Ad Fam. ii. 8: "Da te homini (Pompeio)."

12. *Ne quid de amica nunc senex*] 'That the old man may not discover any thing about his mistress.' For the ellipse compare iii. 2. 44: "Sed si quid, ne quid," and note.

15. *Deorum vitam apti sumus*] Compare Andria v. 5. 4:

"Ego Deorum vitam propterea sempiternam esse arbitror
Quod voluptates eorum propriae sunt; nam mihi immortalitas
Parta est, si nulla aegritudo huic gaudio intercesserit."

Cl. Loquere; audio. *Sy.* At jam hoc non ages. *Cl.* Agam. *Sy.* Videndum est, inquam,
Amici quoque res, Clinia, tui in tuto ut collocetur:
Nam si nunc a nobis abis, et Bacchidem hic relinquis,
Noster resciscet ilico esse amicam hanc Clitiphonis:
Si abduxeris, celabitur itidem ut celata adhuc est.
Cl. At enim istoc nihil est magis, Syre, meis nuptiis adversum:
Nam quo ore appellabo patrem? Tenes quid dicam? *Sy.* Quidni?
Cl. Quid dicam? quam causam afferam? *Sy.* Quin nolo mentiare.
Aperte ita ut res sese habet narrato. *Cl.* Quid ais? *Sy.* Jubeo;
Illam te amare et velle uxorem: hanc esse Clitiphonis.
Cl. Bonam atque justam rem oppido imperas, et factu facilem;
Et scilicet jam me hoc voles patrem exorare ut celet
Senem vestrum. *Sy.* Imo, ut recta via rem narret ordine omnem. *Cl.* Hem,

'Apti' is the reading of the Bembine and the best manuscripts: very many however read 'adepti,' which shows how prone copyists are to substitute the easier word for the more difficult. The word 'aptus' occurs in Plautus, Captivi iv. 1. 8:

"Sine sacris haereditatem sum aptus effertissumam;"

and Lucretius v. 808, where Lachmann reads 'terram,' supporting it by a reference to this passage of Terence:

"Hoc ubi quaeque loci regio opportuna dabatur
Crescebant uteri terram radicibus apti."

16. *At jam hoc non ages*] 'But even now you will not attend to me.' See note on Andria i. 2. 15.

19. *Noster*] This is the reading of all the manuscripts except the Bembine, and is more expressive, and distinct.

21. *Meis nuptiis*] Forcellini (*Meus* ad fin.) notices the reading 'Miis' in this passage: but there is no trace of it in the manuscripts; and it is not very intelligible how such a form could arise.

22. *Nam quo ore appellabo patrem?*] 'With what face shall I speak to my father?' The expression is common. See Phormio v. 7. 24:

"Nam quo redibo ore ad eam quam contempserim?"

v. 8. 53:

"Nihil pudere? Quo ore illum objurgabis?"

See note on 'os durum' Eunuchus iv. 7. 36.

24. *Jubeo . . . Clitiphonis*] 'I advise you to tell the truth; say that you are in love with Antiphila, and wish to marry her; that Bacchis here is Clitipho's mistress.' 'Hanc,' the one who is here with us; 'illam,' the one who is indoors with Sostrata, apart from us. For 'oppido' see note on iv. 2. 2; and for 'factu facilem' see note on ii. 3. 116.

28. *Imo, ut recta via rem narret ordine omnem*] 'You wish me then,' says Clinia, 'to beg my father not to mention this to your old master.' 'No indeed,' says Syrus, 'but let him tell him the whole business straightforwardly from beginning to end.' This is a good instance of the use of 'imo.' See note on Andria iii. 5. 12. For the phrase 'recta via' see note on Andria ii. 6. 11. In v. 24 we have the synonymous phrase "Aperte ut res sese habet narrato," where Bentley unnecessarily proposes 'narrare.' For 'celo' with a double accusative see note on Andria iii. 4. 6.

Satin sanus es, aut sobrius? tu quidem illum plane prodis.
Nam qui ille poterit esse in tuto? dic mihi.
Sy. Huic equidem consilio palmam do: hic me magnifice effero,
Qui vim tantam in me et potestatem habeam tantae astutiae,
Vera dicendo ut eos ambos fallam; ut quum narret senex
Vester nostro istam esse amicam gnati, non credat tamen.
Cl. At enim spem istoc pacto rursum nuptiarum omnem eripis:
Nam, dum amicam hanc meam esse credet, non committet filiam.
Tu fortasse quid me fiat parvi pendis dum illi consulas.
Sy. Quid, malum, me aetatem censes velle id assimularier?
Unus est dies, dum argentum eripio: pax: nihil amplius.
Cl. Tantum sat habes? quid tum, quaeso, si hoc pater resciverit?
Sy. Quid si redeo ad illos qui aiunt, "Quid si nunc coelum ruat?"
Cl. Metuo quid agam. *Sy.* Metuis? quasi non ea potestas sit tua,
Quo velis in tempore ut te exsolvas, rem facias palam.
Cl. Age, age, traducatur Bacchis. *Sy.* Optime ipsa exit foras.

29. *Prodis*] Compare iii. 1. 70: "Prius proditurum te tuam vitam, et prius Pecuniam omnem quam abs te amittas filium." The Bembine manuscript has 'perdis;' but the common reading is the best, as Bentley shows.

31. *Huic equidem consilio palmam do: hic me magnifice effero*] 'I give the palm to this plan: on this I pride myself greatly.' For 'me effero' compare Cicero, Tusculan. Disput. iv. 17: "Modum tu adhibes vitio? an vitium nullum est non parere rationi? an ratio parum praecipit, nec bonum illud esse, quod aut cupias ardenter, aut adeptus efferas te insolenter?" For 'palmam do' compare Eunuchus v. 4. 8:

"Id vero est quod ego mihi puto palmarium
Me repperisse."

The idea, though very simple, occurs very seldom in early writers; but it is frequent in Cicero in various forms.

36. *Non committet filiam*] 'For as long as he thinks that she is my mistress, he will never trust his daughter to me.' Compare Andria i. 5. 6:

"Quid Chremes qui denegarat se commissurum mihi
Gnatam suam uxorem? id mutavit, quia me immutatum videt;"

and Hecyra ii. 1. 15:

"Tum autem ex amicis inimici ut sint nobis affines facis,
Qui illum decrerunt dignum suos cui liberos committerent."

38. *Aetatem*] See note on Eunuchus iv. 5. 7, and on 'pax' see note on ii. 3. 50, of this play.

40. *Tantum sat habes?*] 'Do you think that enough? Will one day be enough to carry out your plan? What if my father should discover the whole before you have done?' To which Syrus replies, 'And what if I speak of those who say "What if the sky should fall?"' Forcellini quotes the Greek proverb: τί εἰ οὐρανὸς ἐκπέσοι; We have a similar proverb: 'When the sky falls, we shall catch larks,' used of any impossibility. Some suppose that the words 'Quid si?' are repeated in a jeering manner by Syrus: but it is more natural to take them with the following words, and they still have a sufficiently derisive sense.

ACTUS QUARTI SCENA QUARTA.

BACCHIS. CLINIA. SYRUS. DROMO. PHRYGIA.

Ba. Satis pol proterve me Syri promissa huc induxerunt;
Decem minas quas mihi dare pollicitus est. Quod si is nunc
Me deceperit, saepe obsecrans me ut veniam frustra veniet.
Aut quum venturam dixero et constituero; quum is certo
Renuntiarit; Clitipho cum in spe pendebit animi;
Decipiam, ac non veniam: Syrus mihi tergo poenas pendet.
Cl. Satis scite promittit tibi. *Sy.* Atqui tu hanc jocari credis?

Act IV. Scene IV. Bacchis had been induced to come to Chremes' house by the promise of ten minae: and she now begins to think that she has been cheated: and she promises to revenge herself in future, so that Syrus shall smart for it. She begins now to frighten him by giving orders to her maid to go to her lover the Captain and say that she is detained against her will; but will soon be with him. Syrus begs her to wait and she shall have the money in a moment: and then explains to her that she and all her party have to go over to Menedemus' house for the present, that he may work out his scheme the better with Chremes. After some difficulty she consents; and Dromo is ordered to transfer the whole party to the other house.

The Metre is iambic tetrameter catalectic.

1. *Syri promissa huc induxerunt*] 'Induco' is not only 'to lead,' 'adduco,' but it carries with it also a notion of deceit. This distinction however is not always observed: see Andria ii. 3. 25: "Vide quo me inducas." Here we may translate, 'Impudently indeed has Syrus enticed me here with his promises—the ten minae which he promised to give me: and if he has now deceived me, he shall often come in vain and beg me to come: or when I have promised to come and made an appointment; when he has carried back an answer in the affirmative; when Clitipho is on the rack with expectation; I will break my word and not come: and I shall have the pleasure of getting Syrus a thrashing.' For 'constituo' in this sense see note on Eunuchus i. 2. 125.

5. *In spe pendebit animi*] 'Animi' is here the genitive of the part affected, coming under the general head of the genitive of place. Compare Phormio i. 4. 10:

"Eheu me miserum: quum mihi paveo, tum Antipho me excruciat animi."

We may compare the similar expressions, 'nec me animi fallit,' and 'falsus est animi,' Eun. ii. 2. 42 (note). Cicero uses the same metaphor in Tusculan. Disput. i. 40: "Quod si exspectando et desiderando pendemus animis, cruciamur, angimur." The allusion is to the common punishment of slaves. See note on Eunuchus v. 6. 19. The punishment is more fully described in Plautus, Asinaria ii. 2. 35. 37, 38:

"Nudus vinctus centum pondo es, quando pendes per pedes . . .
Ad pedes quando alligatum est aequum centupondium;
Ubi manus manicae complexae sint atque adductae ad trabem."

7. *Satis scite promittit tibi*] 'She makes a very pleasant engagement with you.' 'Promitto' is commonly used in the sense of making an engagement. See note on i. 1. 110. It is here used partly in the same sense in allusion to what Bacchis has just said, and also with the further idea of 'threatening,' as in Plautus, Epidicus i. 2. 17—21:

"Sed operam Epidici nunc me emere pretio pretioso velim,
Quem quidem hominem irrigatum plagis pistori dabo,
Nisi hodie prius comparassit mihi quadraginta minas,
Quam argenti fuero elocutus ei postremam syllabam.
Ep. Salva res est; bene promittit: spero servabit fidem."

Faciet, nisi caveo. *Ba.* Dormiunt: ego pol istos commovebo.
Mea Phrygia, audisti modo iste homo quam villam demonstravit
Charini? *Ph.* Audivi. *Ba.* Proximam esse huic fundo ad dextram? *Ph.* Memini.
Ba. Curriculo percurre: apud eum miles Dionysia agitat.
Sy. Quid inceptat? *Ba.* Dic me hic oppido esse invitam, atque asservari;
Verum aliquo pacto verba me his daturam esse, et venturam.
Sy. Perii hercle. Bacchis, mane, mane: quo mittis istanc quaeso?
Jube maneat. *Ba.* I. *Sy.* Quin est paratum argentum. *Ba.* Quin ego maneo.
Sy. Atqui jam dabitur. *Ba.* Ut libet: num ego insto? *Sy.* At scin quid, sodes?
Ba. Quid? *Sy.* Transeundum nunc tibi ad Menedemum est, et tua pompa
Eo traducenda est. *Ba.* Quam rem agis, scelus? *Sy.* Egone? argentum cudo
Quod tibi dem. *Ba.* Dignam me putas quam illudas? *Sy.* Non est temere.
Ba. Etiamne tecum res hic mihi est? *Sy.* Minime: tuum tibi reddo.

8. *Dormiunt: ego pol istos commovebo*] 'They are napping: by the powers I will soon rouse them.' With 'commovebo' compare Andria v. 2. 23: "Ego jam te commotum reddam."

11. *Curriculo percurre*] 'Run over as fast as you can.' 'Curriculo' is equivalent to 'currendo,' *δρομάδην, δρόμῳ τρέχειν.* It is used frequently in Plautus in connexion with verbs of motion, as in Miles Gloriosus ii. 6. 43: "Transcurre curriculo ad nos." Persa ii. 2. 17: "Vola curriculo." Hence we find it used simply in the sense of 'quickly' in a different connexion, Rudens iii. 5. 19:

"I dum, Turbalio, curriculo adfer huc foras
Duas clavas."

Plautus used 'cursim' in the same sense. See Pseudolus i. 3. 139.

12. *Oppido*] See note on iv. 2. 2.

13. *Verba me his daturam*] See note on Andria i. 3. 6; Eunuchus, Prolog. 26. Syrus is alarmed at this move of Bacchis, and at once interferes to stop it: and as the most cogent argument he mentions the money immediately.

16. *Atqui jam dabitur*] 'However you shall have it immediately. *Ba.* As you please. Am I at all pressing? *Sy.* But, hark ye, do you know what?' Bacchis is made to appear to take the money matter very carelessly; but Syrus, knowing her real anxiety on this capital point, easily gains her over to his plan by keeping it well before her. When she asks him what he means by this proposal to transfer herself to the house of Menedemus; 'What do I mean?' he says, 'why I am coining money to give you.'

20. *Etiamne tecum res hic mihi est?*] This passage, and the answer of Syrus, 'Minime: tuum tibi reddo,' have occasioned much difficulty to commentators. Madame Dacier and others consider 'hic' to mean 'at Menedemus' house;' a sense the word will not bear. If it signified any house, it would rather be that of Chremes. The true explanation is given by Calpurnius, 'Hic—in hac re.' Bacchis is impatient of Syrus and his promises and plans. 'Am I still to go on dealing with you in this affair? Is this business to last for ever?' 'No,' says Syrus, 'I am now giving you your own.' 'Tuum' is explained by Bothe to mean 'your own lover, Clitipho;' but this is strained. Syrus seems simply to mean, 'The matter will soon be arranged, and you shall have what I promised you.' Bacchis would care more for the money than for Clitipho, whom she could get if she liked without any of Syrus' management. 'Etiam' is used in the sense of 'etiam nunc.' See note on Andria i. 1. 89.

Ba. Eatur. *Sy.* Sequere hac. Heus, Dromo. *Dr.* Quis me vult? *Sy.* Syrus. *Dr.* Quid est rei?
Sy. Ancillas omnes Bacchidis traduce huc ad vos propere.
Dr. Quamobrem? *Sy.* Ne quaeras: efferant quae secum huc attulerunt.
Sperabit sumtum tibi senex levatum esse harum abitu.
Nae ille haud scit paullum lucri quantum ei damni apportet.
Tu nescis id quod scis, Dromo, si sapies. *Dr.* Mutum dices.

ACTUS QUARTI SCENA QUINTA.

CHREMES. SYRUS.

Ch. Ita me Di amabunt ut nunc Menedemi vicem
Miseret me tantum devenisse ad eum mali.

21. *Eatur*] 'Let us go then.' We find the passive of 'eo' in the tenses 'eundum est,' and 'iri' used with the supine as a future passive participle, as in 'factum iri,' &c.

26. *Tu nescis id quod scis, Dromo, si sapies*] Compare Eunuchus iv. 4. 54:

"—— Pol, si sapis,
Quod scis nescis, neque de eunucho, neque de vitio virginis."

Act IV. Scene V. Chremes, finding that Bacchis and her tribe have gone to quarter themselves on his friend Menedemus, cannot help expressing the pity that he feels for his unfortunate friend, who will have to feed so many voracious mouths. And yet he will not feel it for a time: he is so doting upon his son that he will submit to any thing at present to keep him at home. Syrus addresses him and discovers to him the secret. 'This Bacchis is actually represented by Clinia to his father to be Clitipho's mistress, whom he has taken home that you may not find it out: besides this, there is another trick on foot. That young fellow tells his father that he is in love with your daughter; and will get the old man to propose for her. Why? why, to get money out of you in the shape of dower for his mistress. You say you will have nothing to do with it? Well, we must try another plan. You cannot avoid paying Bacchis the money which Antiphila's foster-mother owed her. This you will do as a man of honour. And the best way will be to send it by your son, because that will help to continue the deception which is now being played upon Menedemus, and we shall manage our scheme all the better.' 'Agreed,' says Chremes, 'I will get the money at once.'

The Metre is iambic trimeter.

1. *Ita me Di amabunt*] Compare iii. 1. 54, note.

Menedemi vicem miseret me] 'So may the gods help me, as I now pity the misfortune of Menedemus, that such a plague has come to him.' 'Miseret me,' like the simple 'misereor,' may take the accusative as well as the genitive. 'Vicem' is used by Cicero in the same sense. Epist. ad Fam. xii. 23: "Tuam vicem saepe doleo, quod nullam partem per aetatem sanae et salvae rei publicae gestare potuisti." Livy in one passage uses 'vicem' adverbially, "Stupentes tribunos, et suam jam vicem magis anxios quam ejus cui auxilium parabatur, liberavit onere consensus populi Romani," viii. 35. It is not easy to draw the line between this construction and that of our text. We may equally well construe the passage 'I am sorry for Menedemus' sake.'

Illancine mulierem alere cum illa familia?
Etsi scio hosce aliquot dies non sentiet;
Ita magno desiderio fuit ei filius:
Verum ubi videbit tantos sibi sumtus domi
Quotidiano fieri, nec fieri modum,
Optabit rursum ut abeat ab se filius.
Syrum optime eccum! *Sy.* Cesso hunc adoriri? *Ch.* Syre. *Sy.* Hem.
Ch. Quid est? *Sy.* Te mihi ipsum jam dudum optabam dari.
Ch. Videre egisse jam nescio quid cum sene.
Sy. De illo quod dudum? dictum ac factum reddidi.
Ch. Bonane fide? *Sy.* Bona hercle. *Ch.* Non possum pati
Quin tibi caput demulceam. Accede huc, Syre:
Faciam boni tibi aliquid pro ista re, ac libens.
Sy. At si scias, quam scite in mentem venerit.

3. *Illancine mulierem alere cum illa familia?*] 'To think that he has to feed that woman, with all those servants of hers!' 'Familia' is here used in its true etymological sense 'a household of slaves,' as *δουλεία* and *οἰκία* in Greek authors. Compare Livy viii. 15: "Minucia Vestalis, cum in suspicionem venisset impudicitiae, jussa est a pontificibus sacris abstinere, familiamque in potestate habere:" she was forbidden to liberate her slaves, for their evidence might be required at her trial. In Phaedrus iii. 19, we have 'familia' used of a single slave:—"Aesopus domino solus cum esset familia," 'Where Aesop was the only household his master had.' Cicero uses the word more than once in the same general sense. For the infinitive see notes on Eunuchus iv. 3. 2; ii. 1. 3, and Andria i. 5. 10.

5. *Ita magno desiderio fuit ei filius*] Bentley objects to this verse on the ground that 'fuit' should be 'est,' for Menedemus has not yet got over his longing for his son. But the perfect exactly expresses what Bentley wishes. The feeling was long cherished and still exists. Nor is there much force in his objection to the word 'filius' because it is repeated three lines after. The line is recognized by all authorities, and is quite entitled to keep its place.

7. *Quotidiano*] This reading is due to Bentley. We find the word used adverbially in Plautus, Captivi iii. 5. 65–67:

"Inde ibis porro in latomias lapidarias:
Ibi quum alii octonos lapides effodiunt, nisi
Quotidiano sesquiopus confeceris,
Sexcentoplago nomen indetur tibi;"

and Cicero, In C. Verrem ii. 4. 8: "Habitasti apud Heium Messanae: res illum divinas apud eos deos in suo sacrario prope quotidiano facere vidisti." (See Mr. Long's note.) In the passage of Plautus there is of course a variety of reading; for it would be strange if some transcribers had not substituted a more common word for the uncommon, as no doubt has been done here. In most cases the harder reading commends itself to our judgment.

12. *Dictum ac factum reddidi*] 'You seem,' says Chremes, 'to have been successful with the old man in some way or other.' 'Do you mean,' says Syrus, 'in the matter of which we spoke some time since?' 'Yes, I have done it all as we said.' The words 'dictum ac factum,' or 'dictum factum,' are generally used adverbially, as in v. 1. 31, and Andria ii. 3. 7 (note). Here they are the object of the verb, and we should translate them literally 'I made it said and done,' as Eugraphius explains it: "Cum dixisses factum continuo reddidi."

13. *Non possum pati quin tibi caput demulceam*] 'I cannot help caressing you.' This is the only passage where this phrase occurs; but its meaning is sufficiently obvious.

Ch. Vah, gloriare evenisse ex sententia?
Sy. Non hercle vero: verum dico. *Ch.* Dic, quid est?
Sy. Tui Clitiphonis esse amicam hanc Bacchidem
Menedemo dixit Clinia; et ea gratia
Secum adduxisse, ne tu id persentisceres.
Ch. Probe. *Sy.* Dic sodes. *Ch.* Nimium, inquam. *Sy.* Imo sic satis.
Sed porro ausculta quod superest fallaciae.
Sese ipse dicet tuam vidisse filiam;
Ejus sibi complacitam formam, postquam aspexerit;
Hanc cupere uxorem. *Ch.* Modone quae inventa est? *Sy.* Eam.
Et quidem jubebit posci. *Ch.* Quamobrem istuc, Syre?
Nam prorsum nihil intelligo. *Sy.* Hui! tardus es.
Ch. Fortasse. *Sy.* Argentum dabitur ei ad nuptias,
Aurum, atque vestem, qui,—tenesne? *Ch.* Comparet?
Sy. Id ipsum. *Ch.* At ego illi neque do, neque despondeo.
Sy. Non? quamobrem? *Ch.* Quamobrem? me rogas? Homini fugitivo dabo?
Sy. Non ego dicebam in perpetuum illam illi ut dares;
Verum ut simulares. *Ch.* Non mea est simulatio.
Ita tu istaec tua misceto ne me admisceas.
Ego cui daturus non sum ut ei despondeam?
Sy. Credebam. *Ch.* Minime. *Sy.* Scite poterat fieri.

22. *Imo sic satis*] This is the reading of Calpurnius, and of all Bentley's manuscripts; and it is most natural after Chremes' exclamation 'Nimium.' Syrus is made to answer with pretended modesty 'Tolerably so.' Compare Andria iv. 5. 9.

29. *Fortasse*] 'Perhaps I am rather slow of understanding.' 'Well then,' says Syrus, 'Money will be given him for their marriage, to get—do you understand? *Ch.* Jewels and clothes.' It is impossible, without violating the English idiom, to keep the exact order of the words in this passage. We have a similar line in iv. 8. 13: "Des qui aurum ac vestem atque alia quae opus sunt comparet." For 'qui' see note on Andria, Prol. 5. Here it is the ablative of the instrument. For 'comparet' see note on Andria iv. 1. 4.

32. *Homini fugitivo dabo?*] 'Am I to give my daughter to a runaway?' This is the reading of all the manuscripts but the Exemplar Regium, which gives 'homini ...?' Some manuscripts add 'filiam,' evidently a gloss. Most editions have 'homini? *Sy.* Ut lubet.' Calpurnius read 'homini fugitivo dabo?' Nor does he notice 'ut lubet,' which though giving a very good sense is not necessary. The next line follows better without any such introduction. If we read 'homini,' we must supply some such words as the following:

"In alio occupato amore, abhorrenti ab re uxoria." Andria v. 1. 10.

35. *Ita tu istaec tua misceto ne me admisceas*] 'Concoct your plots as you will: only do not mix me up with them.' 'Misceo' is sometimes used in this sense, generally with an implied sense of confusion and trouble, as in the phrase 'miscere seditionem.' So Cicero, Catil. iv. 3: "Ego magnum in republica versari furorem, et nova quaedam misceri et concitari mala, jampridem videbam." For 'admisceas' compare v. 2. 22:

"Ne te admisce: nemo accusat, Syre, te."

Et ego hoc, quia dudum tu tantopere jusseras,
Eo coepi. *Ch.* Credo. *Sy.* Caeterum equidem istuc, Chreme,
Aequi bonique facio. *Ch.* Atqui cummaxime
Volo te dare operam ut fiat, verum alia via.
Sy. Fiat: quaeratur aliud: sed illud quod tibi
Dixi de argento, quod ista debet Bacchidi,
Id nunc reddendum est illi: neque tu scilicet
Eo nunc confugies: "Quid mea? num datum mihi est?
Num jussi? num illa oppignerare filiam
Meam, me invito, potuit?" Verum illud, Chreme,
Dicunt, Jus summum saepe summa malitia est.
Ch. Haud faciam. *Sy.* Imo aliis si licet, tibi non licet.
Omnes te in lauta et bene acta parte putant.
Ch. Quin egomet jam ad eam deferam. *Sy.* Imo filium
Jube potius. *Ch.* Quamobrem? *Sy.* Quia enim in hunc suspicio est
Translata amoris. *Ch.* Quid tum? *Sy.* Quia videbitur
Magis verisimile id esse, quum hic illi dabit:
Simul et conficiam facilius ego, quod volo.
Ipse adeo adest: abi, effer argentum. *Ch.* Effero.

39. ***Caeterum equidem istuc . . . aequi bonique facio***] 'But as for that matter, Chremes, I am not in the least concerned about it.' 'Aequi bonique facere' literally means 'to take in good part,' 'to be rational about a thing,' as we have in Phormio iv. 3. 31—34:

> "—— Nam sat scio
> Si tu aliquam partem aequi bonique dixeris,
> Ut est ille bonus vir tria non commutabitis
> Verba hodie inter vos."

Hence it generally means 'to take a thing easily.' So Cicero, Ad Atticum vii. 7. 4: "Tranquillissimus autem animus meus, qui totum istuc aequi boni facit."

46. ***Oppignerare filiam***] 'Could she pledge my daughter without my consent?' See above, iii. 3. 42: "Ea relicta huic arrhaboni est pro illo argento," and note.

48. ***Jus summum saepe summa malitia est***] Cicero gives the same proverb in a different form. "Existunt etiam saepe injuriae calumnia quadam et nimis callida, sed malitiosa juris interpretatione. Ex quo illud Summum jus summa injuria, factum est jam tritum sermone proverbium," De Officiis i. 10. A fragment of Menander is quoted from Stobaeus to the following effect:

> *καλὸν οἱ νόμοι σφόδρ' εἰσίν· ὁ δ' ὁρῶν τοὺς νόμους*
> *λίαν ἀκριβῶς συκοφάντης φαίνεται,*

which is sufficiently near to the text to make it possible that Terence may have known the lines. This tendency to interpret the Law too strictly, and to take advantage of one's legal rights, is what Aristotle calls *ἀκριβοδίκαιος*, and is opposed to the character of the good man, *ὁ γὰρ ἐπιεικὴς ἐλαττωτικός ἐστιν* (Eth. Nicom. v. 12), the good man will rather waive his rights than press them to the disadvantage of another, and so *ἀκριβολογία* or 'stinginess' is opposed to the character of the good man, who is necessarily liberal.

50. ***Omnes te in lauta et bene acta parte putant***] This is the old reading, 'All consider you to be in a wealthy and honourable position.' Syrus means that it is not the part of a man of Chremes' position to be too exacting, or to stand too strictly by his rights. The passage, though rather uncommon, is not at all unintelligible. Bentley alters it throughout. He reads 'Omnes te in lauta esse et bene aucta re putant;' supposing 'ēē' for 'esse' to have been absorbed by 'et,' and 're' to have been changed into 'p̄tē.' 'Aucta' occurs in one manuscript.

55. ***Simul et conficiam facilius ego, quo d***

ACTUS QUARTI SCENA SEXTA.

CLITIPHO. SYRUS.

Cl. Nulla est tam facilis res quin difficilis siet,
Quam invitus facias. Vel me haec deambulatio,
Quam non laboriosa, ad languorem dedit.
Nec quicquam magis nunc metuo quam ne denuo
Miser aliquo extrudar hinc, ne accedam ad Bacchidem.
Ut te quidem omnes Dii Deaeque, quantum est, Syre,
Cum tuo istoc invento, cumque incepto perduint.
Hujusmodi res semper comminiscere,
Ubi me excarnifices. *Sy.* I tu hinc quo dignus es.

volo] 'And at the same time I shall get what I want all the better.' 'Conficio' is probably used here with a reference to 'argentum,' as in Phormio v. 5. 11:

> "Ne, quum hic non videant me, conficere credant argentum suum,"

and at the same time in its more general sense, as in Eunuchus v. 4. 6.

Act IV. Scene VI. Clitipho comes home thoroughly tired of the walk on which Syrus had sent him: and he is still afraid that some plan or other will be contrived to keep him away from Bacchis. And all this through that rascal Syrus, who is always contriving some new torture or other. So he is in no good humour when he sees Syrus; but after a little explanation is only too glad to fall into his plan.

The Metre is iambic trimeter.

3. ***Quam non laboriosa, ad languorem dedit***] 'Even this stroll, although not at all fatiguing, has utterly tired me.' We find the same phrase in Plautus, Asinaria iii. 2. 28:

> "Ubi saepe ad languorem tua duritia dederis octo
> Validos lictores ulmeis affectos lentis virgis;"

and in Asinaria ii. 4. 20, we have a similar phrase:

> "Jussine in splendorem dari bullas has foribus nostris?"

6. ***Ut te quidem . . . cumque incepto perduint***] 'May all the gods and goddesses in existence destroy you with that invention and plan of yours!' For the expression compare Hecyra i. 2. 59: "At te di deaeque perdant cum isto odio." Adelphi iv. 6. 2: "Ut te cum tua monstratione magnus perdat Jupiter." The phrase 'cum invento' is an imitation of the Greek *αὐταῖσι ταῖς βουλαῖσι*. The wish is expressed indifferently by 'at' or 'ut,' and in a great many of these cases the old form 'perduint' appears as in a recognized formula.

Quantum est] Compare Catullus iii. 1:

> "Lugete, O Veneres Cupidinesque,
> Et quantum est hominum venustiorum;"

and Horace, Epod. v. 1:

> "At, O Deorum quicquid in coelo regit
> Terras et humanum genus."

See note on Andria iv. 4. 6.

9. ***Ubi***] 'Ubi' is here equivalent to 'quibus.' Compare v. 1. 43:

> "Quot res dedere ubi possem persentiscere,
> Ni essem lapis?"

Eunuchus ii. 3. 20: "Sive adeo digna res est ubi tu nervos intendas tuos;" and in iii. 5. 36 'ibi' is equivalent to 'in qua.' Plautus, Miles Gloriosus ii. 1. 40: "Capiunt praedones navem ubi vectus fui." 'Ubi' being the abbreviated form of 'cubi,' 'quubi,' the old locative case of 'qui,' it is natural that it should thus be placed for the cases into which it may be resolved.

Excarnifices] Literally, 'to torture.' The word undoubtedly carries with it an abusive sense, as the simple word 'carnifex,' 'the public torturer,' was used in the sense of 'a scoundrel.' See Andria iv. 1. 26:

> "Quantasque hic suis consiliis mihi confecit sollicitudines
> Meus carnifex."

Quam pene tua me perdidit protervitas!
Cl. Vellem hercle factum: ita meritus es. *Sy.* Meritus? quomodo?
Nae me istuc ex te prius audivisse gaudeo
Quam argentum haberes, quod daturus jam fui.
Cl. Quid igitur dicam tibi vis? abiisti, mihi
Amicam adduxti, quam non liceat tangere.
Sy. Jam non sum iratus: sed scin ubi nunc sit tibi
Tua Bacchis? *Cl.* Apud nos. *Sy.* Non. *Cl.* Ubi ergo?
Sy. Apud Cliniam.
Cl. Perii. *Sy.* Bono animo es: jam argentum ad eam deferes
Quod ei es pollicitus. *Cl.* Garris: unde? *Sy.* A tuo patre.
Cl. Ludis fortasse me. *Sy.* Ipsa re experibere.
Cl. Nae ego fortunatus homo sum: deamo te, Syre.
Sy. Sed pater egreditur: cave quicquam admiratus sies
Qua causa id fiat: obsecundato in loco.
Quod imperabit facito; loquitor paucula.

ACTUS QUARTI SCENA SEPTIMA.

CHREMES. CLITIPHO. SYRUS.

Ch. Ubi Clitipho nunc est? *Sy.* Eccum me, inque. *Cl.* Eccum hic tibi.
Ch. Quid rei esset dixti huic? *Sy.* Dixi pleraque omnia.
Ch. Cape hoc argentum ac defer. *Sy.* Hei, quid stas? lapis?

12.] 'Really I am glad that you told me this before you got the money which I was going to give you.'

14. *Abiisti*] Bentley objects to this because Syrus had not gone away any where, and he read 'adisti mihi manum,' an expression which occurs in Plautus in the sense of 'to deceive.' But Syrus had been sent with Dromo to fetch Antiphila, and he had brought Bacchis home with him (i. 2. 17).

22.] 'Take care you don't express any astonishment at any thing that he does; but humour him seasonably.' 'Obsecundo' occurs again in Adelphi v. 9. 37: "Reprehendere et corrigere et obsecundare in loco." The meaning of the word is well illustrated by its use in Livy iii. 35: "Propalam obviam ire cupiditati parum ausi obsecundando mollire impetum aggrediuntur."

Act IV. Scene VII. Chremes comes back with the money, which he hands to Clitipho, and orders him to take it over to Menedemus' house. Clitipho, in spite of Syrus' warnings, is astounded at his good fortune, and can hardly be got off with Syrus. When they are gone Chremes moralizes over his change of fortune. His daughter has had this ten minae already; then there will follow a larger sum for her marriage, in conformity with the bad customs of the times; and after all his trouble in making his fortune, all he has to do now is to look out for some one to spend it for him.

The Metre is iambic trimeter.

3. *Quid stas? lapis? Quin accipis?*] 'Why do you stand there like a stock? Why don't you take it?' 'Lapis' was a common term of reproach (see note on Eunuchus v. 8. 54). Compare v. 1. 44, He-

Quin accipis? *Cl.* Cedo sane. *Sy.* Sequere hac me ocius.
Tu hic nos dum eximus interea opperibere;
Nam nihil est illic quod moremur diutius.
Ch. Minas quidem jam decem habet a me filia,
Quas pro alimentis esse nunc duco datas:
Hasce ornamentis consequentur alterae.
Porro haec talenta dotis adposcent duo.
Quam multa injusta ac prava fiunt moribus!
Mihi nunc, relictis rebus, inveniendus est
Aliquis labore inventa mea cui dem bona.

cyra ii. 1. 17: "Tu, inquam, mulier quae me omnino lapidem non hominem putas." Plautus, Mercator iii. 4. 46:

"—— Egomet credidi
Homini docto rem mandare, id lapidi mando maxime."

For 'quin' interrogative see note on Andria ii. 3. 25.

9. *Hasce ornamentis consequentur alterae*] 'A second ten will follow these for clothing.' He considers himself to have paid for his daughter's keep, and he will now have to provide her with dress. Bentley notices that in purchasing slaves the price was first paid for their persons; and then an additional sum was added for their dress. He quotes Plautus, Curculio ii. 3. 64:

"—— De illo emi virginem
Triginta minis, vestem, aurum: et pro his decem coaccedunt minae."

So the parasite says in Stichus ii. 1. 17:

"Nunc si ridiculum hominem quaeret quispiam,
Venalis ego sum cum ornamentis omnibus."

'Here I am for sale, suit of clothes and all.'

10. *Porro haec talenta dotis adposcent duo*] 'And forthwith this expenditure will demand an additional two talents for dower.' All the manuscripts have 'adposcent' but the Bembine, which has 'adposcunt.' The future is more in keeping with the previous line. 'Haec' is for 'hae' (minae). Compare Eunuchus iii. 5. 34: "Continuo haec (puellae) adornant ut lavet." Bentley reads 'adposcet' and interprets 'haec' of Antiphila: but this is rather frigid: and not so well in keeping with the vein of Chremes, who is thinking what a quantity of good money he will have to throw away after bad. For 'dotis' compare Plautus, Cistellaria ii. 3. 17—20:

"Ego te reduco et voco ad divitias, ubi
Tu collocere in divitem familiam,
Unde tibi talenta magna viginti pater
Det dotis."

'Dotis' is an elliptical expression for 'dotis nomine.' Caesar, Bell. Gall. vi. 19: "Viri, quantas pecunias ab uxoribus dotis nomine acceperunt, tantas ex suis bonis, aestimatione facta, cum dotibus communicant" (where see Long's note).

11. *Moribus*] 'How many unjust and bad things are done in conformity with the fashion!' Eugraphius seems to have read 'Quam multa justa injusta fiunt moribus,' which Bentley approves, referring to Adelphi v. 9. 33. But there is no variation in the manuscripts, and 'injusta' may easily have been a gloss of Eugraphius, who had no doubt the passage from the Adelphi in his mind. Madame Dacier takes a lady's view of the line. She reads 'Quam multa injusta justa fiunt moribus,' treating it as naturally unfair that a man should get a wife and a fortune too. We may compare with the text the sentiment expressed in Plautus, Trinummus iv. 4. 30—33:

"Mores leges perduxerunt jam in potestatem suam,
Magis quis sunt obnoxiosae, quam parentes liberis.
Eae miserae etiam ad parietem sunt fixae clavis ferreis,
Ubi malos mores affigi nimio fuerat aequius."

For 'relictis rebus' see note on Andria ii. 5. 1.

ACTUS QUARTI SCENA OCTAVA.

MENEDEMUS. CHREMES.

Me. Multo omnium nunc me fortunatissimum
Factum puto esse, gnate, quum te intelligo
Resipisse. *Ch.* Ut errat. *Me.* Te ipsum quaerebam, Chreme.
Serva, quod in te est, filium et me et familiam.
Ch. Cedo quid vis faciam? *Me.* Invenisti hodie filiam.
Ch. Quid tum? *Me.* Hanc sibi uxorem dari vult Clinia.
Ch. Quaeso quid tu hominis es? *Me.* Quid est? *Ch.* Jamne oblitus es
Inter nos quid sit dictum de fallacia,
Ut ea via abs te argentum auferretur? *Me.* Scio.
Ch. Ea res nunc agitur ipsa. *Me.* Quid dixti, Chreme?

Act IV. Scene VIII. Menedemus is now thoroughly happy at having recovered his son; and not only so, but at finding him ready to settle himself and marry. In this mood he comes to seek Chremes, and at once begs him to make him happy and secure his son to him by giving him his daughter in marriage. Chremes explains to him that all this pretended reformation and this wish for a wife is a trick which he had long foreseen made up on purpose to trick him out of his money; and as for Bacchis being Clitipho's mistress, he might believe as much of that as he liked. 'Ah,' says Menedemus, 'how I have been deceived! But yet I had rather be deceived and suffer any thing than lose my son again, and so what shall I tell him that he may not be annoyed?' 'Tell him any thing you like,' says Chremes: 'say I agree to your proposal; for then you will lose your money all the sooner, and you will very soon, I fancy, be tired of that son of yours.'

The Metre is iambic trimeter.

5. *Cedo quid vis faciam?*] 'Say, what do you wish me to do?' The word 'cedo' occurs only as an imperative. It is frequently used by Terence, Plautus, and Cicero. It is used either absolutely in the sense of 'tell me,' as in the present passage and many others; or with an accusative, in its original meaning 'give me,' as in Cicero, In Verrem ii. 2. 42: "Cedo, quaeso, codicem." Plautus, Mostellaria i. 3. 150: "Cedo aquam manibus." Adelphi iii. 4. 38: "Postremo non negabit; coram ipsum cedo." Hecyra iv. 4. 86: "Puerum, Phidippe, mihi cedo." For this transition from the sense of 'give' to that of 'tell' compare the use of 'da.' See note on Prolog. 10. In the latter sense we find 'cedo' used with plural nouns. "Cedo qui vestram rem publicam amisistis tam cito?" Cicero, Cato Major 6. But in the former we find the form 'cette,' contracted from 'cedite,' as in Plautus, Mercator v. 4. 4: "Cette dextras nunc jam."

7. *Quaeso quid tu hominis es?*] See notes on Eunuchus iii. 2. 13, and iii. 4. 8.

10. *Ea res nunc agitur ipsa*] This passage has given more trouble than almost any other in Terence, in consequence of the variation of the manuscripts. In many editions the speeches are so arranged as to make sense quite hopeless. In some editions after this line there follows 'Erravi: res acta: quanta de spe decidi,' which is entirely wanting in the Vatican and Bembine manuscripts and some of the earliest editions; and as Bentley well remarks, interferes with the sense: for Menedemus is not made to discover his mistake till Chremes has explained the whole matter. The insertion of such a line here would make 'imo' quite unmeaning. The connexion of ideas is as follows: 'You remember,' says Chremes, 'what we said about the trick by which you were to be cheated out of your money? well, that is what they are after now.' 'What do you say, Chremes? You must be mistaken; for this Bacchis who is at my house is not Clinia's mistress, but Clitipho's.' 'Ah, so they say,' says Chremes, 'and you believe it all: but it is all part of their scheme for getting money out of you, which he will give at once to his mistress and not to his wife.' In one edition I meet with no less than six different arrangements of these lines. To give 'omnia' to Menedemus, as they all do, is so frigid that I have followed Zeune's arrangement, which makes Chremes speak continuously from 'Ita aiunt' to 'comparet;' and which he derived from Faern and Bentley.

Imo haec quidem, quae apud me est, Clitiphonis est
Amica. *Ch.* Ita aiunt: et tu credis omnia:
Et illum aiunt velle uxorem, ut, quum desponderim,
Des qui aurum ac vestem atque alia quae opus sunt comparet.
Me. Id est profecto: id amicae dabitur. *Ch.* Scilicet
Daturum. *Me.* Vah, frustra sum igitur gavisus miser.
Quidvis tamen jam malo quam hunc amittere.
Quid nunc renuntiem abs te responsum, Chreme,
Ne sentiat me sensisse, atque aegre ferat?
Ch. "Aegre?" nimium illi, Menedeme, indulges. *Me.* Sine.
Inceptum est: perfice hoc mihi perpetuo, Chreme.
Ch. Dic convenisse; egisse te de nuptiis.
Me. Dicam: quid deinde? *Ch.* Me facturum esse omnia;
Generum placere: postremo etiam, si voles,
Desponsam quoque esse dicito. *Me.* Hem, istuc volueram.
Ch. Tanto ocius te ut poscat, et tu id quod cupis
Quam ocissime ut des. *Me.* Cupio. *Ch.* Nae tu propediem,
Ut istam rem video, istius obsaturabere.
Sed haec ut ut sunt, cautim et paulatim dabis,
Si sapies. *Me.* Faciam. *Ch.* Abi intro; vide quid postulet.
Ego domi ero, si quid me voles. *Me.* Sane volo:
Nam te sciente faciam, quicquid egero.

15. *Scilicet daturum*]. 'You may be quite certain that he will give it.' For 'scilicet,' in construction with the future, see note on ii. 3. 117.

29. *Cautim*] This word occurs only here and in a fragment of Accius. 'But be that as it may,' says Chremes, 'if you are wise, you will give cautiously and little by little.' 'Haec ut ut sunt' is the reading of the Vatican manuscript.

32. *Nam te sciente faciam, quicquid egero*] 'Te sciente' was the reading of both Calpurnius and Eugraphius. The Bembine manuscript has 'te scientem faciam' equivalent to 'certiorem te faciam.' But against this is the fact that we do not meet with the phrase 'scientem facere.' The ablative absolute is perfectly intelligible here. We may observe that the same variety of reading occurs in a similar case in Hecyra v. 3. 32: "Eum haec cognovit Myrrhina in digito modo me habente." See the note.

ACTUS QUINTI SCENA PRIMA.

MENEDEMUS. CHREMES.

Me. Ego me non tam astutum, neque ita perspicacem esse certo scio:
Sed hic adjutor meus et monitor et praemonstrator Chremes
Hoc mihi praestat. In me quidvis harum rerum convenit
Quae sunt dicta in stultum; caudex, stipes, asinus, plumbeus:
In illum nihil potest; nam exsuperat ejus stultitia haec omnia.
Ch. Ohe, jam desine Deos, uxor, gratulando obtundere,

ACT V. SCENE I. Menedemus comes on the stage triumphing over Chremes, whom he has now discovered to be after all one of the most foolish of men; and although he allows that he himself is not very wise, yet Chremes' folly surpasses all ordinary bounds and exhausts the common vocabulary of mankind. He now falls in with Chremes, who inquires how his son took the news of his consent to his marriage; and amuses himself greatly with the thought of Syrus' cunning, who can make a young man pretend to be pleased at the idea of an immediate marriage when all the while he has his mistress under his father's roof. But he is rather disconcerted when he finds that there was no bargaining for money in consequence of this engagement, and is puzzled at this, to the amusement of Menedemus, who proceeds to punish him. 'Syrus you said was a good manager. What do you think? he has made your son play such a cunning part that no one could ever for a moment suspect that Clinia had any thing to do with the woman. I only tell you what I and Clinia saw, and you may draw your own conclusion.' After this exposure of his son Chremes loses all self possession; and the characters of the two men are completely transposed. Chremes is now for violence. He is angry at his stupidity, and can hardly be persuaded to be patient with his son. The marriage of Clinia and Antiphila is arranged, and Clitipho is to be informed that all his father's fortune is settled upon his sister; that he may thus be reduced to extremities. And as for Syrus, he shall catch it for having treated him as he would hardly have dared to treat a lone woman.

The Metre is as follows; 1—34. 67—81, trochaic tetrameter catalectic; 35—66, iambic trimeter.

2. *Sed hic adjutor meus et monitor et praemonstrator Chremes*] 'But Chremes here my helper and prompter and master is superior to me in this respect.' These are said by commentators to be terms borrowed from the stage; but it is a curious instance of the value of such general remarks, that we hardly find a clear example of such a use, except once of 'adjutor' in Phaedrus, v. 5. 13, 14:

"In scena vero postquam solus constitit
Sine apparatu, nullis adjutoribus,
Silentium ipsa fecit expectatio."

'Monitor' was used of 'a prompter' (see note on i. 1. 119), but particularly in courts of justice or the forum. See Cicero, Divinatio In Q. Caecilium 16: "Vides mihi non te sed hunc librum esse responsurum quem monitor tuus hic tenet." 'Praemonstro' is used in a similar manner in Plautus, Persa i. 3. 67—70:

"—— Propera, abi domum:
Praemonstra docte, praecipe astu filiae
Quid fabuletur, ubi se natam praedicet,
Qui sibi parentes fuerint, ut subrepta sit."

3. *In me quidvis harum rerum convenit quae sunt dicta in stultum*] 'All and every one of the ordinary epithets which are given to a fool are applicable to me.' Compare Cicero, In C. Verrem ii. 1. 49: "C. Verrem insimulat avaritiae et audaciae, quae vitia videntur in quemvis potius quam in istum convenire."

6. *Ohe, . . . gratulando obtundere*] Chremes is just leaving his house; and as he comes out speaks to his wife, who cannot be tired of offering up thanks to the

Tuam esse inventam gnatam; nisi illos ex tuo ingenio judicas,
Ut nihil credas intelligere nisi idem dictum sit centies.
Sed interim, quid illic jam dudum gnatus cessat cum Syro?
Me. Quos ais homines, Chreme, cessare? *Ch.* Ehem, Menedeme, advenis?
Dic mihi, Cliniae quae dixi nuntiastine? *Me.* Omnia.
Ch. Quid ait? *Me.* Gaudere adeo coepit quasi qui cupiunt nuptias.
Ch. Ha ha he! *Me.* Quid risisti? *Ch.* Servi venere in mentem Syri
Calliditates. *Me.* Itane? *Ch.* Vultus quoque hominum fingit scelus.
Me. Gnatus quod se adsimulat laetum, id dicis? *Ch.* Id. *Me.* Idem istuc mihi
Venit in mentem. *Ch.* Veterator! *Me.* Magis, si magis noris, putes
Ita rem esse. *Ch.* Ain tu? *Me.* Quin tu ausculta. *Ch.* Mane. Hoc prius scire expeto,
Quid perdideris. Nam ubi desponsam nuntiasti filio,
Continuo injecisse verba tibi Dromonem scilicet,

gods for the recovery of her daughter. 'Gratulor' is used in this sense of 'to return thanks' particularly when the gods are spoken of: and so 'gratulatio' is used for 'a public thanksgiving.' (See Forcellini.) For 'obtundo' see note on Andria ii. 2. 11.

9. *Sed interim, . . . gnatus cessat cum Syro?*] Chremes cannot understand why Syrus and Clitipho should have been so long at Menedemus' house; for when they went they had promised to be back very soon (iv. 7. 5). Menedemus is happily made to overhear this, and thus to gain a clue to the part which Chremes has been playing in this affair. The gradual dénouement of this scene is very excellent.

10. *Quos ais homines, . . . Ehem, Menedeme, advenis?*] This is the reading of the great majority of good manuscripts. Bentley reads 'Quos ais hominis cessare? Ehem per tempus, Menedeme, advenis' on the ground that 'Chremes' is not found in one University manuscript, and the words 'per tempus' added in one of the MSS. Regii. 'Per tempus advenis' is of course a good expression, and occurs in Andria iv. 4. 44; but there is no sufficient ground for altering the text here. 'Ais' is a dissyllable here, with the last syllable lengthened by the accent.

14. *Vultus quoque hominum fingit scelus*] 'The rascal makes them assume even false looks.' For 'fingit' compare v. 25: "Sed ille tuum quoque Syrus idem mire finxit filium?" Caesar uses the words 'vultum fingere' in much the same way, Bell. Gall. i. 39: "Hi neque vultum fingere neque interdum lacrimas tenere poterant," which Mr. Long translates 'They could not command their countenance, they could not put on a look as if they were not afraid.' Opposed to this is 'vero vultu,' Andria v. 1. 20.

16. *Veterator*] See note on Andria ii. 6. 26.

17. *Hoc prius scire expeto*] 'I should like to know first what you have lost. For as soon as you told him that my daughter was betrothed to him, I'll warrant you that Dromo at once suggested to you that the bride would want clothes, jewels, and servant-maids.' 'Verba injicere,' or simply 'injicere,' means 'to throw out a hint.' So Cicero, Ad Atticum xvi. 5. 3: "Bruto quum saepe injecissem de ὁμοπλοίᾳ, non perinde atque ego putaram arripere visus est."

19. *Scilicet*] See iv. 8. 15, and note.

Sponsae vestem, aurum, atque ancillas opus esse, argentum ut dares.
Me. Non. *Ch.* Quid? non? *Me.* Non, inquam. *Ch.* Neque ipse gnatus? *Me.* Nihil prorsus, Chreme:
Magis unum etiam instare ut hodie conficerentur nuptiae.
Ch. Mira narras. Quid Syrus meus? ne is quidem quicquam? *Me.* Nihil.
Ch. Quamobrem nescio. *Me.* Equidem miror, qui alia tam plane scias.
Sed ille tuum quoque Syrus idem mire finxit filium,
Ut ne paululum quidem subolat, esse amicam hanc Cliniae.
Ch. Quid ais? *Me.* Mitto jam osculari atque amplexari: id nihil puto.
Ch. Quid est, quod amplius simuletur? *Me.* Vah! *Ch.* Quid est? *Me.* Audi modo:
Est mihi ultimis conclave in aedibus quoddam retro:
Huc est intro latus lectus; vestimentis stratus est.

20. *Sponsae vestem, aurum, atque ancillas opus esse*] Bentley introduces here the form 'Sponsaë,' and leaving out 'atque' arranges the line thus:

> "Sponsaē aurum, vestem, ancillas opus esse," &c.

This he does to make 'aurum' more emphatic by placing it in arsis. But there is not any particular reason for making it emphatic; and if there were, it is sufficiently so as it is: for in this line every word has its own emphasis, irrespectively of the metre. On such a form as 'Sponsaë,' or 'sponsaï,' see notes on iii. 2. 4, and Andria ii. 6. 8. For the use of 'opus' as a predicate compare Andria iv. 3. 13: "Quia si forte opus sit ad herum jurandum mihi," and ii. 1. 37: "Ea quae nihil opus sunt sciri," with the note on the latter passage.

24. *Quamobrem nescio*] Bentley is quite right in giving the word 'nescio' to Chremes. He cannot understand how it is that this part of the plot has broken down (iv. 5. 29). Menedemus, who now understands the matter, expresses his astonishment at the ignorance of Chremes. 'I wonder at that, when you understand every thing else so well. But there really is no understanding that Syrus. Why he has made your son play his part so admirably that one cannot have the slightest shadow of a suspicion that Bacchis is Clinia's mistress.'

26. *Ut ne paululum quidem subolat*] 'Subolat' is the reading of the Codex Bembinus and all the older copies. In Plautus, Poenulus i. 2. 59, we have 'olo' of the third conjugation: "Quae tibi olant stabulum statumque, sellam et sessibulum merum." 'Subolet' is commonly used in this sense; but in Plautus generally with a dative of the person, as in Pseudolus i. 5. 7:

> "Atque id jampridem sensi et subolet mihi."

In Trinummus iii. 2. 72, it is used absolutely, as here:

> "Scio equidem te animatus ut sis; video, subolet, sentio."

For the repetition of 'sub' with 'paululum' compare Andria ii. 6. 16:

> "Subtristis visus est esse aliquantulum mihi."

29. *Est mihi ultimis conclave in aedibus quoddam retro*] This line is variously arranged in editions and manuscripts. Some read 'Est mihi in ultimis conclave aedibus quoddam retro,' which causes an awkward hiatus. I have followed Zeune's text, which gives the best order of the words. For the meaning of 'conclave' see the note on Eunuchus iii. 5. 35.

Ch. Quid postquam hoc est factum? *Me.* Dictum factum, huc abiit Clitipho.
Ch. Solus? *Me.* Solus. *Ch.* Timeo. *Me.* Bacchis consecuta est ilico.
Ch. Sola? *Me.* Sola. *Ch.* Perii. *Me.* Ubi abiere intro, operuere ostium. *Ch.* Hem,
Clinia haec fieri videbat? *Me.* Quidni? mecum una simul.
Ch. Fili est amica Bacchis, Menedeme. Occidi.
Me. Quamobrem? *Ch.* Decem dierum vix mihi est familia.
Me. Quid? istuc times quod ille operam amico dat suo?
Ch. Imo quod amicae. *Me.* Si dat. *Ch.* An dubium id tibi est?
Quemquamne animo tam communi esse, aut leni putas,
Qui se vidente amicam patiatur suam?—
Me. Quidni? quo verba facilius dentur mihi.
Ch. Derides merito. Mihi nunc ego succenseo.
Quot res dedere ubi possem persentiscere,
Nisi essem lapis? Quae vidi! Vae misero mihi.
At nae illud haud inultum, si vivo, ferent:

31. *Dictum factum*] See the notes on iv. 5. 12, and Andria ii. 3. 7.

36. *Decem dierum vix mihi est familia*] 'I have scarcely enough to keep me for ten days.' 'Familia' is sometimes thus used in the sense of 'res familiaris,' Gr. *βίος*. It occurs in Cicero in a common legal phrase concerning family property. "Nam neque illud est mirandum, qui quibus verbis coemptio fiat nesciat eundem ejus mulieris quae coemptionem fecerit causam posse defendere: nec si parvi navigii et magni eadem est in gubernando scientia, idcirco qui quibus verbi herctum cieri oporteat nesciat idem herciscundae familiae causam agere non possit." De Oratore i. 56.

38. *Imo quod amicae*] 'No, but because he is so attentive to his mistress.' We find the same play on the expression 'operam dare' in Plautus, Trinummus iii. 2. 25. In Mercator ii. 2. 17, we find the same phrase:

> "Quamquam negotium est: si quid vis, Demipho.
> Non sum occupatus unquam amico operam dare;"

and above, i. 1. 58:

> "Ego istuc aetatis non amori operam dabam."

39. *Quemquamne animo tam communi esse, aut leni putas*] 'Do you think any one would be so obliging and easy?' In the copies which Calpurnius used there was also the reading 'comi,' which Bentley restores here, following Faern. He would read:

> "Quemquamne tam animo comi esse aut leni putas;"

a very good line: but not absolutely necessary; though the use of 'communis' in this sense rests upon passages in which as a rule there is the other reading 'comis.' Lindenbrog compares Theognis, *ἔστω κοινὸς ἅπας ὁ βίος καὶ ὁμόφρονα πάντα.*

43. *Quot res dedere . . . nisi essem lapis?*] 'How many things happened by which I could have perceived the truth if I had not been a blockhead?' This is the only passage where we find 'do' used in this sense; in which it sometimes occurs with the reflexive pronoun, as in Hecyra iii. 3. 20:

> "Omnibus nobis ut res dant se ita magni atque humiles sumus;"

and Livy xxviii. 5: "Legationes dimittit pollicitus, prout tempus ac res se daret, omnibus laturum se auxilium."

45. *At nae illud haud inultum . . . ferent*] See note on Andria iii. 5. 4.

Nam jam—*Me.* Non tu te cohibes? non te respicis?
Non tibi ego exempli satis sum? *Ch.* Prae iracundia,
Menedeme, non sum apud me. *Me.* Tene istuc loqui?
Nonne id flagitium est, te aliis consilium dare,
Foris sapere, tibi non posse auxiliarier?
Ch. Quid faciam? *Me.* Id quod me fecisse aiebas parum.
Fac te patrem esse sentiat; fac ut audeat
Tibi credere omnia, abs te petere et poscere;
Ne quam aliam quaerat copiam, ac te deserat.
Ch. Imo abeat multo malo quovis gentium,
Quam hic per flagitium ad inopiam redigat patrem:
Nam, si illi pergo suppeditare sumtibus,
Menedeme, mihi illaec vero ad rastros res redit.
Me. Quot incommoditates in hac re accipies, nisi caves?
Difficilem ostendes te esse, et ignosces tamen
Post; et id ingratum. *Ch.* Ah, nescis quam doleam. *Me.* Ut libet.
Quid hoc quod volo, ut illa nubat nostro? nisi quid est
Quod mavis. *Ch.* Imo et gener et affines placent.
Me. Quid dotis dicam te dixisse filio?
Quid obticuisti? *Ch.* Dotis? *Me.* Ita dico. *Ch.* Ah! *Me.*
Chreme,

48. *Non sum apud me*] 'I am not in my right mind.' Compare Hecyra iv. 4. 85: "Num tibi videtur apud sese esse." In Andria ii. 4. 5, the same phrase is used rather differently: "Proin tu fac apud te ut sies," 'Mind that you have your wits about you.' For 'tene istuc loqui?' see note on iv. 5. 3.

51. *Id quod me fecisse aiebas parum*] The form 'aibas' is certainly to be preferred whenever the metre will bear it, yet we cannot reject the uncontracted form in every case; for though in most other places of Terence it is contracted, yet we meet with two undoubted instances of the lengthened form in Andria iii. 3. 2, and v. 4. 27. The former of these passages cannot be evaded except by changing the metre from iambic to trochaic; nor the latter except by reading 'sese.' In the line before us the lengthened form is necessary to the metre. For though it is not at all uncommon to meet with an hiatus when a word ends a sentence, and when the hiatus occurs in the arsis of the foot (as in Heaut. i. 1. 31), we never find the same licence in the thetic syllable. See Ritschl's remarks on the subject in his Prolegomena to Plautus.

57. *Suppeditare sumtibus*] See note on Eunuchus v. 8. 46, where the word is used in the same sense. In both cases we may supply an accusative of the nearer object; which is more simple than to suppose the construction of double dative, as 'relicta est arrhaboni.'

58. *Mihi illaec vero ad rastros res redit*] 'Menedemus, I shall really have to take to the rake.' I shall not labour in the field merely for self-torture as you did, but from absolute want. 'Vero' is used frequently in Plautus in the sense of 'truly.' Mostellaria i. 3. 21: "Eho mavis vituperarier falso quam vero extolli;" and Captivi iii. 4. 35: "Imo iste eum sese ait qui non est esse, et qui vero est negat." See i. 1. 36.

59. *Quot incommoditates in hac re accipies*] This line runs awkwardly, but I do not see that Bentley's emendation of 'Quod incommodi tibi' mends matters much. The simplest emendation would be to omit 'in' if we had any authority for so doing.

60. *Difficilem . . . ingratum*] 'You will show yourself hard, and yet you will afterwards forgive him, and that with a bad grace.' See note on ii. 3. 21.

65. *Quid obticuisti?*] Calpurnius repeats here Donatus' note on Eunuchus v.

Ne quid vereare si minus: nihil nos dos movet.
Ch. Duo talenta pro re nostra ego esse decrevi satis.
Sed ita dictu opus est, si me vis salvum esse, rem, et filium,
Me mea omnia bona doti dixisse illi. *Me.* Quam rem agis?
Ch. Id mirari te simulato, et illum hoc rogitato simul,
Quamobrem id faciam. *Me.* Quin ego vero quamobrem id
facias nescio.
Ch. Egone? ut ejus animum, qui nunc luxuria et lascivia
Diffluit, retundam, redigam ut quo se vertat nesciat.
Me. Quid agis? *Ch.* Mitte; sine me in hac re gerere mihi
morem. *Me.* Sino.
Itane vis? *Ch.* Ita. *Me.* Fiat. *Ch.* Age jam uxorem ut
arcessat paret.
Hic ita ut liberos est aequum dictis confutabitur.
Sed Syrum. *Me.* Quid eum? *Ch.* Egone? si vivo, adeo
exornatum dabo,

1. 4: but see the note on that passage. Menedemus supposes that Chremes was hesitating about the amount of the dower. But it turns out that Chremes was merely reflecting how he might turn this matter into an occasion of reforming his son. 'Two talents,' he says, 'I consider a fair portion for our station in life: but if you wish for my happiness and my son's, you must say that I have given her all my property.'

72, 73.] 'Why do I do it? that I may check his spirit which now wantons in luxury and debauchery, and bring him to such a pass that he shall not know where to turn.' 'Retundo' literally means 'to blunt,' as in Horace, Carm. i. 35. 38:

"—— O utinam nova
Incude diffingas retusum in
Massagetas Arabasque ferrum."

In Phaedrus iv. 23. 21, it is used in a similar metaphorical sense:

"Satis profecto retudi superbiam."

'Diffluit' is metaphorically used in the sense of 'abound,' as a stream overflows its banks. So it is used by Cicero, De Oratore i. 32, speaking of the Greeks as 'otio diffluentes.' More generally the word is used in a bad sense, as in De Officiis i. 30: "Atque etiam si considerare volumus quae sit in natura excellentia et dignitas, intelligimus quam sit turpe diffluere luxuria et delicate ac molliter vivere; quamque honestum parce, continenter, severe, sobrie;" and De Amicitia 15: "Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia quam nec usu nec ratione habent cognitam disputabunt."

76. *Hic ita ut liberos est aequum dictis confutabitur*] 'Clitipho shall be corrected by reproof, as it is fit a child should be.' 'Confuto' is connected with 'confundo' after the analogy of 'futilis' (see note on Andria iii. 5. 3). Originally it meant simply the mixing of liquids, and was especially used of pouring cold water upon hot, to prevent its boiling over. We find it used in a similar manner in Phormio iii. 1. 13: "Confutavit verbis admodum iratum senem," where Donatus distinguishes between 'confuto' and 'refuto,' that the latter is always used of things, the former of persons; a distinction which is not observed.

77. *Si vivo, adeo exornatum dabo, adeo depexum*] 'If I live I will give him such a dressing, such a currycombing, that he shall remember me as long as he lives.' The words 'orno' and 'pecto' are both used in Plautus in a similar manner. Compare Rudens iii. 4. 25: "Ita hinc ego te ornatum amittam, tu ipsus te non noveris." Captivi iv. 2. 116: "Nam, hercule, nisi manticinatus probe ero, fusti pectito." Poenulus i. 2. 47:

"—— Faciam sedulo:
Sed vide sis ne tu oratorem hunc pugnis
pectas postea."

See also Adelphi ii. 1. 22:

Adeo depexum, ut dum vivat meminerit semper mei;
Qui sibi me pro ridiculo ac delectamento putat.
Non, ita me Di ament, auderet haec facere viduae mulieri,
Quae in me fecit.

ACTUS QUINTI SCENA SECUNDA.

CLITIPHO. MENEDEMUS. CHREMES. SYRUS.

Cl. Itane tandem quaeso, Menedeme, ut pater
Tam in brevi spatio omnem de me ejecerit animum patris?
Quodnam ob facinus? quid ego tantum sceleris admisi miser?
Vulgo faciunt. *Me.* Scio tibi esse hoc gravius multo ac durius,
Cui fit; verum ego haud minus aegre patior. Id qui nescio,

"*Sa.* Quid hoc rei est? regnumne, Aeschine, hic tu possides?
Ar. Si possiderem, ornatus esses ex tuis virtutibus."

80. *Viduae mulieri*] The word 'viduus' is connected with 'idus,' said to be from the old Etruscan root, 'iduo,' 'to divide.' Hence 'vidua mulier' means 'a woman separated from a man,' one who is in no social relation to a man. The derivation from 've-duo' after the analogy of 've-sanus,' 've-cors,' &c. is absurd. In legal language 'vidua mulier' answered to our designation 'femme sole;' and did not necessarily imply that a woman had been married. It is commonly used in poets even of married women who are separated from their husbands (see note on Phormio v. 7. 20). The phrase may be adequately rendered here by our modern term 'an unprotected female.' In Plautus, Miles Gloriosus ii. 6. 6–8, we have a similar complaint:

"Non hercle hisce homines me marem sed foeminam
Vicini rentur esse servi militis:
Ita me ludificant."

Act V. Scene II. Clitipho is amazed when he hears from Menedemus the resolution to which his father has come. His fault is a common one; and what can have induced his father to treat it so severely? Chremes soon enlightens him on this point. He informs him that as he had discovered that he could not control himself, he had taken care that others should manage his affairs for him. He has arranged that he shall not want; but still he shall be dependent on his relations for every thing. This is better than that Bacchis should get all that he has. Syrus interposes and begs to undergo the punishment himself rather than that Clitipho should suffer for his faults. Chremes warns him to take care of himself, and leaves them. Syrus soon comes to the rescue with a new expedient. The real reason for this conduct must be that Clitipho is not really Chremes' son: now that Antiphila has been recovered they throw him overboard. He advises him to go boldly to his mother and ask whether this is so or no. This will make them explicit with him, and if it is not so will move their compassion. As for himself, the best thing is to make himself scarce, and to take refuge with Menedemus.

The Metre is as follows; 1—26, and 45, trochaic tetrameter catalectic; 48, trochaic tetrameter; 27—44. 46. 49, iambic tetrameter; 47, iambic tetrameter catalectic.

1.] This line and the last line of the preceding scene make up a trochaic tetrameter catalectic.

5. *Id qui nescio, nec rationem capio*] This is Bentley's arrangement, adopted by Zeune, and seems to give the best sense. Menedemus says, 'I know this must be much harder and more difficult for you to bear, who feel it: but I am not the less vexed at it. The reason why I do not know and cannot understand: all I know is that I heartily wish you well.' Some editors arrange it thus: "aegre patior id. *Cl.* Qui? ('why do you?') *Me.* Nescio," &c. But this is rather jejune. 'Nisi' is used in many passages of Terence in the sense of 'sed.' Andria iv. 1. 38:

Nec rationem capio, nisi quod tibi bene ex animo volo.
Cl. Hic patrem adstare aibas? *Me.* Eccum. *Ch.* Quid me incusas, Clitipho?
Quicquid ego hujus feci, tibi prospexi et stultitiae tuae.
Ubi te vidi animo esse omisso, et suavia in praesentia
Quae essent prima habere, neque consulere in longitudinem,
Cepi rationem ut neque egeres, neque ut haec posses perdere.
Ubi cui decuit primo tibi non licuit per te mihi dare,
Abii ad proximos qui erant tibi; eis commisi et credidi:
Ibi tuae stultitiae semper erit praesidium, Clitipho;
Victus, vestitus, quo in tectum te receptes. *Cl.* Hei mihi!
Ch. Satius est quam te ipso herede haec possidere Bacchidem.
Sy. Disperii: scelestus quantas turbas concivi insciens!

"—— Quamobrem? *Pa.* Nescio:
Nisi mihi deos satis scio fuisse iratos qui eis auscultaverim."

Eunuchus iii. 4. 9:

"Quid illud mali est? nequeo satis mirari neque conjicere.
Nisi quicquid est, procul hinc libet prius quid sit sciscitari."

Adelphi iv. 2. 6:

"—— Nequeo satis decernere.
Nisi me credo huic esse natum rei ferundis miseriis."

Hecyra i. 2. 118:

"Quid egerint inter se, nondum etiam scio:
Nisi sane curae est quorsum eventurum hoc siet."

Phormio v. 7. 59:

"Quo pacto aut unde haec hic rescivit. *De.* Nescio:
Nisi me dixisse nemini satis scio."

From these and many other passages it appears that 'Nisi' is not corrective of a previous statement, but introduces a new one; as it does here. 'Your father's conduct puzzles me, and I cannot see my way: but this I know, that I wish you well.' With all Bentley's love of emendation, in a matter of idiom he had a true ear.

8. *Quicquid hujus feci*] See note on Eunuchus i. 2. 122. 'Stultitiae' may be taken in its common sense. We may compare however the use of παραπλὴξ in Aristophanes, Plutus 242, in the sense of 'debauched,' 'dissolute,' opposed to χρηστός.

9. *Animo omisso*] 'When I found that you were of a careless disposition, and preferred present enjoyment, and took no thought for the future, I arranged matters so that you might not want, and might not squander my property.' For 'omisso' compare Adelphi v. 3. 44:

"At enim metuas ne ab re sint tamen omissiores paullo."

'In praesentia,' literally 'in presence,' is a common phrase in prose authors. It occurs again Adelphi ii. 2. 14; Hecyra ii. Prolog. 16; Phormio v. 2. 14. 'Consulere in longitudinem' occurs only here. The meaning is clear enough. For the form of the phrase we may compare "in commune ut consulas," Andria iii. 3. 16, and "consulite in medium," Virgil, Aen. xi. 335.

13. *Abii ad proximos qui erant tibi*] Chremes treats his son as if he were a madman who could not take care of himself. It was customary then as now to place such persons under the charge of their relations, or other fit persons. The case was the same with spendthrifts. See Horace, Sat. ii. 3. 217, 218 (with Macleane's note):

"—— Interdicto huic omne adimat jus
Praetor, et ad sanos abeat tutela propinquos."

The same practice is alluded to in another passage:

"Hic ubi cognatorum opibus curisque refectus.
Expulit elleboro morbumque meraco
Et redit ad sese." (Epist. ii. 2. 136—138.

We must not, however, press the legal allusion too closely here. Chremes makes Clitipho his sister's dependant, to keep him out of mischief for the future.

Cl. Emori cupio. *Ch.* Prius quaeso disce quid sit vivere:
Ubi scies, si displicebit vita, tum istoc utitor.
Sy. Here, licetne? *Ch.* Loquere. *Sy.* At tuto? *Ch.* Loquere. *Sy.* Quae ista est pravitas,
Quaeve amentia est, quod peccavi ego id obesse huic? *Ch.* Ilicet.
Ne te admisce: nemo accusat, Syre, te; nec tu aram tibi
Nec precatorem pararis. *Sy.* Quid agis? *Ch.* Nihil succenseo,
Nec tibi nec huic: nec vos est aequum quod facio mihi.
Sy. Abiit; vah, rogasse vellem. *Cl.* Quid? *Sy.* Unde mihi peterem cibum:
Ita nos alienavit: tibi jam esse ad sororem intelligo.
Cl. Adeon rem rediisse ut periculum etiam fame mihi sit, Syre?
Sy. Modo liceat vivere, est spes—*Cl.* Quae? *Sy.* nos esurituros satis.
Cl. Irrides in re tanta, neque me quicquam consilio adjuvas?
Sy. Imo et ibi nunc sum, et usque id egi dudum, dum loquitur pater;

21. *Ilicet*] 'You had better be off. Do not implicate yourself in the matter: no one accuses you, Syrus: nor need you look out for any refuge nor intercessor for yourself.' For 'ilicet' see note on Eunuchus i. 1. 9, and for 'admisce' note on iv. 5. 35 above. Pareus says in a marginal note on this passage "Servi duo perfugia habebant, *aram* in templis, et *deprecatores* apud dominos." The idea implied in 'precator' is expressed more fully in Phormio i. 2. 90:

> "—— Ad precatorem adeam credo, qui mihi
> Sic oret: 'Nunc amitte quaeso hunc: ceterum
> Posthac si quicquam, nihil precor.' Tantummodo
> Non addit: 'Ubi ego hinc abiero vel occidito;'"

whence it appears that slaves did not think very much of this method of escape. The altar would be a more certain refuge; and accordingly we find frequent notices of it in Plautus. But even there they were not always safe; for their master would sometimes remove them by lighting a fire round them and roasting them out; which was not considered sacrilegious, but merely the act of one god (Vulcan) against another. Thus in Rudens iii. 4. 56 we have, when the two girls have taken refuge at the altar of Venus,

> "Vulcanum adducam: is Veneris est adversarius,"

and in Mostellaria v. 1. 65, 66 there is an amusing notice of this practice:

> "—— Tibi
> Jam jubebo ignem et sarmenta carnifex circumdari.
> *Tr.* Ne faxis: nam elixus esse quam assus soleo suavior."

From the customary presence of altars on the stage such scenes were enacted without any change of stage scenery. See note on Andria iv. 3. 11. Lindenbrog quotes from the Etymologicum Magnum ἐδρῖται, as a common name of slaves, in allusion to this custom.

26. *Tibi jam esse ad sororem intelligo*] 'You, as I understand, will always find a dinner at your sister's.' 'Ad' is here used in an uncommon manner in the sense of 'apud.' See note on i. 1. 110. 'Apud' is very common in this sense. It occurs also more generally, as in Cicero, Epist. ad Famil. iii. 69: "Apud eum ego sic Ephesi fui tanquam domi meae."

30. *Ibi*] 'Nay, but that's the very point where I now am, and I have been thinking of that all the while your father has been speaking.' For 'ibi' see note on iii. 1. 61.

Et, quantum ego intelligere possum—— *Cl.* Quid? *Sy.* non aberit longius.
Cl. Quid id ergo? *Sy.* Sic est, non esse horum te arbitror. *Cl.* Quid istuc, Syre?
Satin sanus es? *Sy.* Ego dicam quod mihi in mentem: tu dijudica.
Dum istis fuisti solus, dum nulla alia delectatio
Quae propior esset, te indulgebant, tibi dabant: nunc filia
Postquam est inventa vera, inventa est causa qua te expellerent.
Cl. Est verisimile. *Sy.* An tu ob peccatum hoc esse illum iratum putas?
Cl. Non arbitror. *Sy.* Nunc aliud specta: matres omnes filiis
In peccato adjutrices, auxilio in paterna injuria
Solent esse: id non fit. *Cl.* Verum dicis: quid nunc faciam, Syre?
Sy. Suspicionem istanc ex illis quaere; rem profer palam:
Si non est verum, ad misericordiam ambos adduces cito, aut
Scibis cujus sis. *Cl.* Recte suades; faciam. *Sy.* Sat recte hoc mihi
In mentem venit: namque adolescens quam minima in spe situs erit
Tam facillime patris pacem in leges conficiet suas.

33. *Ego dicam quod mihi in mentem*] 'I will tell you what is in my mind: do you decide upon it.' The phrase 'in mentem' occurs in Adelphi iv. 1. 12: "Nihilne in mentem?" and in Plautus, Amphitruo ii. 2. 87:

> "Qui istuc in mentem est tibi, mi vir, ex me percontarier?"

It is connected with the commoner phrase 'in mentem venire.' See below, v. 43: "Sat recte hoc mihi In mentem venit;" and note on Eunuchus iv. 3. 24.

35 *Te indulgebant*] See note on Adelphi i. 1. 37.

44. *Namque adolescens . . . in leges conficiet suas*] 'For the more desperate the case of the young man, the more easily will he gain his father's pardon on his own terms.' The meaning is so simple that it is hard to understand how there can have been any doubt about it, and yet Bentley proposes 'difficillime;' adding, "Spem bonam adolescenti injeci se facile ex hoc malo emersurum; ne si animo plane dejecto sit quidvis imperatum faciat: ille uxorem inveniat, ego crucem." Syrus means: 'When his father sees that he is quite desperate, he will be obliged to pardon him, and Clitipho will have him at a disadvantage; they will become the best of friends, and perhaps he will settle down and marry to please his father; and all this through me; and yet small thanks shall I get for it.' The only difficulty is in the word 'situs,' which occurs here in an unique sense. This use of 'quam—tam' with superlatives (where we use the comparative) is found in Sallust, Jugurtha 31: "Quam quisque pessime fecit tam maxime tutus est," and Adelphi iii. 4. 56—59:

> "Quam vos facillime agitis, quam estis maxime
> Potentes, dites, fortunati, nobiles,
> Tam maxime vos aequo animo aequa noscere
> Oportet, si vos vultis perhiberi probos."

For 'in leges suas' see note on Eunuchus i. 2. 22.

Etiam haud scio an uxorem ducat; ac Syro nihil gratiae.
Quid hoc autem? senex exit foras: ego fugio: adhuc quod factum est
Miror, continuo non jussisse abripi me. Ad Menedemum hunc pergam:
Eum mihi precatorem paro: seni nostro fidei nihil habeo.

ACTUS QUINTI SCENA TERTIA.

SOSTRATA. CHREMES.

So. Profecto nisi caves tu homo, aliquid gnato conficies mali:
Idque adeo miror quomodo
Tam ineptum quicquam tibi in mentem venire, mi vir, potuerit.
Ch. Oh, pergin mulier esse? Nullamne ego rem unquam in vita mea
Volui quin tu in ea re mihi fueris adversatrix, Sostrata?
At si rogitem jam, quid est quod peccem, aut quamobrem hoc faciam, nescias:
In qua re nunc tam confidenter restas, stulta. *So.* Ego nescio?
Ch. Imo scis, potius quam quidem redeat ad integrum haec eadem oratio.

ACT V. SCENE III. Sostrata and Chremes come on the stage. She has heard her son, and is alarmed at the possible consequences of his present mood. She therefore expostulates with her husband, who, being of course in the secret, treats the matter jocosely; first desiring her to confess that Clitipho is not her son, and then allowing that he resembles her so strongly in all her bad points that she must be his mother.

The Metre is as follows; 1. 3—10. 15, 16, iambic tetrameter; 2 17, iambic dimeter; 11—14. 18—21, trochaic tetrameter catalectic.

4. *Oh, pergin mulier esse?*] 'Will you continue to be the woman?' Many old editions have 'pergin mulier odiosa esse?' But this is very probably a gloss imported from Phormio v. 7. 44; and Calpurnius seems certainly to have read 'pergin mulier esse?' for he explains the line "Pergin mulieris partes exercere et officium quae semper vult loqui et marito repugnare."

7. *In qua re nunc tam confidenter restas*] 'And yet you oppose me so boldly in the matter.' 'Resto' is frequently found in this sense; Propertius iv. (iii.) 7. (8.) 29: "Dum vincunt Danai, dum restat Troïus Hector." Tacitus, Ann. iii. 46: "Paulum morae attulere ferrati, restantibus laminis adversum pila et gladios." It occurs in several passages of Livy; where, however, there is generally the various reading 'restito' or 'resisto.' Some commentators on this passage quote Eunuchus iv. 4. 1: "At etiam restitas, fugitive?" but the meaning there is 'Are you still hanging back?' 'loitering behind?'

8. *Imo scis, potius quam quidem redeat ad integrum eadem oratio*] Sostrata said, 'I not know?' to which Chremes answers, 'Well then you do know: any thing rather than have the same story over again.' He is evidently afraid of another long talk, and so cuts her short by contradicting himself. Bentley would read 'redit,' and says "Scias an nescias perinde est. Ad integrum redit eadem oratio; sive scire te hoc dicam sive nescire. Una eademque oratio est in re tua *scire* et *nescire*." But this explanation merges 'potius quam' altogether, and treats 'ad integrum redit' as if it were 'eodem redit.' 'Ad integrum redire' means 'to come back to the starting point,' 'to begin afresh.' Compare Andria, Prolog. 26: "Posthac quas faciet de integro comoedias," and Heaut. Prol. 4 (note). Compare also Phormio ii. 4. 11:

"—— Quod te absente hic filius
Egit restitui in integrum aequum est ac bonum."

21. *Sed ipse egreditur: quam severus! rem cum videas, censeas*] 'But here he comes. How modest he looks! were you to know the truth you would think he was.' This is said sarcastically. Compare Plautus, Casina iii. 2. 32: "Sed eccum incedit! at quum aspicias tristem, frugi censeas."

ACT V. SCENE IV. Clitipho joins Chremes and Sostrata, and entreats his mother to tell him who are really his parents. She assures him that he is her son: but Chremes interrupts them, and rebukes Clitipho violently for his behaviour; and succeeds in bringing him to a sufficient state of penitence.

The Metre is trochaic tetrameter catalectic.

2. *Dictus filius tuus tua voluntate*] Compare Phormio v. 3. 2: "Ut sua voluntate id quod est faciundum faciat." Adelphi iii. 4. 44: "Quod vos jus cogit, id voluntate impetret." The words here are probably a translation of the Greek *σοὶ βουλομένῃ*, or *ἀσμένῃ σοι*. In the next line 'inopis' has the meaning of 'in trouble,' 'in a strait;' more fully expressed by 'rationis' or 'consilii inopis.'

So. Oh, iniquus es, qui me tacere de re tanta postules.
Ch. Non postulo: jam loquere: nihilo minus ego hoc faciam tamen.
So. Facies? *Ch.* Verum. *So.* Non vides quantum mali ex ea re excites?
Subditum se suspicatur. *Ch.* Subditum, ain tu? *So.* Certe sic erit, inquam, mi vir.
Ch. Confitere tuum non esse. *So.* Au obsecro te, istuc inimicis siet.
Egon confitear meum non esse filium qui sit meus?
Ch. Quid? metuis ne non, quum velis, convincas esse illum tuum?
So. Quod filia est inventa? *Ch.* Non; sed, quod magis credendum siet,
Id quod est consimilis moribus,
Convincas facile ex te natum; nam tui similis est probe;
Nam illi nihil viti est relictum, quin sit et idem tibi.
Tum praeterea talem nisi tu nulla pareret filium.
Sed ipse egreditur: quam severus! rem cum videas, censeas.

ACTUS QUINTI SCENA QUARTA.

CLITIPHO. SOSTRATA. CHREMES.

Cl. Si unquam ullum fuit tempus, mater, quum ego voluptati tibi
Fuerim, dictus filius tuus tua voluntate, obsecro,
Ejus ut memineris, atque inopis nunc te miserescat mei:

Quod peto, et volo, parentes meos ut commonstres mihi.
So. Obsecro, mi gnate, ne istuc in animum inducas tuum,
Alienum esse te. *Cl.* Sum. *So.* Miseram me! hocine quaesisti, obsecro?
Ita mihi atque huic sis superstes ut ex me atque ex hoc natus es.
Et cave posthac, si me amas, unquam istuc verbum ex te audiam.
Ch. At ego, si me metuis, mores cave in te esse istos sentiam.
Cl. Quos? *Ch.* Si scire vis, ego dicam: gerro, iners, fraus, heluo,
Ganeo, damnosus: crede, et nostrum te esse credito.
Cl. Non sunt haec parentis dicta. *Ch.* Non si ex capite sis meo
Natus, item ut aiunt Minervam esse ex Jove, ea causa magis
Patiar, Clitipho, flagitiis tuis me infamem fieri.
So. Di istaec prohibeant. *Ch.* Deos nescio: ego quod potero sedulo.
Quaeris id quod habes, parentes: quod abest non quaeris, patri
Quomodo obsequare, et ut serves quod labore invenerit.
Non mihi per fallacias adducere ante oculos —? Pudet

10. *Gerro*] 'A trifler.' 'Gerro,' or 'cerro,' was a common term of abuse, derived according to Festus from γἰῤῥα, an osier shield, very light: hence of any thing light and contemptible. This word occurs only here. The compound word 'congerro,' 'a boon companion,' occurs in Plautus, Persa i. 3. 9, and in Mostellaria iv. 2. 27, where some consider that it has the further sense of 'accomplice.' The term 'gerrae' is used in Plautus as 'fabulae' in Terence, in the sense of the Greek λῆροι, which is also adopted by Plautus. See Poenulus i. 1. 8, 9:

"Nam tuae blanditiae mihi sunt, quod dici solet,
Gerrae germanae, atque edepol λῆροι meri."

The derisive use of the word 'gerrae' Festus explains to have arisen during the siege of Syracuse by the Athenians (see Forcellini, 'Gerrae'). If this is so, it is singular that no allusion to the phrase should be preserved in the Greek authors after that time.

12. *Non sunt haec parentis dicta*] Clitipho is confirmed by his father's severe language in the idea that he is not really his son. Chremes answers, 'If I were your father mother and all, as Jupiter was Minerva's, I would not suffer you to disgrace me by your crimes.' Horace is generally supposed to allude to this passage when he says:

"Interdum tamen et vocem comoedia tollit,
Iratusque Chremes tumido delitigat ore."
Ars Poetica 93, 94.

Whether that be so or no, the fact is certain that angry people are very fond of classical allusions (to 'Harmodius and Aristogeiton,' 'the immortal Shakespeare,' and the like); and it is quite in keeping with Comedy, because true to nature, to introduce such a feature here.

15. *Deos nescio*] 'I do not care about the gods; as far as I can I will prevent it to the best of my power.' For 'nescio' see ii. 4. 16 (note); and for 'sedulo' note on Andria i. 1. 119.

18. *Non mihi per fallacias adducere ante oculos—?*] Bentley objects to this sentence, and substitutes 'Ten mihi,' &c.; an idiom already noticed in the notes on Andria i. 5. 10; Eunuchus ii. 1. 3. But the infinitive 'adducere' depends upon 'puduit' suppressed. Chremes interrupts the sentence which he had begun, and ends it in a slightly different manner. There is a remarkable instance of this anacoluthia in Hecyra iii. 1. 6, 7:

"Nam nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus priusquam id rescitum est lucro est,"

where we should have expected 'lucro deputamus,' or the like. Numerous instances of this irregularity may be found by consulting any good grammar.

Dicere hac praesente verbum turpe: at te id nullo modo
Puduit facere. *Cl.* Eheu, quam ego nunc totus displiceo mihi,
Quam pudet! neque quod principium inveniam ad placandum scio.

ACTUS QUINTI SCENA QUINTA.

MENEDEMUS. CHREMES. CLITIPHO. SOSTRATA.

Me. Enimvero Chremes nimis graviter cruciat adolescentulum,
Nimisque inhumane. Exeo ergo ut pacem conciliem. Optime
Ipsos video. *Ch.* Ehem, Menedeme, cur non arcessi jubes
Filiam, et quod dotis dixi firmas? *So.* Mi vir, te obsecro
Ne facias. *Cl.* Pater, obsecro ut mihi ignoscas. *Me.* Da veniam, Chreme:
Sine te exoret. *Ch.* Egon mea bona ut dem Bacchidi dono sciens?
Non faciam. *Me.* At id nos non sinemus. *Cl.* Si me vivum vis, pater,
Ignosce. *So.* Age, Chreme mi. *Me.* Age quaeso ne tam offirma te, Chreme.
Ch. Quid istic? video non licere ut coeperam hoc pertendere.
Me. Facis ut te decet. *Ch.* Ea lege hoc adeo faciam; si facit

Act V. Scene V. We have now the general winding up of all the threads of the play, to the satisfaction of all parties concerned. Menedemus comes in as an intercessor. Sostrata and Clitipho both supplicate Chremes; who consents to forgive his son on condition that he will accept his terms. He insists upon his marrying at once; and after some little bantering and reluctance to accept the young lady whom his mother suggests to him, he at last manfully determines to choose for himself, and so, with the free pardon of Syrus, the play ends.

The Metre is trochaic tetrameter catalectic.

2. *Ut pacem conciliem*] 'I come out accordingly to bring about peace.' 'Concilio' originally meant 'to press together;' and was particularly applied to the working of cloth by the fuller; see Forcellini. It is used frequently in Lucretius in the sense of 'to join together.' The same primitive meaning appears in the word 'concilium.' Hence it is frequently used as here, with such words as 'amicitiam,' 'benevolentiam,' 'voluntatem.' (See Forcellini for examples.) From this came the sense 'to join to oneself,' 'to procure.' See note on Eunuchus iv. 4. 2.

8. *Ne tam offirma te, Chreme*] 'Don't be so obstinate, Chremes.' See note on Eun. ii. 1. 11.

9. *Quid istic?*] See note on Andria iii. 3. 40.

10. *Ea lege*] Compare Andria i. 2. 29, and note.

Quod ego hunc aequum censeo. *Cl.* Pater, omnia faciam: impera.
Ch. Uxorem ut ducas. *Cl.* Pater! *Ch.* Nihil audio. *Me.* Ad me recipio:
Faciet. *Ch.* Nihil etiam audio ipsum. *Cl.* Perii! *So.* An dubitas, Clitipho?
Ch. Imo utrum vult. *Me.* Faciet omnia. *So.* Haec dum incipias gravia sunt,
Dumque ignores: ubi cognoris, facilia. *Cl.* Faciam, pater.
So. Gnate mi, ego pol tibi dabo illam lepidam quam tu facile ames;
Filiam Phanocratae nostri. *Cl.* Rufamne illam virginem,
Caesiam, sparso ore, adunco naso? non possum, pater.
Ch. Heia, ut elegans est! credas animum ibi esse. *So.* Aliam dabo.
Cl. Quid istic? quandoquidem ducenda est, egomet habeo propemodum
Quam volo. *So.* Nunc laudo te, gnate. *Cl.* Archonidi hujus filiam.
So. Perplacet. *Cl.* Pater, hoc nunc restat. *Ch.* Quid? *Cl.* Syro ignoscas volo
Quae mea causa fecit. *Ch.* Fiat. **Ω.** Vos valete, et plaudite!

12. *Ad me recipio*] 'I take upon myself to promise for him: he shall do it.' This is the full form of the expression, for which Cicero uses 'in me recipio,' Ad Fam. xiii. 10. 'Recipio' is more commonly used absolutely in the same sense, as in Phormio v. 7. 9:

"—— An verebamini
Ne non id facerem quod recepissem semel?"

and very frequently in Cicero, as in De Oratore ii. 24: "In quo est illa quidem magna offensio, vel negligentiae susceptis rebus, vel perfidiae, receptis."

16.] The old reading here for 'illam' was 'puellam;' which Dr. Donaldson adopts in 'Varronianus' (p. 443); but 'illam' is the reading of the best authorities.

18. *Caesiam, sparso ore, adunco naso*] 'With cat's eyes, with a big mouth, and snub nose.' 'Caesius' was specially used of the eyes of the feline species. So Catullus xlv. 7:

"Solus in Libya Indiave tota
Caesio veniam obvius leoni."

It is used by Cicero as a translation of the Greek γλαυκῶπις. "Caesii oculi Minervae, caerulei Neptuni," De Natura Deorum i. 30. There was a Roman family of the name of 'Caesii,' derived, as so many Roman names were, from a personal peculiarity of this kind. The 'nasus aduncus' means a nose that turned up, as appears from the phrase which occurs in Horace, Sat. i. 6. 5: "Naso suspendis adunco." (See Macleane's note.)

19. *Heia, ut elegans est! credas animum ibi esse*] 'Ha! what a connoisseur he is! You would think that he never thought of any thing else.' For 'elegans' see note on Eunuchus iii. 1. 18, and for 'ibi' see note above, iii. 1. 61.

21. *Archonidi*] See note on Andria ii. 2. 31.

23. *Vos valete, et plaudite!*] See note on Andria v. 6. 17.

PUBLII TERENTII

CARTHAGINIENSIS AFRI

ADELPHI.

FABULAE INTERLOCUTORES.

AESCHINUS, adolescens.
CANTHARA, nutrix Pamphilae.
CTESIPHO, adolescens, frater Aeschini.
DROMO, servus Micionis.
DEMEA, senex, frater Micionis, pater Aeschini et Ctesiphonis.
GETA, servus Sostratae.
HEGIO, senex, propinquus Pamphilae.
MICIO, senex, frater Demeae, pater adoptivus Aeschini.
PAMPHILA, filia Sostratae, amica Aeschini.
SANNIO, leno.
SOSTRATA, mater Pamphilae.
SYRUS, servus Aeschini.

INTRODUCTION.

This play derives its name from the two pairs of brothers who are introduced. Demea and Micio, the elders, had always been very dissimilar in character and manner of life. Micio was a pleasant old bachelor, and had always lived in town, and was very lenient and indulgent towards his young relations. Demea on the contrary had kept up the thrifty habits of his early years, residing on his farm and taking a severe view of the conduct of his sons. Ctesipho, the younger of his sons, lived with his father at this farm; but Aeschinus, the elder, had been adopted by his uncle. They had accordingly been very differently brought up. Ctesipho had been kept very strictly at home, and was, to the best of his father's belief, a model of propriety. Aeschinus had been indulged by his uncle in every way, till he was notorious for his dissipation. He went so far at last as to offer violence to a young lady named Pamphila, whom he met one night when he was intoxicated. This was the last of his excesses. He promised to make all amends in his power by marrying Pamphila, and on this condition the matter was kept quiet by Sostrata her mother. Ctesipho in one of his visits to the town had fallen in love with a music girl belonging to a slave-merchant, and was carrying on an intercourse with her under the cover of his brother's name; for Aeschinus had taken the credit of the affair to himself that his father might not hear of Ctesipho's doings. After a time the slave-merchant gave notice to Ctesipho that unless he bought the music girl at his price she should be immediately sold. Ctesipho was in the greatest despair at this announcement, and was half inclined to run away from his troubles and leave the country, when Aeschinus, hearing the state of the case, cut matters short by breaking into the house of Sannio the slave-merchant, maltreating him, and carrying off the girl to his own house, where she was received by Ctesipho.

Here the action of the play commences. Demea coming into town hears of this new outrage of Aeschinus', and accuses his brother Micio of being the cause of all this excess. It was his indulgence that had made Aeschinus so dissolute. How different was the conduct of his

brother Ctesipho who had been brought up strictly at home in the country! Micio in return justifies his mode of education. Meanwhile Aeschinus is busied, with the assistance of his slave Parmeno, in arranging matters with Sannio, who blusters loudly at first, but finds at last that the best plan is to pocket his affront and trust to the young men to pay him, for he will lose more by waiting to prosecute the affair, as he is on the eve of a voyage to Cyprus, than if he abandons the slave altogether. The news of Aeschinus' prank had spread over the city, and it was now carried to Sostrata his destined mother-in-law by Geta her slave, who had witnessed the whole affair. Sostrata sends her trusty Geta to Hegio, an old friend of her late husband Simulus, who will stand by her, and see that her daughter has justice done her. Demea in the mean time is in consternation, for he has heard that Ctesipho was with Aeschinus when this music girl was carried off; but Syrus, one of Micio's slaves, contrives, with great skill, to make the fact increase his good opinion of his son; for he represents Ctesipho to have taken part in the affair only to blame his brother's dissolute conduct, and says that as soon as the matter was over he had returned to the country to his usual work. Demea is greatly affected to find that he has one son who is a credit to his family, and sets off for his farm. On his way he meets Hegio, from whom he learns the circumstances of Aeschinus' connexion with Pamphila; and at the same time he finds from one of his farm servants that Ctesipho has never been to the farm at all, as Syrus had pretended. These news send him back to Micio in a rage; but he is again met with a new fiction by Syrus, who revenges himself on him by sending him on a fool's errand over the whole town to look for his brother. Micio meanwhile has been with Hegio to Sostrata and Pamphila, and has comforted them by giving his consent to the marriage of the young lady and Aeschinus. Demea now returns from his fruitless search after his brother, and there is a general disturbance, particularly when one of the slaves accidentally betrays the fact of Ctesipho's being in Micio's house, where his father finds him with the music girl. After some more discussions between Demea and Micio, the former suddenly determines to change his demeanour; and to the surprise of every one whom he meets, and not a little to his own, he acts the courteous and complaisant man. He falls in with all their humours, and promotes the happiness of all parties. Pamphila is married to Aeschinus; Sannio is paid; Micio is made to marry Sostrata; Hegio is provided for; and Syrus and his wife are freed in consideration of the great services which the cunning slave had rendered to morality. The play concludes with a speech in which Demea explains the meaning of his late conduct, and gives his hearers a little wholesome advice for the future.

ADELPHI.

ACTA LUDIS FUNEBRIBUS AEMILII PAULLI QUOS FECERE Q. FABIUS MAXIMUS, P. CORNELIUS AFRICANUS. EGERE L. ATTILIUS PRAENESTINUS, MINUTIUS PROTHIMUS. MODOS FECIT FLACCUS CLAUDII, TIBIIS SARRANIS. FACTA GRAECA MENANDRU L. ANICIO M. CORNELIO COSS.

Ludis Funebribus] Funeral games were not uncommon at Rome (see Dictionary of Antiquities, 'Ludi Funebres'). They were generally accompanied by gladiatorial shows. The practice of exhibiting plays at these games does not appear to have been in use before the time of Terence, two of whose plays, the Adelphi and Hecyra, were exhibited on these occasions. Livy makes no mention of dramatic exhibitions among the other solemnities of the funeral games of M. Aemilius Lepidus, A.U.C. 538, M. Valerius Laevinus, A.U.C. 552 (xxxi. 50), and P. Licinius Crassus, A.U.C. 568 (xxxix. 46), and we cannot suppose that this was an accidental omission. The exhibitions of gladiators and subsequently of dramatic performances were made at the cost of the persons who celebrated these games in honour of their deceased relations: for the games were not strictly public. Lucius Aemilius Paullus, at whose funeral games this play was acted, was the conqueror of Perseus of Macedon, and thence was called Macedonicus. He was the son of the less fortunate Paullus who fell at Cannae. These games were celebrated at the expense of his two nephews, Q. Fabius Maximus and P. Cornelius Africanus, A.U.C. 593, B.C. 160. Some editions add the words 'Aediles Curules.' These are, however, spurious. Africanus was never aedile; but obtained the consulship A.U.C. 605, in the year in which he was a candidate for the office of aedile, twelve years after the death of Paullus.

Tibiis Sarranis] Sarra was an ancient name of Tyre, from the Phoenician 'Sor.' The 'tibiae Sarranae' are said to have been the same as the 'tibiae pares,' the 'Phrygiae' as the 'impares.' See notes on the Inscription to the Andria.

L. Anicio M. Cornelio Coss.] A.U.C. 593, B.C. 160.

PROLOGUS.

Postquam Poëta sensit scripturam suam
Ab iniquis observari, et adversarios
Rapere in pejorem partem quam acturi sumus,
Indicio de se ipse erit; vos eritis judices
Laudine an vitio duci id factum oporteat.
Synapothnescontes Diphili comoedia est.

The Prologue alludes to the general charges brought against the poet by his opponents; but more particularly meets the accusation that he was assisted in his writings by his eminent friends. The first charge seems, as before, to have been one of plagiarism (see Prologue to Eunuchus v. 22—26). This the poet does not wait to answer; but he says that he will inform against himself: and he leaves it to his audience to judge whether he is to be blamed or not. His plagiarism consists in having borrowed from the 'Synapothnescontes' of Diphilus the incident of the capture of the girl in Sannio's house, which had been omitted by Plautus in his translation of the play under the name of 'Commorientes.' And this passage the poet has transferred word for word into the 'Adelphi,' an instance rather, he thinks, of successful revision of an old play, than of any theft from Plautus. And as for the second accusation, that certain illustrious persons help the poet in his writings; this is rather a subject of praise than of blame. For why should not the poet gladly avail himself of their help, whose help every one else is very glad to have in the ordinary concerns of life? As to the argument of the play, the old men who come on the stage in the first act will explain part of it, and the rest they will develope in acting their part. The poet has only to beg the indulgence of the audience as an encouragement to future labours.

The Metre is iambic trimeter.

2. *Adversarios*] See the notes on the Prologues to the preceding plays.

4. *Indicio de se ipse erit*] 'He will inform against himself.' 'Indicium profiteri,' or 'proferre,' is to turn king's evidence against a fellow-criminal: as 'indicium postulare' is to offer to turn king's evidence. Compare Cicero, In Q. Caecilium Divinatio, cap. 11: "Quapropter si tibi indicium postulas dari quod tecum una fuerit, concedo, si id lege permittitur," where see Long's note. Ritschl (Prolegomena ad Plautum, p. 119) proposes to omit 'erit.' He would read:

"Indicio de se ipse, vos eritis judices."

But Donatus had both words; and although it is very possible that the true reading may be 'eritis vos,' out of which the present text may easily have arisen, yet we cannot change the reading without some authority.

6. *Synapothnescontes Diphili*] Diphilus was a contemporary of Menander, a native of Sinope, famous for his wit and sententious humour, *κωμικώτατος καὶ γνωμικώτατος*. We are not informed what was the argument of the Συναποθνήσκοντες; but it is not improbable that it was in part at least a burlesque of the 'Iphigenia at Tauris,' for the common practice of the writers of the New Comedy was to imitate Euripides. This play Plautus Latinized, leaving out this particular scene which Terence here mentions. Others have asserted that Plautus was not the author of the

Eam Commorientes Plautus fecit fabulam.
In Graeca adolescens est qui lenoni eripuit
Meretricem in prima fabula. Eum Plautus locum
Reliquit integrum: eum hic locum sumpsit sibi
In Adelphos; verbum de verbo expressum extulit.
Eam nos acturi sumus novam: pernoscite,
Furtumne factum existimetis, an locum
Reprehensum qui praeteritus negligentia est.
Nam quod isti dicunt malevoli, homines nobiles

'Commorientes.' Zeune quotes the authority of Varro (in Aulus Gellius iii. 3) to this effect; but rightly shows that Terence's authority is far more to be relied upon on this question.

9. *In prima fabula*] 'In the early part of the play.' Compare Plautus, Cistellaria ad fin.:

"More majorum date plausum postremà in comoedia."

The idiom is too common to require any further illustration. In the preceding line Bentley reads 'eripit' on the alleged authority of Donatus. But the text of Donatus has 'eripuit,' which presents no more difficulty than 'surripuit,' and other forms which were commonly abbreviated. The authority of manuscripts is not conclusive on the point. "Plautus," says Terence, "left that passage untouched (see the note on 'integer' Heaut. v. 3. 8), and Terence adopted it into the 'Adelphi,' and reproduced it, translated word for word." This is meant for a conclusive answer to those who accused him of plagiarism from Plautus. In the same sense 'novam' in the next line means a comedy which had never before been translated from the Greek. On this question of Terence's originality see the Introduction.

14. *Reprehensum*] 'You are to decide whether you think this is a case of plagiarism, or whether you consider that a passage has been treated afresh which was passed over from carelessness.' 'Reprehendo' combines the notions of 'taking up again;' of 'drawing back,' or 'recovering.' In the former sense it is used in Cicero, In C. Verrem ii. 3. 20: "Quod erat imprudentia praetermissum, id quaestu ac tempore admonitus reprehendisti" (see Long's note); and the latter is well illustrated by the following passage of Phaedrus v. 8:

"Cursu volucri, pendens in novacula,
Calvus, comosa fronte, nudo corpore,
Quem si occuparis teneas; elapsum semel
Non ipse possit Jupiter reprehendere;
Occasionem rerum significat brevem.
Effectus impediret ne segnis mora,
Finxere antiqui talem effigiem Temporis."

So here Terence congratulates himself on having recovered a scene which Plautus had omitted, by having gone over the same ground carefully for himself. For 'pernoscite' see note on Andria, Prolog. 24. 'Negligentia' probably means here simple negligence. Plautus may very possibly have omitted the opening scene of the play of Diphilus, and contented himself with giving a sketch of the facts in his Prologue. It is the same kind of negligence which is spoken of in the Prologue to the Andria, vv. 20, 21, where the word particularly refers to the practice of mixing two plays, which involved of course the omission of parts of each.

15.] Terence here proceeds to meet the latest accusation which had been brought against him, and which he had already noticed very briefly before, (see Prologue to Heautontimorumenos, vv. 22—26,) that he was assisted in his writings by his noble friends. This subject has been discussed at full in the Introduction to this volume: it may be sufficient to repeat in this place, that this passage is no proof of the fact. Terence avoids the question, as he had before, and leaves it open. These great friends of the poet are said by Donatus to have been Scipio, Laelius, and Furius Publius, to whom he refers respectively the words 'in bello,' 'in negotio,' and 'in otio,' to Scipio as a soldier, to Laelius as one of the wisest men in the state, and to Publius as a great politician. But this is rather forced. These words are rather meant as a general compendium of the relations of life, than as any disjunctive character of these friends of the poet. For why should we

Eum adjutare, assidueque una scribere;
Quod illi maledictum vehemens esse existimant
Eam laudem hic ducit maximam, quum illis placet
Qui vobis universis et populo placent;
Quorum opera in bello, in otio, in negotio,
Suo quisque tempore usus est sine superbia.
Dehinc ne exspectetis argumentum fabulae:
Senes qui primi venient ii partem aperient;
In agendo partem ostendent. Facite, aequanimitas
Poëtae ad scribendum augeat industriam.

not have recourse to a great politician in business, or to a wise man in private affairs, and vice versa?

21. *Sine superbia*] 'Without any false pride.' 'You are every one of you on convenient occasions ready to avail yourselves of their help; and why should not I?' Ruhnken refers 'sine superbia' to Scipio, Laelius, and Publius; but this is not the point in question. Our common expression, 'You are not too proud to accept their help,' exactly gives the meaning of the text.

23. *Senes qui primi venient ... ostendent*] Donatus strangely says "Σχῆμα ἀποσιώπησις. Hic enim jam non senes accipiendi essent: imo potius caeterae personae: sed ipsi senes in statario charactere partem aperient: in motorio, partem ostendent." It seems simpler to understand it of the distinction between the narrative and action of the first act, which is an introduction to the whole play.

24. *Facite, aequanimitas ... augeat industriam*] Donatus on this passage says 'deest *vestra*:' which Ritschl accordingly supplies to avoid the lengthened syllable 'augeāt.' But we meet with many such cases in Plautus and Terence (see Introduction on the metres of Terence), and we must be content to take this as one. Donatus' words merely mean that 'vestra' is to be supplied in sense. Bentley interpolates a whole line compounded of Hecyra, Prol. 24, and Phormio, Prol. 35. He reads

"—— Facite aequanimitas
Bonitasque vestra adjutrix nostrae industriae
Poetae ad scribendum augeant industriam;"

a combination which it is hardly necessary to say does not look very Terentian.

ACTUS PRIMI SCENA PRIMA.

MICIO.

Storax—Non rediit hac nocte a coena Aeschinus,
Neque servulorum quisquam qui adversum ierant.
Profecto hoc vere dicunt: si absis uspiam,
Aut ubi si cesses, evenire ea satius est
Quae in te uxor dicit et quae in animo cogitat
Irata quam illa quae parentes propitii.
Uxor si cesses aut te amare cogitat,
Aut tete amari, aut potare, aut animo obsequi;
Et tibi bene esse soli quum sibi sit male.
Ego quia non rediit filius quae cogito, et
Quibus nunc sollicitor rebus! ne aut ille alserit,

Act I. Scene I. Micio is introduced soliloquizing about his domestic affairs. 'Here's Aeschinus out at supper all night again; and I cannot make out what has become of him. And then parents and guardians have a way of imagining all sorts of horrors on such occasions! What a fool a man is when he undertakes such a charge as this! For this Aeschinus is only my nephew after all. My good brother who lives in the country, has allowed me who have always led a bachelor life in town, to adopt one of his sons. I have endeavoured to bring him up on the liberal principle. We quite understand each other; for whatever he does I encourage him to tell me. My brother Demea on the other hand adopts the severe plan. He blames my indulgence, and I, for my part, think him a great deal too strict. For a father should not be like a master and obtain only forced obedience: he should lead his children to do well voluntarily. But here is my brother, looking cross enough. I shall get a scolding as usual.'

The Metre is iambic trimeter.

1. *Storax*] Micio must be supposed to call Storax; and upon receiving no answer to conclude that Aeschinus has been keeping late hours again. 'Aeschinus,' he says, 'did not return last night from supper, nor any of the servants who went to fetch him home.' Donatus informs us that such slaves were called 'adversitores,' a word not found in use. In Plautus, Mostellaria iv. 1, Phaniscus is made to complain that slaves were very apt to shirk this particular work; and that he had to go alone.

"[Solus] Nunc eo adversum hero ex plurimis servis."

3.] 'They are quite right in saying that if you are away from home any where, or staying any where longer than usual, you had better have the benefit of your wife's worst suspicions than of your anxious parent's fears.'

11. *Ne aut ille alserit*] 'Because my son has not returned, what accident do I imagine, and what things do I torment myself with! I am afraid that he has caught cold, or fallen into some place or other, or broken one of his limbs.' In Plautus, Miles Gloriosus iii. 1. 124—127, we have similar language:

"Pol si habuissem, satis cepissem miseriarum liberis:
Continuo excruciarer animi; si forte fuisset febris,
Censerem emori, cecidissetne ebrius aut de equo uspiam;
Metuerem ne ibi defregisset crura aut cervices sibi."

From this passage we see not only that the fears here quoted were a stock subject of alarm, but that they are described in the common language. Ritschl alters these lines as follows:

"Aut ceciderit aliqua, aut aliquid perfregerit.
Vah quemquamne hominem in animo instituere aut sibi
Parare," &c.

He adds, "nullum enim frequentius in Terentio corruptelae genus quam quod ex in-

Aut uspiam ceciderit, aut perfregerit
Aliquid. Vah, quemquamne hominem in animum instituere aut
Parare quod sit carius quam ipse est sibi?
Atqui ex me hic non natus est, sed ex fratre. Is adeo
Dissimili studio est jam inde ab adolescentia.
Ego hanc clementem vitam urbanam atque otium
Secutus sum; et, quod fortunatum isti putant,
Uxorem numquam habui. Ille contra haec omnia:
Ruri agere vitam; semper parce ac duriter
Se habere: uxorem duxit; nati filii
Duo: inde ego hunc majorem adoptavi mihi;
Eduxi a parvulo; habui, amavi pro meo;

terpretamentis nascitur: scriptum est autem *uspiam* ab eo qui paullo ante (v. 3) a poeta positum *uspiam* meminerit." (Prolegomena ad Plautum, p. 119.) Of Ritschl's emendations I have spoken generally in the Introduction. In considering any particular passage I would give the greatest weight to his opinion where there appeared to be a clear necessity for an alteration. The passage quoted from Plautus shows that the phrase 'ceciderit uspiam' was used in this connexion; and the mere fact of the occurrence of 'uspiam' a few lines before is not sufficient to demand its rejection. 'Uspiam' is for 'usque jam' as 'quispiam' for 'quisque jam,' and retains the local meaning of 'usque' (see note on Eunuchus iii. 2. 18). 'Paro' is here used in the sense of 'to adopt,' from its fundamental meaning 'to acquire.' It is often used for 'buying,' as in Eunuchus iii. 2. 35.

15.] Ritschl emends these lines as follows:

"Atqui ex me hic natus non est sed fratre ex meo.
Dissimili is studio est."

The emendation is ingenious, and gets rid of the slight irregularity of the ordinary line, where we are obliged to make 'sed ex' coalesce in pronunciation, and to lengthen 'is' by ictus. But on the other hand Ritschl's reading drops the expressive 'adeo,' which is no doubt genuine; and I have therefore retained the ordinary text. 'Is' becomes an emphatic word at the commencement of the sentence, and may therefore fairly have the ictus, as many other words have in similar positions. In v. 16 Bentley places a full stop after 'est' and connects the following words with the next sentence; not with any advantage to rhythm or sense. 'My brother and I,' says Micio, 'have been of a different turn from our early manhood. I have followed this easy city life and its repose. He has taken the opposite line.' For the idea of 'clemens' see note on Andria i. 1. 9, and Plautus, Stichus iv. 1. 26:

"Hodiene exoneramus navem, frater? *Pa.* Clementer volo.
Nosmet potius nos vicissatim oneremus voluptatibus."

18. *Et, quod fortunatum isti putant*] 'And although you will find others consider it the greatest blessing, I have never married.' 'Isti' of course refers to those who disagree with his opinion; though in some editions it is badly explained otherwise. The following lines of Menander are preserved by commentators:

Ὦ μακάριόν με. οὐ γυναῖκα λαμβάνω,

which is commonly written wrongly *γυναῖκα οὐ λαμβάνω*, and again:

ὅστις γενόμενος βούλεται ζῆν ἡδέως
ἑτέρων γαμούντων αὐτὸς ἀπεχέσθω γάμων,

and,

τὸ γυναῖκ' ἔχειν, εἶναι τε παίδων, ὦ φίλε,
πατέρα, μερίμνας τῷ βίῳ πολλὰς φέρει.

22. *Inde*] 'Of these I have adopted the eldest as my own.' 'Inde' is here resolved into the corresponding 'ex iis,' as we have seen with 'ibi' and 'ubi' (notes on Heaut. iii. 1. 61, and iv. 6. 9). Compare 'unde' for 'a quibus' Eunuchus i. 2. 34, and note.

In eo me oblecto; solum id est carum mihi.
Ille ut item contra me habeat facio sedulo:
Do, praetermitto: non necesse habeo omnia
Pro meo jure agere. Postremo alii clanculum
Patres quae faciunt, quae fert adolescentia,
Ea ne me celet consuefeci filium;
Nam qui mentiri aut fallere insuerit patrem, aut
Audebit, tanto magis audebit caeteros.
Pudore et liberalitate liberos
Retinere satius esse credo quam metu.
Haec fratri mecum non conveniunt neque placent.
Venit ad me saepe clamitans, "Quid agis, Micio?
Cur perdis adolescentem nobis? cur amat?
Cur potat? cur tu his rebus sumtum suggeris?
Vestitu nimio indulges; nimium ineptus es."
Nimium ipse est durus praeter aequumque et bonum:
Et errat longe mea quidem sententia
Qui imperium credat gravius esse aut stabilius

25. *Facio sedulo*] See note on Andria i. 1. 119.

26. *Non necesse habeo omnia pro meo jure agere*] 'I do not think it necessary to do any thing at my mere pleasure.' 'Pro meo jure' literally means 'in conformity with my authority.' He would not press the question of authority too strictly. We may compare the slightly different phrases 'ipso jure,' 'on the legal merits of a case,' and 'sui juris facere.' 'Clanculum' is used adverbially every where else. Here it follows one of the constructions of 'clam.'

28. *Quae fert adolescentia*] 'I have accustomed my son not to conceal from me the practices to which youth is prone, which others do without their parents' knowledge.' For 'fert' see note on Heaut. ii. 1. 3.

29. *Ea ne me celet*] See note on Andria iii. 4. 6.

30, 31.] Bentley perceived the irregularity of the two words 'insuerit' and 'audebit' in different moods and tenses, and he proposed as a remedy to alter 'insuerit' into 'ita ut fit,' which does not commend itself by any appropriateness to the rest of the line. Ritschl would read (Prolegomena ad Plautum cxx.):

"Nam qui mentiri aut fallere insuerit patrem,
Fraudare (or Decipere) tanto magis audebit ceteros."

The 'audebit' of the latter clause most probably crept into the former by inadvertence; and I should be strongly inclined to prefer 'fraudare.' We have no authority however for altering the text.

32. *Pudore et liberalitate*] Lindenbrog quotes from Menander *οὐ δεῖ λείποντα τὸ παιδάριον ὀρθοῦν Ἀλλὰ πείθοντά τι*. The sentiment is obvious enough, and calls for practice rather than illustration.

34. *Haec fratri mecum non conveniunt*] 'This does not apply to my brother as it does to me, nor does it please him.' Donatus remarks on this as a strange phrase. It is simply another form of the construction 'convenire in aliquem,' which has been noticed on Heaut. v. 1. 3.

37. *Cur tu his rebus sumtum suggeris?*] 'Why do you supply him with means for these things? You indulge him in excessive clothing: you are too foolish about him.' With 'sumtum suggeris' compare Heaut. v. 1. 57: "Nam si illi pergo suppeditare sumtibus." 'Vestitu' is explained by some editors as an old form of the dative. But there would be no sense in saying 'You indulge too fine clothes.' 'Indulgeo' is almost always used with a dative of the person, or of such words as imply a personal feeling, as 'irae,' 'lacrymis,' 'precibus,' 'ardori.' In Terence it is used with an accusative of the person, except in Heaut. iv. 8. 20. 'Vestitu' is here the ablative of the material.

Vi quod fit quam illud quod amicitia adjungitur.
Mea sic est ratio, et sic animum induco meum:
Malo coactus qui suum officium facit
Dum id rescitum iri credit tantisper cavet:
Si sperat fore clam rursum ad ingenium redit.
Ille quem beneficio adjungas ex animo facit;
Studet par referre: praesens absensque idem erit.
Hoc patrium est, potius consuefacere filium
Sua sponte recte facere quam alieno metu.
Hoc pater ac dominus interest: hoc qui nequit,
Fateatur nescire imperare liberis.
Sed estne hic ipsus de quo agebam? et certe is est.
Nescio quid tristem video: credo jam ut solet
Jurgabit. Salvum te advenire, Demea,
Gaudemus.

44. *Malo coactus*] 'He who does his duty from fear of punishment is on his good behaviour just so long as he thinks that his conduct will be observed: if he thinks to escape notice, he returns again to his natural character.' 'Malum' is here used in the sense of 'poena.' Compare Sallust, Jugurtha 100: "Et sane Marius, illo et aliis temporibus Jugurthini belli, pudore magis quam malo exercitum coercebat;" and Livy ii. 54: "Adeoque neminem noxiae poenitebat ut etiam insontes fecisse videri vellent, palamque ferretur malo domandam tribuniciam potestatem." Cicero, In C. Verrem ii. 3. 23: "Nam vi, malo, plagis adductus est ut frumenti daret non quantum deberet sed quantum cogeretur." A punishment more fitted for a slave than for a free man. For 'tantisper' see note on Heaut. i. 1. 54.

48. *Studet par referre*] The phrase is given more fully in Eunuchus iii. 1. 55: "Par pro pari referto quod eam mordeat." Plautus, Truculentus v. 47: "Par pari respondet." Ritschl (Prolegomena ad Plautum cxix.) proposes to omit 'par,' which he considers to be an interpolation suggested by the recollection of these phrases. But we never find 'referre' used absolutely in this sense, or in the similar one of 'referre gratiam.' Bentley considers the last syllable of 'studet' to be shortened. It is better to take it as a monosyllable, like many other similar words. See the Introduction. Lindenbrog quotes here from Menander. I have altered his reading ἀξιούμενον ποιῶν into ἀξιούμενος ποιεῖν, which is evidently demanded by the sense:

> υἱῷ προθύμως τ' ἀξιούμενος ποιεῖν
> κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἕξεις βίον.

50. *Alieno metu*] 'This is the part of a father,' Micio says, 'to accustom his son to do right rather of his own accord than from fear of another.' 'Alienus metus' is probably merely a translation of ἀλλοτρίῳ φόβῳ. The adjective, however, contains the idea of the genitive, as in the case of possessive pronouns. Compare Phormio v. 8. 27: "Nam neque negligentia tua neque odio id fecit tuo." See note.

ACTUS PRIMI SCENA SECUNDA.

DEMEA. MICIO.

De. Ehem, opportune: te ipsum quaerito.
Mi. Quid tristis es? *De.* Rogas me, ubi nobis Aeschinus
Siet, quid tristis ego sim? *Mi.* Dixine hoc fore?
Quid fecit? *De.* Quid ille fecerit? quem neque pudet
Quicquam; nec metuit quemquam; neque legem putat
Tenere se ullam: nam illa quae antehac facta sunt

Act I. Scene II. 'How can you ask me why I am distressed?' says Demea. 'Have you not heard where Aeschinus is, and what he has been about? He has just broken into a man's house and carried off a girl. Every one is talking of it as a most outrageous business. And all this while his brother is behaving very differently. He is attending to his business on the farm, and leading a quiet and hardworking life. And it is you, Micio, that are to be blamed for this. It is you that allow Aeschinus to be corrupted in this way.' 'My good Demea,' says Micio, 'you are mistaken. You cannot understand young men, and you are too severe upon them. If you were wise, you would see that young men must have these indulgences; and you would allow your other son the same liberty, that he may not have to take it some day when he is too old to do so with propriety. As for Aeschinus and his freaks, I can only say that I am quite willing to bear my part in the affair. I will make good any damage he does, and it will all end well. You had better keep to our agreement, and leave me the responsibility of the one that I have adopted.' Demea goes off in a rage at this, leaving Micio to reflect upon his contrary temper. At the same time he cannot but allow that Aeschinus is a vexation to him. He has had all kind of escapades, and was only just saying that he was ready to marry; and here he is again! At all events he will go and see what is the matter.

The Metre is trimeter iambic, the first line with the last of the preceding scene forming one verse.

2. *Rogas me?*] 'Do you ask me, when we have such a son as Aeschinus, why I am disturbed?' This is the interpretation of Eugraphius, which is followed by the majority of commentators. But it is not easy to find any authority for such a sense of 'ubi,' which is generally used (when of time) in the sense of 'postquam.' Others suggest that we should supply 'qui scias,' 'when you know where Aeschinus is,' what a state he is in. Ritschl has a very ingenious mode of restoring this passage. He would read:

> "—— Rogas me? Ubi nobis Aeschinus?
> Scin jam quid ego tristis sim?"
> (Prolegomena ad Plautum, p. 120,)

which gives far more point to the words of Demea. But we are not justified in introducing such a mere conjecture into the text. We must be content to leave the difficulty, such as it is, in default of any manuscript authority.

4. *Quem neque pudet quicquam*] 'Who is ashamed of nothing and fears nothing.' The subject to the verb 'metuit' is implied in the preceding clause, as in Sallust, Jugurtha 101: "Bocchus cum peditibus, quos Volux filius ejus adduxerat, neque in priore pugna, in itinere morati, affuerant;" and Cicero, De Finibus ii. 2: "Nam hunc ipsum sive finem sive extremum sive ultimum definiebas id esse quo omnia quae recte fierent referrentur, neque id ipsum usquam referretur." The construction 'quem pudet quicquam' is irregular: but not without example. 'Quicquam' must be taken as the subject of the verb, as in iv. 7. 36: "Non te haec pudent?" and Plautus, Miles Gloriosus iii. 1. 30:

> "Novo modo tu homo amas si quidem te quicquam quod faxis pudet."

So too in Heaut. v. 4. 19:

> "Pudet dicere hac praesente verbum turpe,"

where the sentence is the subject of the verb 'pudet.' Lindenbrog quotes from Priscian xviii. the following lines of Menander:

> ὃς δ' οὔτ' ἐρυθριᾶν οἶδεν οὔτε δεδιέναι,
> τὰ πρῶτα πάσης τῆς ἀναιδείας ἔχει.

Omitto: modo quid designavit! *Mi.* Quidnam id est?
De. Fores effregit atque in aedes irruit
Alienas: ipsum dominum atque omnem familiam
Mulcavit usque ad mortem: eripuit mulierem
Quam amabat. Clamant omnes indignissime
Factum esse. Hoc advenienti quot mihi, Micio,
Dixere! in ore est omni populo. Denique,
Si conferendum exemplum est, non fratrem videt
Rei dare operam, ruri esse parcum ac sobrium?
Nullum hujus simile factum. Haec quum illi, Micio,
Dico tibi dico: tu illum corrumpi sinis.
Mi. Homine imperito nunquam quicquam injustius,

7. *Modo quid designavit!*] 'What a notorious prank this is that he has just played!' Donatus says, "*Designare* est rem novam facere in utramque partem, et bonam et malam." He compares the use of the word 'designator' as a 'master of the ceremonies,' so called, he says, "quod ipsis ludis multa fiunt nova et spectanda;" and he goes on to say, "Puto ego *designationem* contractionem aut conductionem populi in unum intellegi: hoc enim contingit ei qui aliquo flagitio populi in se oculos et ora convertit, et spectaculo est vulgo: quem admodum *designatores* qui ludis funebribus multitudinem retinent." But I cannot help thinking that Donatus has spun a theory here, just as Johnson or Warburton might have on any obsolete expression of Shakespeare. 'Designo' is simply to 'mark out.' So the 'designator,' whether in the ordinary games (Plautus, Poenulus, Prol. 19), or in funeral ceremonies (see Hor. Epist. i. 7. 6, with Macleane's note), was the person who 'marked out the places and arranged the ceremony.' Here too 'designo' means 'to mark out,' 'make conspicuous.' See Horace, Epist. i. 5. 16: "Quid non ebrietas designat?" and compare Eunuchus v. 7. 20:

"Qui stultum adolescentulum nobilitas flagitiis,"

and the use of 'insignis' and 'insignitus.'

10. *Mulcavit usque ad mortem*] 'He beat the master of the house and all his slaves within an inch of their lives.' Some manuscripts have the faulty reading 'multavit.' See note on Eunuchus iv. 7. 4. For 'familia' see note on Heaut. iv. 5. 3.

15. *Ruri esse parcum ac sobrium*] 'Esse' is frequently shortened in pronunciation, as again in Hecyra iv. 4. 75, where it occurs as the first syllable of the iambus. Here too it commences the foot. See more on this subject in the Introduction.

In the next line the beginner must be careful not to confound the text, 'nullum hujus simile factum,' with 'nihil hujus simile factum:' in the former 'factum' is a substantive, in the latter a participle. For the phrase compare Heaut. iii. 2. 40: "Si quid hujus simile forte aliquando evenerit." We commonly find in Terence the shorter expression, 'si quid hujus feci,' or 'quicquid hujus feci.' See note on Eunuchus i. 2. 122.

17. *Tu illum corrumpi sinis*] 'It is you that suffer him to be ruined.' Compare Andria ii. 3. 22: "Inveniet inopem potius quam te corrumpi sinat." For a similar scene see Plautus, Bacchides iii. 3. 5—9:

"*Phi.* Minus mirandum est illaec aetas si quid illorum facit,
Quam si non faciat. Feci ego istaec itidem in adolescentia.
Ly. Hei mihi, hei mihi, istaec illum perdidit assentatio!
Nam absque te esset, ego illum haberem rectum ad ingenium bonum;
Nunc per te tuamque pravus factus est fiduciam
Pistoclerus,"

where Plautus goes on to draw an amusing contrast between the 'good old times' and 'the present generation,' which is well worth reading.

18. *Homine imperito*] The commentators quote a line of Menander, *οὐκ ἔστ' ἀνοίας οὐδὲν τολμηρότερον*, which Terence may possibly have had in view: but there is not any close connexion between *ἄνοια*, and the character spoken of in the text. Lines are quoted from Menander often more for the sake of the name than from any ascertained connection with the text of Terence.

Qui nisi quod ipse fecit nihil rectum putat.
De. Quorsum istuc? *Mi.* Quia tu Demea haec male judicas.
Non est flagitium, mihi crede, adolescentulum
Scortari neque potare; non est; neque fores
Effringere. Haec si neque ego neque tu fecimus,
Non siit egestas facere nos. Tu nunc tibi
Id laudi ducis quod tum fecisti inopia?
Injurium est; nam si esset unde id fieret,
Faceremus: et tu illum tuum, si esses homo,

21. *Non est flagitium*] 'Flagitium' is properly 'a noise,' as in Plautus, Poenulus iii. 2. 32: "Fores hae fecerunt magnum flagitium modo," where however the word is evidently used in a very rare sense, for we have the question, "Quid id est flagitii?" which is explained "Crepuerunt clare." We find it also used of 'a noisy and rude speech or petition.' So the serenading of young lovers is called 'flagitium' in Plautus, Mercator ii. 3. 82: "Neque propter eam quicquam eveniet nostris foribus flagitium;" and importunate begging, in Epidicus iii. 4. 81, where a singing girl speaks:

"*Fi.* Fides non reddis? *Pe.* Neque fides neque tibias.
Propera igitur fugere hinc si te Di amant!
Fi. Abiero,
Flagitio cum majore post reddes tamen."

From these original senses we have the derived notion of 'a scandal,' a crime which is disgracefully notorious. In this sense it is commonly applied to all indulgences of the passions, especially such as are noticed in the text. (For examples see Forcellini.) It is ridiculous to find in a book of English notes on this play "Micio seems here to carry his indulgence too far," and more in the same strain. Donatus says "Non peccatum negat esse; sed flagitium non esse contendit." But the general use of the word in classical authors contradicts such an explanation. When will commentators take an author as they find him? We cannot expect in Terence any thing more than comedy requires; and here Micio is made to justify Aeschinus as he best can, without any great attention to the requirements of a strict moral code. A vindication of youthful irregularities, probably rather at variance with the teaching of their more serious instructors, would be comic in its effect on the audience. We must remember that Terence is here speaking through a comic mask. Compare, and see the note on, Hecyra iv. 1. 27.

24. *Non siit egestas facere nos*] The Bembine manuscript has the reading 'siit,' which I have adopted after Bentley. 'Sivit' can hardly be contracted into one syllable, which the verse would require. In v. 26 the first syllable of 'fieret' is lengthened by ictus. 'Esset' and 'faceremus' are used in the sense of the pluperfect conjunctive. The distinction is, that the imperfect thus used in both clauses carries with it the idea of repeated action. See Madvig's Latin Grammar, § 347, obs. 2, and note on Andria iv. 4. 54. 'We should have done the same over and over again if we had had the wherewithal to do it; and it is unfair now to pride yourself upon what poverty compelled us to do.'

27. *Si esses homo*] 'You too, if you had the common sense of a man, would allow that son of yours to do the same now, while it is natural to his years, rather than that, after he has sent you out of doors a welcome corpse, he should do it after all at a more unsuitable time of life.' For the idea of 'homo' see note on iv. 2. 40, and iv. 7. 15. 'Ejecisset' probably means 'when he has given you a hurried burial, not even taking the trouble to have you decently carried to the grave' (efferri). 'Ejectus' is often used of a dead body thrown up by the waves and lying unburied on the seashore. 'Expectatum,' 'one whose death was welcome and had been long looked for.' The idea is well expressed by Plautus, Mostellaria ii. 2. 10—13:

"*Th.* Triennio post Aegypto advenio domum.
Credo, expectatus veniam familiaribus.
Tr. Nimis edepol ille potuit expectatior
Venire qui te nuntiaret mortuum."

Compare v. 4. 20: "Illum ut vivat optant, meam autem mortem expectant scilicet." In Juvenal's time the astrologers made a

Sineres nunc facere, dum per aetatem licet,
Potius quam, ubi te exspectatum ejecisset foras,
Alieniore aetate post faceret tamen.
De. Pro Jupiter! tu homo adigis me ad insaniam.
Non est flagitium, facere haec adolescentulum? *Mi.* Ah,
Ausculta: ne me obtundas de hac re saepius.
Tuum filium dedisti adoptandum mihi:
Is meus est factus: si quid peccat Demea,
Mihi peccat: ego illi maximam partem feram.
Obsonat, potat, olet unguenta; de meo.
Amat; a me argentum dabitur dum erit commodum:
Ubi non erit fortasse excludetur foras.
Fores effregit; restituentur: discidit
Vestem; resarcietur. Est, Dis gratia,
Et unde haec fiant, et adhuc non molesta sunt.
Postremo aut desine, aut cedo quemvis arbitrum:
Te plura in hac re peccare ostendam. *De.* Hei mihi!
Pater esse disce ab illis qui vere sciunt.

good livelihood of these 'expectations.' See Satire vi. 565—568:

> "Consulit ictericae lento de funere matris;
> Ante tamen de te, Tanaquil tua: quando sororem
> Efferat et patruos; an sit victurus adulter
> Post ipsam? Quid enim magis dare numina possunt?"

For 'faceret' see note on Andria iv. 5. 3.

36. *Ego illi maximam partem feram*] 'In that case I shall bear the brunt of it.' 'Illi' is here a locative adverb, as 'ibi.' See also v. 3. 60. See note on Heaut. iii. 1. 61. In many passages of Terence 'illi' is the reading of some manuscripts for 'illic.' In Heaut. v. 1. 9, Adelphi v. 3. 58, and other passages, 'illi' would suit the metre: but it is not necessary; for 'illic' is common as a monosyllable, as 'istic.'

38. *Amat: a me argentum dabitur*] This is the order recommended by Ritschl (Prolegomena ad Plautum, p. cxviii), and seems to be the true reading. We have no authority for synizesis in such a word as 'amat,' and 'a me' requires to be placed first from its emphatic sense. Transposition is a necessary resource in many lines of Terence. Compare notes on Andria ii. 6. 8, and Heaut. iii. 2. 4.

39. *Fortasse excludetur foras*] 'When no more money is forthcoming, perhaps he will be turned out of his mistress's house.' Micio means, 'I will let him have money as long as it is convenient to me, and when I can give him no more, then his flirtations will come to an end probably.' Donatus sees a peculiar force in the word 'fortasse." "Mire *fortasse* dicit ut pater indulgens, et credens adolescentem posse etiam amari ab amica: non enim affirmavit, ut diceret *excludetur foras*." The passage does not appear to me to warrant any such sense. Micio uses 'fortasse' merely as a gentle way of hinting at the consequence.

43. *Cedo quemvis arbitrum*] 'Either stop your complaints, or let us have any one you like to decide between us, I will prove that you are most in fault in this matter.' For 'cedo' see note on Heaut. iv. 8. 5, and on 'arbitrum' note on Andria, Prolog. 24.

45. *Pater esse disce ab illis qui vere sciunt*] This is the reading of all authorities. Bentley conjectured 'sient,' which gives a simpler meaning; but 'sciunt' is intelligible. 'Learn to be a father from those who know what it is to be one.' Either word is equally suitable to the answer which follows, in which 'consiliis' answers to 'sciunt.' 'You are his father naturally; I in my regard for him.' In the following line Demea takes up the word 'consiliis,' and says, 'You show any regard for him?'

Mi. Natura tu illi pater es, consiliis ego.
De. Tun consulis quicquam? *Mi.* Ah, si pergis abiero.
De. Sicine agis? *Mi.* An ego toties de eadem re audiam?
De. Curae est mihi. *Mi.* Et mihi curae est: verum Demea
Curemus aequam uterque partem: tu alterum,
Ego item alterum; nam ambos curare propemodum
Reposcere illum est quem dedisti. *De.* Ah, Micio.
Mi. Mihi sic videtur. *De.* Quid istic? tibi si istic placet,
Profundat, perdat, pereat: nihil ad me attinet.
Jam si verbum unum posthac—— *Mi.* Rursum, Demea,
Irascere? *De.* An non credis? repeton quem dedi?
Aegre est: alienus non sum: si obsto, hem, desino.
Unum vis curem; curo; et est Dis gratia
Quum ita ut volo est. Iste tuus ipse sentiet
Posterius—nolo in illum gravius dicere.
Mi. Nec nihil neque omnia haec sunt quae dicit; tamen
Nonnihil molesta sunt haec mihi: sed ostendere
Me aegre pati illi nolui: nam ita est homo;
Quum placo adversor sedulo et deterreo.
Tamen vix humane patitur: verum si augeam,
Aut etiam adjutor sim ejus iracundiae,
Insaniam profecto cum illo; etsi Aeschinus
Nonnullam in hac re nobis facit injuriam.

50.] 'Let us each attend to his own charge in fair proportion; do you look to the one, I too to the other. For to concern yourself with both at once is as good as to ask back the one whom you have given me.' 'Uterque' is collective as well as distributive, and so naturally has a plural verb, when both persons are spoken of in the same manner. When the distributive sense prevails the singular verb is commonly used as in many passages of Terence: "Quam uterque est similis sui," Phormio iii. 2. 16, where a comparison is instituted between the two severally. See also Phormio v. 3. 17.

60. *Nolo in illum gravius dicere*] 'I do not wish to say any thing worse of him.' Compare Andria v. 3. 3: "Quasi quicquam in hunc jam gravius dici possiet." Westerhovius quotes here from Menander:

> *οὐδέποτ' ἀληθὲς οὐδὲν οὔθ' υἱῷ πατὴρ*
> *εἴωθ' ἀπειλεῖν οὔτ' ἐρῶν ἐρωμένῃ.*

61. *Nec nihil neque omnia haec dicit*] 'There is something in what he says, and yet it is not entirely true.' Compare Hecyra ii. 2. 22: "Quae dicis omnia esse ut dicis animum induco." 'Aeschinus' conduct does give me some pain; and yet I would not show Demea that it vexed me: for his temper is such that when I try to appease him, he takes it as if I were opposing and repelling him on purpose.' Plautus, speaking of love, has some lines which illustrate fairly this contrariety of disposition:

> "Ita est amor balista ut jacitur; nihil sic celere est neque volat;
> Atque is mores hominem moros et morosos efficit.
> Minus placet magis quod suadetur; quod dissuadetur placet.
> Quum inopia est cupias; quando ejus copia est, tum non velis.
> Is qui aspellit, is compellit; ille qui consuadet vetat."
>
> Trinummus iii. 2. 42—46.

'Deterreo' is generally used in the sense of 'to keep one from doing a thing,' especially by intimidation. Here it means, 'estrange him from me.' For 'sedulo' see note on Andria i. 1. 119.

Quam hic non amavit meretricem? aut cui non dedit
Aliquid? postremo, nuper (credo jam omnium
Taedebat) dixit velle uxorem ducere.
Sperabam jam defervisse adolescentiam:
Gaudebam. Ecce autem de integro. Nisi quicquid est
Volo scire, atque hominem convenire si apud forum est.

ACTUS SECUNDI SCENA PRIMA.

SANNIO. AESCHINUS. PARMENO.

Sa. Obsecro, populares, ferte misero atque innocenti auxilium:
Subvenite inopi. *Aes.* Otiose nunc[illegible]ilico hic consiste.
Quid respectas? nihil pericli est: n[illegible]m dum ego adero hic te tanget.
Sa. Ego istam invitis omnibus—

72. *Sperabam jam defervisse adolescentiam*] 'I hoped that his young blood had begun to cool down.' The original meaning of 'deferveo' is 'to cease boiling,' to be past the boiling pitch. 'De' in composition, like the Greek ἀπὸ, has sometimes this sense, as in Virgil, Aeneid x. 809:

"Aeneas nubem belli dum detonet omnem
Sustulit."

Horace, Carm. i. 9. 10:

"Stravere ventos aequore fervido
Depraeliantes,"

which seems to be a Graecism for 'stravere ventos ita ut depraelient,' though there are many who explain it by 'valde praeliantes,' ἀπομαχομένους. Both ἀπὸ and 'de' have the sense of finality, and so they sometimes signify in composition 'to end an act,' sometimes 'to carry an act out to its end.' In some words, as in 'deferveo,' we have both meanings (see Forcellini).

73. *De integro*] See note on Andria, Prolog. 26.

Nisi] 'Still whatever it is I should like to know it.' For this sense of 'nisi' see note on Heaut. v. 2. 5.

Act II. Scene I. Aeschinus had broken into Sannio's house and carried off a music girl. He has now brought her to his own house; where he has been followed by Sannio, who calls loudly on all the lieges to help him against this violent young fellow. He threatens to snatch the girl from Aeschinus; and also threatens legal proceedings against him for assault and battery. Aeschinus replies by putting Parmeno as a sentry over him with directions to give him a good thrashing if he stirs a finger; and announces to Sannio his determination to keep the girl at all hazards. If he will sell the girl at cost price, well and good; if not, he will claim her as a free citizen; so he may choose which he likes best. Sannio comes to the conclusion that he had better pocket his thrashing, and try to get the money. But there is the rub. Aeschinus is sure not to give it, and the unfortunate master will be the loser.

The Metre is as follows; 1—3. 6. 8. 11, trochaic tetrameter; 7. 9, 10. 12—16. 43—54, trochaic tetrameter catalectic; 4, iambic dimeter; 5. 17—42, iambic tetrameter.

2. *Otiose . . . consiste*] 'Stand still now here on the spot at your ease, why do you look behind you?' Aeschinus is speaking to the girl whom he has brought with him from Sannio's house, and who is afraid that she will be seized and carried of by her owner. 'Respecto' is to look back frequently in a frightened manner, ἀποβλέπειν. So Plautus, Menaechmei i. 2. 51: "Ne te uxor sequatur respectas identidem."

Aes. Quamquam est scelestus non committet hodie unquam iterum ut vapulet.
Sa. Aeschine audi: ne te ignarum fuisse dicas meorum morum;
Leno ego sum. *Aes.* Scio. *Sa.* At ita ut usquam fuit fide quisquam optima.
Tu quod te posterius purges hanc injuriam mihi nolle
Factam esse hujus non faciam: crede hoc; ego meum jus persequar;
Neque tu verbis solves unquam quod mihi re male feceris.
Novi ego vestra haec: "Nollem factum;" jusjurandum dabitur te esse
Indignum injuria hac; indignis quum egomet sim acceptus modis.
Aes. Abi prae strenue ac fores aperi. *Sa.* Ceterum hoc nihil facis.
Aes. I intro jam nunc. *Sa.* At enim non sinam. *Aes.* Accede illuc Parmeno;
Nimium istoc abisti: hic propter hunc adsiste. Hem, sic volo.
Cave nunc jam oculos a meis oculis quoquam demoveas tuos:

5. *Non committet . . . iterum ut vapulet*] 'Wretch that he is, he will not put himself in the way of being thrashed again to-day.' 'Committere—ut,' 'to act so as to cause any thing,' is not uncommon in Cicero (see examples in Forcellini). It is also used in the same sense with the infinitive; as in Ovid, Metam. ix. 630—632:

"Dixit; et, incertae tanta est discordia mentis,
Quum pigeat tentasse libet tentare: modumque
Exit, et infelix committit saepe repelli."

7. *At ita ut usquam . . optima*] 'But yet I am as true to my word as any one ever was.' The commentators tell us that these 'lenones' were protected by a particular law, which made disinheritance the penalty for any one who assaulted them. And so they consider Sannio's declaration of his profession as intended to intimidate Aeschinus. But the idea of Sannio's being a privileged person is not in accordance with the rest of this scene. He naturally tries in the first instance to regain his property by threats and intimidation; but is soon reduced to moderation, and by the end of the scene he is submissive enough.

8. *Tu quod te posterius purges*] 'Excuse yourself as you will afterwards that you are sorry that I was injured, I will not care one straw for it.' For 'purgo' see Eunuchus iii. 1. 44, and for 'solves' compare Phormio v. 7. 80. For 'quod' see note on Eun. v. 8. 34.

12. *Indignum injuria hac*] Taking this verse as a trochaic tetrameter catalectic the first syllable is superfluous, and may coalesce with 'esse' in the preceding line. If we preserve it in full the line becomes an iambic tetrameter. Perlet maintains the reading 'indignum indignis,' supposing 'indignis' to have been omitted because of its repetition afterwards. But there is no evidence of such a reading, nor does it seem at all probable.

13. *Abi prae strenue*] Aeschinus speaks to Parmeno. 'Forward,' he says, 'quickly, and open the door.' 'It is of no use your doing so,' says Sannio. In the following passage we must suppose Parmeno to place himself close to Sannio. Sannio seizes upon the girl. Immediately Parmeno's fist is in his face; and again a second time, without any express sign from Aeschinus. 'However it is a fault on the right side,' he says.

Ne mora sit si innuerim quin pugnus continuo in mala haereat.
Sa. Istuc volo ergo ipsum experiri. *Aes.* Hem, serva: omitte mulierem.
Sa. O facinus indignum! *Aes.* Geminabit nisi caves. *Sa.* Hei misero mihi!
Aes. Non innueram: verum in istam partem potius peccato tamen.
I nunc jam. *Sa.* Quid hoc rei est! regnumne Aeschine hic tu possides?
Aes. Si possiderem ornatus esses ex tuis virtutibus.
Sa. Quid tibi rei mecum est? *Aes.* Nihil. *Sa.* Quid? nostin qui sim? *Aes.* Non desidero.
Sa. Tetigin tui quicquam? *Aes.* Si attigisses ferres infortunium.
Sa. Qui tibi magis licet meam habere pro qua ego argentum dedi?
Responde. *Aes.* Ante aedes non fecisse erit melius hic convicium;
Nam si molestus pergis esse jam intro abripiere atque ibi
Usque ad necem operiere loris. *Sa.* Loris liber? *Aes.* Sic erit.

20. *Verum in istam partem potius peccato tamen*] 'However, err rather on that side at all events.' Cicero, Pro Sex. Roscio 20, uses a similar expression: "In eam partem potius peccant quae cautior est;" the phrase 'in partem,' with various adjectives, is very common. The position of 'tamen' here is emphatic, and is often found in other writers. The Index will show many instances in Terence and Plautus. 'Tamen' in this position generally qualifies the word it immediately follows, as here—'If you must make a mistake, make it on that side.' In some passages it qualifies the whole sentence, as in Heaut. iv. 2. 11:

"Retraham hercle opinor ad me idem illud fugitivum argentum tamen."

21. *Regnumne Aeschine hic tu possides?*] We meet with the same taunt in Phormio ii. 3. 58:

"Quandoquidem solus regnas, et soli tibi
Hoc de eadem causa bis judicium apiscier."

The expression was used merely to signify any outrageous exercise of power or violence, as Sallust says: "Impune quae libet facere, id est, regem esse," Jugurtha 31.

22. *Ornatus esses ex tuis virtutibus*] The same expression occurs in Plautus, Captivi v. 3. 20: "Sed eccum; incedit huc ornatus haud ex suis virtutibus." We may translate: 'If I were absolute here, you would be decked out in accordance with your merits.' For 'ornatus' see note on Heaut. v. i. 77.

26. *Convicium*] 'You will find it better for you not to make a disturbance here in the street.' The original meaning of 'convicium' was 'a noise of many voices.' It is used in Phaedrus i. 6. 4:

"Clamorem ranae sustulere ad sidera:
Convicio permotus quaerit Jupiter," &c.

Cicero, In C. Verrem ii. 5. 11, uses the word in the same sense: "Erant autem convivia non illo silentio praetorum populi Romani atque imperatorum, neque eo pudore qui in magistratuum conviviis versari solet, sed cum maximo clamore atque convicio." Hence the proverb: "Septem convivium: novem vero convicium." Festus explains the word as if 'convocium;' and other etymologies are given in Forcellini, but none of them seem probable.

Sa. O hominem impurum! hicine libertatem aiunt aequam esse omnibus?
Aes. Si satis jam debacchatus es leno audi si vis nunc jam.
Sa. Egon debacchatus sum autem, an tu in me? *Aes.* Mitte ista, atque ad rem redi.
Sa. Quam rem? quo redeam? *Aes.* Jamne me vis dicere id quod ad te attinet?
Sa. Cupio; aequi modo aliquid. *Aes.* Vah! leno iniqua me non vult loqui.
Sa. Leno sum, fateor, pernicies communis adolescentium;
Perjurus, pestis; tamen tibi a me nulla orta est injuria.
Aes. Nam hercle etiam hoc restat. *Sa.* Illuc quaeso redi quo coepisti, Aeschine.
Aes. Minis viginti tu illam emisti; quae res tibi vertat male.
Argenti tantum dabitur. *Sa.* Quid si ego tibi illam nolo vendere,
Coges me? *Aes.* Minime. *Sa.* Namque id metui. *Aes.* Neque vendendam censeo,
Quae libera est; nam ego liberali illam assero causa manu.

36. *Nam hercle etiam hoc restat*] 'No; for that is yet to come.' Aeschinus seems to mean, 'If you had injured me, you would not have got off as cheaply as you have.' Sannio is admonished by this to let alone the question of right and wrong, and to come back to the money. 'Return,' he says, 'to the point which you began to touch upon' (quo coepisti ire). 'Redi' has its last syllable short, as many dissyllable imperatives, as 'roga,' 'jube,' 'abi.' For usage allows the shortening of the last syllable in iambic forms of verbs ending in a vowel. See more on this subject in the Introduction.

37. *Quae res tibi vertat male*] Compare Phormio iv. 3. 73. The expression is common, though generally in a good sense. 'Vertere' means 'to turn out.' So in Plautus, Persa iv. 1. 5, 6:

"Si malus aut nequam est, male res vertunt quas agit;
Sin autem frugi est, eveniunt frugaliter."

Compare Virgil, Eclog. ix. 6:

"Hos illi (quod nec bene vertat) mittimus haedos."

40. *Nam ego liberali illam assero causa manu*] The allusion is to the practice of the courts, in which a person maintained before the praetor that another was a free person, not a slave. See Long's note on Cicero, Pro Coelio, c. 33. This was generally expressed as in the text. Compare Plautus, Poenulus iv. 2. 83:

"—— Manu eas asserat
Suas populares liberali causa."

Compare a slightly different expression in Curculio v. 2. 68:

"Si quisquam hanc liberali asseruisset manu."

In Rudens iv. 3. 43—45 there is an amusing allusion to the custom:

"—— Ecquem esse dices in mari piscem meum?
Quos quum capio siquidem cepi mei sunt, habeo pro meis,
Nec manu asseruntur, neque illinc partem quisquam postulat."

In Livy iii. 44, in the well-known story of Virginia, we have the opposite expression, 'asserere in servitutem.' And so we have the expressions 'vindiciae secundum libertatem' (ibid.), and 'vindiciae secundum servitutem' (cap. 47). 'Causa liberalis' means 'a suit on behalf of freedom.' Compare 'liberale judicium.' We may construe it here: 'I claim her as a free woman according to the law.'

Nunc vide utrum vis; argentum accipere, an causam meditari tuam?
Delibera hoc dum ego redeo leno. *Sa.* Pro supreme Jupiter!
Minime miror qui insanire occipiunt ex injuria.
Domo me eripuit; verberavit; me invito abduxit meam:
Homini misero plus quingentos colaphos infregit mihi.
Ob malefacta haec tantidem emtam postulat sibi tradier.
Verum enim, quando bene promeruit, fiat: suum jus postulat.
Age jam cupio, si modo argentum reddat. Sed ego hoc hariolor;
Ubi me dixero dare tanti, testes faciet ilico
Vendidisse me: de argento somnium: mox; "Cras redi."
Id quoque possum ferre si modo reddat; quanquam injurium est.
Verum cogito id quod res est: quando eum quaestum occeperis,
Accipienda et mussitanda injuria adolescentium est.
Sed nemo dabit: frustra has egomet mecum rationes puto.

41. *An causam meditari tuam?*] 'See now which you like best; to take the money or to prepare yourself for your trial.' 'Meditari,' 'to con over your part,' to consider how you will defend yourself when I bring an action against you for detaining a free-born woman. For 'meditor' see note on Andria ii. 4. 3.

46. *Ob malefacta haec tantidem emtam postulat sibi tradier*] This line is placed in the old copies as 45, but it is evident that 'Homini—mihi' should immediately follow v. 44. 'And after all these injuries he claims to have my slave given up to him at cost price.' The full expression would be 'tantidem emtam quanti a me emta fuerit.' Compare Cicero, In C. Verrem ii. 3. 83: "Quo quisque vehere jussus erat ibi tanti frumentum emeret quanti domi vendidisset."

48. *Sed ego hoc hariolor*] 'Hariolor' literally means to 'prophesy,' as in Plautus, Asinaria ii. 2. 49, 50, where it is used jocosely:

"Ergo mirabar quod dudum scapulae gestibant mihi,
Hariolari quae occeperunt sibi esse in mundo malum."

Here it means 'But I am dreaming. I shall never get the money.' So too in Phormio iii. 2. 8 'hariolare,' 'you are mad;' where several contemptuous expressions follow—'fabulae,' 'logi,' 'somnia.' Forcellini illustrates this meaning by the connexion of *μαντική* and *μαίνομαι*, which is drawn out by Plato, Phaedrus 245 B, C, a passage worth quoting, Τόδε *μὴν ἄξιον ἐπιμαρτύρασθαι ὅτι καὶ τῶν παλαιῶν οἱ τὰ ὀνόματα τιθέμενοι οὐκ αἰσχρὸν ἡγοῦντο οὐδὲ ὄνειδος μανίαν· οὐ γὰρ ἂν τῇ καλλίστῃ τέχνῃ ᾗ τὸ μέλλον κρίνεται αὐτὸ τοῦτο τοὔνομα ἐμπλέκοντες μανικὴν ἐκάλεσαν.* Shakespeare, too, connects "the lunatic, the lover, and the poet," Midsummer Night's Dream, act v. sc. 1.

52. *Quaestum occeperis*] See note on Andria i. 1. 52.

53. *Accipienda et mussitanda*] 'These outrages of young men must be put up with quietly.' 'Mussito' means 'to mutter;' and so it may either mean 'to speak secretly,' 'to whisper,' as in Livy i. 50: "Turnus Herdonius ab Aricia ferociter in absentem Tarquinium erat invectus. Haud mirum esse Superbo inditum Roma cognomen. Jam enim ita clam quidem mussitantes vulgo tamen eum appellabant." Plautus, Miles Gloriosus iii. 1. 120:

"Illi inter se certant donis: egomet mecum mussito."

ACTUS SECUNDI SCENA SECUNDA.

SYRUS. SANNIO.

Sy. Tace, egomet conveniam jam ipsum: cupide accipiat faxo; atque etiam
Bene dicat secum esse actum. Quid istuc, Sannio, est quod te audio
Nescio quid concertasse cum hero? *Sa.* Nunquam vidi iniquius

It is more commonly used in the sense of the text, 'to keep silent.' Compare Plautus, Miles Gloriosus ii. 5. 65:

—— "*Sc.* Quid propius fuit
Quam ut perirem si locutus essem hero?
Pa. Ergo si sapis
Mussitabis. Plus oportet scire servum quam loqui."

See note on Hecyra v. 4. 25.

54. *Frustra has egomet mecum rationes puto*] This is the reading of the Bembine Codex, and is more elegant than the ordinary text. 'Ratio' and 'rationes' appear in many phrases in the sense of 'accounts.' Cicero uses the phrase of the text, Ad Atticum iv. 11: "Is quum venisset Romam esse statim venturos (dixit), ut rationes cum publicanis putarent?" Compare also Plautus, Aulularia iii. 5. 53: "Itur, putatur ratio cum argentario." 'Puto' is connected with the old word 'putus,' 'pure;' sometimes used alone, generally in the phrase 'purus putus.' Hence 'puto' means originally 'to clear of encumbrances,' and so 'to prune' a tree. So Varro explains it in the present case: "Antiqui purum putum dixerunt: ideo ratio putari dicitur in qua summa fit pura." 'Rationem putare,' 'to clear one's accounts.' Demosthenes, De Corona p. 303, has *καθαραὶ ψῆφοι* in the same sense: *Ὥσπερ δ' ὅταν οἰόμενοι περιεῖναι χρήματά τῳ λογίζησθε, ἂν καθαραὶ ὦσιν αἱ ψῆφοι καὶ μηδὲν περιῇ συγχωρεῖτε.* In Hellenistic Greek we find *καθαίρω* used in the sense of 'prune.' *Πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ,* John xv. 2.

Act II. Scene II. Aeschinus had behaved cavalierly enough towards Sannio in the last scene; but he seems to have had his misgivings that he had not much chance at law; and he was anxious therefore to come to an amicable arrangement. The matter is entrusted to Syrus, who undertakes it with confidence. He now has a conversation with Sannio, in which he recommends him to consult his real interests, even if such a plan seems to involve some present loss. Sannio is at this moment on the point of going to Cyprus. He has chartered a ship; and wants to be off. But what is he to do? If he waits to prosecute a suit against Aeschinus, his loss of time will be immense. If he waits till he returns, the matter will have blown over; and there will be little chance of success. Syrus says, 'Well, then, let us split the difference. Rather than lose the whole twenty minae, take ten.' This ruse is successful. Sannio agrees to let Aeschinus have the girl at cost price.

The Metre is as follows; 1—19 iambic tetrameter; 20—45 iambic trimeter.

2.] Donatus notices that Syrus is made to treat Sannio with some courtesy very different from the conduct of his master Aeschinus in the last scene. The use of the proper name was a mark of courtesy or familiarity. See Eunuchus iii. 2. 2 and iv. 7. 37.

3. *Nunquam vidi iniquius certationem comparatam*] 'I never saw a fight in which the parties were more unfairly matched than this of ours. What with my being beaten and his beating me, we were both tired out.' 'Comparo' and 'comparatus' were both words used of gladiatorial contests (see Forcellini for examples), in which the general idea of 'to match' was preserved. So in Eunuchus ii. 3. 63: "Imo si scias quod donum huic dono contra comparet," 'What gift he has to match with this one.' For the idea of the following line compare the often quoted line of Juvenal, Satir. iii. 289:

"—— Miserae cognosce prooemia rixae,
Si rixa est ubi tu pulsas ego vapulo tantum."

Certationem comparatam quam haec hodie inter nos fuit:
Ego vapulando, ille verberando, usque ambo defessi sumus.
Sy. Tua culpa. *Sa.* Quid agerem? *Sy.* Adolescenti morem gestum oportuit.
Sa. Qui potui melius qui hodie usque os praebui? *Sy.* Age, scis quid loquar?
Pecuniam in loco negligere maximum interdum est lucrum.
Sa. Hui!
Sy. Metuisti; si nunc de tuo jure concessisses paululum, atque
Adolescenti esses morigeratus, hominum homo stultissime,
Ne non tibi istuc foeneraret? *Sa.* Ego spem pretio non emo.
Sy. Nunquam rem facies: abi: nescis inescare homines, Sannio.
Sa. Credo istuc melius esse: verum ego nunquam adeo astutus fui
Quin quicquid possem mallem auferre potius in praesentia.
Sy. Age; novi tuum animum; quasi jam usquam tibi sint viginti minae,

6. *Morem gestum oportuit*] See note on Heaut. i. 2. 26.

7. *Qui hodie usque os praebui?*] 'Usque' here and in v. 4 has the sense of 'entirely,' arising out of its ordinary signification of 'tendency to the end.' Compare Plautus, Captivi ii. 2. 18, 19:

> "Sed utrum strictimne attonsurum dicam esse, an per pectinem
> Nescio: verum si frugi est usque admutilabit probe."

'How could I humour him better than I have done?' says Sannio, 'for I submitted most patiently to his ill-treatment.' 'Os praebere' is a common expression in all writers.

8.] We may compare Plautus, Captivi ii. 2. 75—77:

> "Non ego omnino lucrum omne esse utile homini existimo.
> Scio ego multos jam lucrum luculentos homines reddidit.
> Est etiam ubi profecto damnum praestet facere quam lucrum."

11. *Ne non tibi istuc foeneraret?*] 'You were afraid that if you had abated a tittle of your rights, and had humoured the young man, most foolish of men that you are, that course would not have paid.' 'Foenero' generally means 'to lend on interest.' Here it signifies 'to bring in interest;' a single instance of this use. In Phormio iii. 2. 8 we have an instance of the same metaphorical sense of the word, but in the ordinary sense:

> "Foeneratum istuc beneficium pulchre tibi dices,"

'You will say that your kindness has been placed out at good interest.' 'Istuc' refers to the whole sentence 'si . . . morigeratus,' and is the subject of the verb, as Donatus points out.

12. *Nescis inescare homines*] The metaphor is from bird-catching. The idea is worked out fully in Plautus, Asinaria i. 3. 63—72. Compare Poenulus iii. 3. 63:

> "Nos tibi palumbem ad aream usque adduximus:
> Nunc te illum melius capere si captum esse vis."

'You will never make your fortune: away with you; you do not understand how to catch men with bait.' 'I dare say your plan is the best,' says Sannio; 'but I never was so cunning as not to prefer, as far as I could, making a present gain.'

15. *Quasi jam usquam tibi sint viginti minae*] Bentley objects to this reading. The usual explanation of 'usquam' is, 'As if a sum of twenty minae were of any account to you in comparison with doing my master a kindness:' but the word is not found in this sense any where else. Bentley would read 'Quasi terunci tibi sint viginti minae,' 'As if you cared a farthing for twenty minae.' But this is a mere conjecture. We may compare the common phrases 'nullo loco,' 'nullo numero habere,' and the Greek οὐδαμοῦ λέγειν, οὐδαμοῦ εἶναι.

Dum huic obsequare. Praeterea autem te aiunt proficisci Cyprum. *Sa.* Hem!
Sy. Coëmisse hinc quae illuc veheres multa; navem conductam; hoc, scio,
Animus tibi pendet. Ubi illinc, spero, redieris tamen hoc ages.
Sa. Nusquam pedem. Perii hercle; hac illi spe hoc inceperunt. *Sy.* Timet:
Injeci scrupulum homini. *Sa.* O scelera! illud vide
Ut in ipso articulo oppressit. Emtae mulieres
Complures; et item hinc alia quae porto Cyprum.
Nisi eo ad mercatum venio, damnum maximum est.
Nunc si hoc omitto actum agam; ubi illinc rediero
Nihil est; refrixerit res. "Nunc demum venis?
Cur passus? ubi eras?" Ut sit satius perdere
Quam aut hic nunc manere tam diu, aut tum persequi.
Sy. Jamne enumerasti id quod ad te rediturum putes?

20. *Injeci scrupulum homini*] 'I have put a difficulty in his way.' 'Scrupulus' (connected with 'scrupus') is properly 'a small stone.' Hence it is used of any difficult or troublesome matter. Compare Andria v. 4. 37: "At mihi unus scrupulus etiam restat qui me male habet." Phormio v. 8. 30: "Ea mortem obiit, e medio abiit, qui fuit in hac re scrupulus." The phrase 'injeci scrupulum' occurs again in Phormio v. 7. 61. Compare 'curam injicere' Adelphi iv. 5. 76.

21. *Ut in ipso articulo oppressit*] 'How he has caught me in the very nick of time!' Cicero uses the full expression, "in ipso articulo temporis," Pro Quintio, c. 5. Compare Plautus, Menaechmei i. 2. 30:

> "*Me.* Non potuisti magis per tempus mi advenire quam advenis.
> *Pe.* Ita ego soleo: commoditatis omnes articulos scio."

'Articulus,' literally 'a small joint,' is applied to any small fraction of a thing.

24. *Nunc si hoc omitto actum agam*] 'If I neglect to do this now, all my labour will be lost.' 'Actum agere,' 'acta agere,' and 'actam rem agere,' were proverbial expressions for loss of labour. Donatus, in his note on Andria iii. 1. 7, derives the proverb from the practice of the law courts: "Sumptum ex jure civili in quo cavetur ne quis rem actam apud Judices repetat." See the note on 'actum est' in that passage. The same proverb occurs again in Phormio ii. 3. 72: "Ohe 'actum,' aiunt, 'ne agas.'" Cicero alludes to it in De Amicitia, c. 22: "Sed quum multis in rebus negligentia plectimur, tum maxime in amicis et deligendis et colendis; praeposteris enim utimur consiliis, et acta agimus, quod vetamur vetere proverbio."

25. *Refrixerit res*] 'The affair will have grown stale.' Compare Plautus, Poenulus iv. 2. 92: "At enim nihil est nisi dum calet hoc agitur." Cicero often uses the word in a similar sense, as in his oration Pro Plancio 23: "Crimen de nummis caluit re recenti, nunc in causa refrixit." There is a similar expression in Eunuchus iii. 3. 11: "Ubi friget," 'When our conversation flagged' (see note).

28. *Jamne enumerasti*] Sannio had been turning over the matter in his own mind. Syrus now interrupts him, 'Well, have you finished calculating what you think your gains will be by this voyage?' 'Redeo' was particularly used of the annual produce or income of a property. So Nepos in the Life of Themistocles 2, speaks of the "Pecunia publica quae ex metallis

Sa. Hocine illo dignum est? hocine incipere Aeschinum?
Per oppressionem ut hanc mihi eripere postulet?
Sy. Labascit. Unum hoc habeo: vide si satis placet:
Potius quam venias in periculum, Sannio,
Servesne an perdas totum, dividuum face:
Minas decem conradet alicunde. *Sa.* Hei mihi,
Etiam de sorte nunc venio in dubium miser?
Pudet nihil: omnes dentes labefecit mihi:
Praeterea colaphis tuber est totum caput.
Etiam insuper defrudat? nusquam abeo. *Sy.* Ut lubet.
Numquid vis quin abeam? *Sa.* Imo hercle hoc quaeso, Syre;
Ut ut haec sunt acta, potius quam lites sequar,
Meum mihi reddatur; saltem quanti emta est, Syre.

redibat." He uses 'reditus' in the same manner. The Greek προσέρχομαι, πρόσειμι, and πρόσοδος, are common in this sense. See Herodotus vi. 46: ἡ δὲ πρόσοδός σφι ἐγίνετο ἔκ τε τῆς ἠπείρου καὶ ἀπὸ τῶν μετάλλων, . . . προσήϊε ἀπό τε τῆς ἠπείρου καὶ τῶν μετάλλων ἔτεος ἑκάστου διηκόσια τάλαντα· ὅτε δὲ τὸ πλεῖστον προσῆλθε, τριηκόσια. For another use of 'redeo' see note on Andria iv. 5. 4.

30.] For 'eripere postulet' see note on Andria iv. 1. 20.

31. *Labascit*] 'He is giving way.' Compare Eunuchns i. 2. 98: "Labascit victus uno verbo." The idea is taken from the tottering of a tree which begins to fall. It is well expressed in Lucretius iv. 1284, 1285:

"Nam leviter quamvis quod crebro tunditur ictu
Vincitur in longo spatio tamen atque labascit."

Virgil expands the idea more graphically in well known lines, speaking of the tree:

"—— Illa usque minatur,
Et tremefacta comam concusso vertice nutat;" Aeneid. ii. 628.

Sannio's change of purpose is shewn by his entirely deserting the ground of legal right, and declaiming against the unworthy behaviour of Aeschinus; a sign of weakness of which Syrus immediately takes advantage.

33. *Dividuum face*] 'Rather than run the risk of keeping or losing the whole, you had better split the difference. He will manage to scrape together ten minae from some one or other.' The word occurs once in Plautus, Rudens v. 3. 52:

"*Da.* Dividuum talentum faciam. *La.* Bene facis. *Da.* Pro illa àltera
Libera ut sit dimidium tibi sume: dimidium huic cedo."

35. *Etiam de sorte nunc venio in dubium*] 'I now am in danger of losing even the principal.' 'Sors' is 'the principal,' opposed to 'fructus,' 'foenus,' or 'usura,' 'the interest.' Compare Plautus, Mostellaria iii. 1. 28: "Qui mihi neque foenus neque sortem argenti dabunt." Martial, Epigr. v. 42, 43:

"Debitor usuram pariter sortemque negabit:
Non reddet sterilis semina jacta seges."

The stndent may be refered to the 'locus classicus' in Livy vi. 14, 15, where the subject of interest obtains an historical importance. The relation of the terms is well shown in the following passages: "Se militantem, se restituentem eversos Penates, multiplici jam sorte exsoluta, mergentibus semper sortem usuris, obrutum foenore esse" (cap. 14). "Sortem aliquam ferte: de capite deducite quod usuris pernnmeratum est" (cap. 15).

39. *Numquid vis quin abeam?*] See note on Eunuchus i. 2. 111.

40. *Ut ut haec sunt acta*] 'However things are, rather than go to law I will be content if my property is returned to me, at least the sum that she cost me.' For 'lites sequar' see note on Andria iv. 5. 15. The use of 'saltem' is simple enough. Donatus sнggests 'salutem' as its derivation; as if 'barely' were derived from 'bare life.' But this will hardly pass muster.

Scio te non usum antehac amicitia mea:
Memorem me dices esse et gratum. *Sy.* Sedulo
Faciam: sed Ctesiphonem video: laetus est
De amica. *Sa.* Quid quod te oro? *Sy.* Paulisper mane.

ACTUS SECUNDI SCENA TERTIA.

CTESIPHO. SYRUS.

Ct. Abs quivis homine, cum est opus, beneficium accipere gaudeas:
Verum enimvero id demum juvat, si, quem aequum est facere, is bene facit.
O frater frater, quid ego nunc te laudem? Satis certo scio;
Nunquam ita magnifice quicquam dicam id virtus quin superet tua.
Itaque unam hanc rem me habere praeter alios praecipuam arbitror,
Fratrem homini nemini esse primarum artium magis principem.
Sy. O Ctesipho. *Ct.* O Syre, Aeschinus ubi est? *Sy.* Ellum, te exspectat domi. *Ct.* Hem.
Sy. Quid est? *Ct.* Quid sit? illius opera, Syre, nunc vivo: festivum caput,
Qui omnia sibi post putavit esse prae meo commodo;
Maledicta, famam, meum amorem, et peccatum in se transtulit:

Act II. Scene III. Ctesipho, brother of Aeschinus, now makes his appearance. He does nothing but extol his brother, and congratulate himself on having such a brother, whose merits no praises can adequately express. For it is by his means that Ctesipho has obtained the object of his desires. His brother has sacrificed himself for him, and taken on himself the credit of all his scrapes.

The Metre is iambic tetrameter.

6. *Fratrem homini nemini &c.*] 'I have I consider this eminent advantage beyond others, that no living man has a brother a greater master of the highest accomplishments.' For 'nemo homo' compare Eunuchus iii. 5. 1 (note), and Phormio iv. 2. 1.

9. *Qui omnia*] Donatus read 'quin.' The Bembine and other good authorities read 'qnine,' as in Horace, Satir. i. 10. 21 (see Macleane's note). But that would require the conjunctive, and accordingly Bentley reads 'postputarit,' without any authority. Nor would the interrogative sentence be in place in this passage. These two lines are simply an explanation of 'festivum caput.' 'Capital fellow he is for making his own interests give way to my advantage.'

10. *Maledicta . . . transtulit*] This line is an awkward one: for we have either to make the first syllable of 'meum' long, or to suppose an hiatus after 'amorem.' Bentley's correction of 'sese' sets the metre right. Greater emphasis and a better position would be given to 'meum,' which refers not only to 'amorem' but to all the words, by placing it last, thus:

"Maledicta, famam, amorem, et peccatum in se transtulit meum."

But I offer this merely as a possible solution of the metrical difficulty of the line.

Nihil pote supra. Quidnam foris crepuit? *Sy.* Mane, mane: ipse exit foras.

ACTUS SECUNDI SCENA QUARTA.

AESCHINUS. SANNIO. CTESIPHO. SYRUS.

Aes. Ubi ille est sacrilegus? *Sa.* Men quaerit? numquidnam effert? Occidi:
Nihil video. *Aes.* Ehem, opportune; te ipsum quaero. Quid fit, Ctesipho?
In tuto est omnis res: omitte vero tristitiam tuam.
Ct. Ego illam hercle vero omitto qui quidem te habeam fratrem. O mi Aeschine,
O mi germane; ah, vereor coram in os te laudare amplius,
Ne id assentandi magis quam quo habeam gratum facere existimes.
Aes. Age inepte; quasi nunc non norimus nos inter nos, Ctesipho.
Hoc mihi dolet, nos paene sero scisse, et paene in eum locum

11. *Nihil pote supra*] 'Pote' is another form of 'potis,' as 'mage' of 'magis.' It is commonly used in a neuter sense for 'potest.' See note on 'potis,' Eunuchus ii. 2. 32. Compare Propertius iv. (iii.) 6. 9:

"Et mater non justa piae dare debita terrae;
Nec pote cognatos inter humare rogos."

Many other instances are given in Forcellini. Cicero sometimes uses the word in a colloquial manner. 'Foris crepuit,' see note on Andria iv. 1. 57.

Act II. Scene IV. Aeschinus comes to see what Sannio is going to do. He finds him subdued by his conversation with Syrus, and quite ready to be paid and have done with the matter. Ctesipho too is anxious that he should be paid, that the matter may be kept quiet and so escape his father. Like all young men who are new to such things, he carries his gratitude to his brother a little too far. Aeschinus stops his thanks, and congratulates him on having found out at last that his brother is worth something. 'This was better,' he says, 'wasn't it, than running the country for such a trifle as this?' All is right now; and he cannot do better than enjoy himself.

The Metre is iambic tetrameter.

1. *Numquidnam effert?*] 'Is he bringing any money with him?' For 'numquidnam' see note on Andria i. 4. 8.

6. *Ne id assentandi magis . . . facere existimes*] 'That you may not think I do it to flatter you rather than because I am grateful to you.' The full expression would be 'assentandi causa.' This ellipse is confined to the case of 'causa' with the genitive of the gerund. In Tacitus, Annal. ii. 59, we have a similar instance, "Germanicus in Aegyptum proficiscitur cognoscendae antiquitatis;" and Livy ix. 45: "Marsi miserunt Romam oratores pacis petendae." These examples are taken from Madvig, who accounts for the construction as a genitive of definition (Latin Grammar 417, Obs. 5). For 'gratum habeam' see note on Andria iv. 4. 31.

8. *Nos paene sero scisse*] 'I am only annoyed to think that we were very nearly too late in finding it out (that the girl was to be taken to Cyprus) and that matters had nearly come to that pass that if every one had wished it ever so much, they could not have helped you in the least.' We must beware of making 'nos' the subject of 'redisse.' 'Redire' is never used in this sense with any subject but 'res' or some equivalent word. See Heaut. v. 1. 58: "Mihi illaec vero ad rastros res redit;" ii. 3. 118: "In eum jam res rediit locum ut sit necessus." See also Phormio iv. 4. 5. In this passage 'redisse' is impersonal.

Redisse ut si omnes cuperent nihil tibi possent auxiliarier.
Ct. Pudebat. *Aes.* Ah, stultitia est istaec, non pudor. Tam ob parvulam
Rem paene ex patria!—Turpe dictu. Deos quaeso ut istaec prohibeant.
Ct. Peccavi. *Aes.* Quid ait tandem nobis Sannio? *Sy.* Jam mitis est.
Aes. Ego ad forum ibo ut hunc absolvam: tu intro ad illam, Ctesipho.
Sa. Syre, insta. *Sy.* Eamus; namque hic properat in Cyprum. *Sa.* Ne tam quidem;
Quamvis etiam maneo otiosus hic. *Sy.* Reddetur; ne time.
Sa. At ut omne reddat. *Sy.* Omne reddet: tace modo, ac sequere hac. *Sa.* Sequor.
Ct. Heus, heus, Syre. *Sy.* Hem, quid est? *Ct.* Obsecro hercle, hominem istum impurissimum
Quamprimum absolvitote; ne, si magis irritatus siet,
Aliqua ad patrem hoc permanet, atque ego tum perpetuo perierim.
Sy. Non fiet; bono animo es: tu cum illa te intus oblecta interim;
Et lectulos jube sterni nobis, et parari caetera.

12. *Jam mitis est*] Aeschinus inquires 'What has Sannio to say to us after all?' 'Oh, he is pacified at last.' This seems to be the only reasonable sense of these words. But see note on Eunuchus v. 7. 4.

13. *Ego ad forum ibo ut hunc absolvam*] Money matters were often transacted in the forum. It was the common resort of money lenders and borrowers; and there were the shops of the 'argentarii,' or bankers, who were always ready to advance money on good security and interest; and commonly were witnesses to money transactions. See Phormio v. 7. 28:

"Sed transi sodes ad forum atque illud mihi
Argentum rursum jube rescribi, Phormio,"

and the note.

14. *Ne tam quidem*] 'I am not going so, without my slave or my money, though I have to waste my time waiting here.' Donatus is mistaken in supposing 'quamvis' in this passage to be put for 'in quantum vis.' It has its usual meaning.

19. *Ad patrem hoc permanet*] Compare Plautus, Captivi ii. 1. 29:

"Neu permanet palam haec nostra fallacia."

'Permano' literally means 'to trickle through,' or 'permeate.' Lucretius uses it of every thing that affects the senses, as in vi. 951:

"Denique per dissepta domorum saxea voces
Pervolitant, permanat odor, frigusque, vaposque
Ignis."

For the similar use of 'effluet' see Eunuchus i. 2. 41: "Utrumque hoc falsum est: effluet." For 'perpetuo' see note on Eunuchus v. 8. 13.

20. *Te oblecta*] See note on Eun. i. 2. 115.

Ego jam transacta re convertam me domum cum obsonio.
Ct. Ita quaeso: quando hoc bene successit, hilarem hunc sumamus diem.

ACTUS TERTII SCENA PRIMA.

SOSTRATA. CANTHARA.

So. Obsecro, mea nutrix, quid nunc fiet? *Ca.* Quid fiat rogas?
Recte aedepol spero. *So.* Modo dolores, mea tu, occipiunt primulum.
Ca. Jam nunc times, quasi nunquam affueris, nunquam tute pepereris.
So. Miseram me, neminem habeo; solae sumus: Geta autem hic non adest;
Nec quem ad obstetricem mittam; nec qui arcessat Aeschinum.
Ca. Pol is quidem jam hic aderit; nam nunquam unum intermittit diem
Quin semper veniat. *So.* Solus mearum miseriarum est remedium.
Ca. E re nata melius fieri haud potuit quam factum est hera;

23. *Hilarem hunc sumamus diem*] 'Let us take this day for pleasure.' Compare v. 3. 68: "I ergo intro, et cui rei est, ei rei hunc sumamus diem." Bentley would read 'hilare;' but there is no need of any change; and all the authorities agree in the present reading.

ACT III. SCENE I. Aeschinus had met with an Athenian maiden, Pamphila, daughter of Sostrata, and had offered her violence. She is now on the point of being confined; and her mother is introduced as consulting with the nurse. Aeschinus has not been to see them to-day, though he is generally so regular in his visits; and this gives her some disquietude.

The Metre is a mixture of trochaic and iambic tetrameters.

2. *Recte aedepol spero*] See note on Heaut. i. 1. 107.

8. *E re nata*] 'After what has happened, things could not have turned out better than they have, since your daughter has met with a misfortune, as regards her lover more particularly, who is a man of such a fine disposition and belongs to so good a family.' A good deal of difficulty has been made about this passage. Bentley proposes "E re natae melius fieri haud potuit," 'Things could not have turned out more for your daughter's advantage.' Donatus explains it of things "quae contra voluntatem nostram acciderunt. Ergo *E renata*, ex vitio virginis." And he seems to be right. 'Res nata' is that which is beyond our own control (*ταὐτόματον*) and 'E re nata' means 'after what has happened:' *ἐκ τοῦ νεωστὶ συμβεβηκότος*. We must distinguish between this phrase and 'pro re nata,' 'according to circumstances,' which some commentators confound with it. 'Res nata' occurs in the general sense of 'the circumstances of the case' in Plautus, Bacchae ii. 2. 40:

"Edepol, Mnesiloche, ut rem hanc natam esse intelligo,
Quod ames paratum est: quod des invento est opus."

Quando vitium oblatum est; quod ad illum attinet potissimum
Talem, tali genere atque animo, natum ex tanta familia.
So. Ita pol est ut dicis: salvus nobis Deos quaeso ut siet.

ACTUS TERTII SCENA SECUNDA.

GETA. SOSTRATA. CANTHARA.

Ge. Nunc illud est quod si omnes omnia sua consilia conferant,
Atque huic malo salutem quaerant, auxili nihil afferant,
Quod mihique heraeque filiaeque herili est. Vae misero mihi!
Tot res repente circumvallant, unde emergi non potest,
Vis, egestas, injustitia, solitudo, infamia.
Hocine saeclum? O scelera, O genera sacrilega, O hominem impium!—
So. Me miseram! quidnam est quod sic video timidum et properantem Getam?
Ge. Quem neque fides neque jusjurandum neque illum misericordia
Repressit neque reflexit, neque quod partus instabat prope,

10. *Tali genere atque animo*] Donatus has a long note on the distinction between 'genus' and 'familia.' "Genus tantum ad vivos pertinet, familia etiam ad defunctos: alii genus ad nobilitatem referunt, familiam ad copias." Bentley denies that there is any distinction, and proposes 'ingenio,' which is connected with 'animus' in And. i. 1. 86; below v. 3. 42; but there is no more real tautology in 'genus' and 'familia' than in 'animus' and 'ingenium.' 'Genus' refers to the extraction of a man, 'familia' to the standing of his family in property and position. But the words are naturally often interchanged.

ACT III. SCENE II. Geta, the servant of Sostrata, comes on the stage bewailing the misfortunes of himself and his mistress. Sostrata overhears his exclamations and his threats against Micio, Aeschinus, and Syrus. When he has recovered a little from his hurry and indignation he informs his mistress that Aeschinus has deserted them. He saw him with his own eyes carry off his lover from Sannio's house. And this after all his promises and protestations that he could not live a single day without Pamphila, and that he would place her child in his father's lap and implore his consent to their marriage. But after all the best thing is to keep the matter quite quiet; and if things come to the worst, there is the ring that Aeschinus lost when he first met Pamphila, which will convict him. In the mean time Geta is sent to fetch Hegio, an intimate friend of Sostrata's husband Simulus, for they have no other friend left.

The Metre is as follows; 1—4. 7—18. 22. 32—56, iambic tetrameter; 5, 6. 20, 21. 23—31, trochaic tetrameter catalectic; 19, iambic dimeter.

4. *Tot res repente circumvallant*] 'So many troubles besiege us on a sudden, from which escape is impossible.' For 'emergi' see note on Andria iii. 3. 30.

8. *Neque illum misericordia*] 'Illum' is superfluous; a not uncommon idiom. Compare Virgil, Aeneid v. 457: "Nunc dextra ingeminans ictus, nunc ille sinistra." So Homer, Odyss. ii. 326:

"Η τινας ἐκ Πύλου ἄξει ἀμύντορας ἠμαθόεντος,
"Η ὅγε ἐκ Σπάρτηθεν.

Cui miserae indigne per vim vitium obtulerat. *So.* Non intelligo
Satis quae loquatur. *Ca.* Propius obsecro accedamus, Sostrata. *Ge.* Ah,
Me miserum! vix sum compos animi; ita ardeo iracundia.
Nihil est quod malim quam illam totam familiam mihi dari obviam,
Ut ego iram hanc in eos evomam omnem dum aegritudo haec est recens:
Satis mihi id habeam supplici, dum illos ulciscar modo.
Seni animam primum extinguerem ipsi qui illud produxit scelus.
Tum autem Syrum impulsorem, vah, quibus illum lacerarem modis!
Sublimem medium arriperem, et capite pronum in terram statuerem,
Ut cerebro dispergat viam.
Adolescenti ipsi eriperem oculos; posthaec praecipitem darem;
Caeteros ruerem, agerem, raperem, tunderem, et prosternerem.
Sed cesso heram hoc malo impertiri propere? *So.* Revocemus. Geta.

16. *Seni*] Commentators dispute which old man is meant, Micio or Demea. But we must remember that Geta need not be supposed to know the history of Aeschinus' adoption by Micio, and he would naturally conclude that they were father and son. There is no occasion therefore for refining on the meaning of 'produxit,' as has been done by some.

18. *Sublimem medium arriperem*] 'I would seize him by the middle and lift him up in the air, and then plant him head foremost on the ground, that he may sprinkle the road with his brains.' For 'sublimem' compare Andria v. 2. 20. In Plautus, Captivi, we have an obscure expression which is illustrated by the text:

"Eminor interminorque ne quis obstiterit obviam,
Nisi qui sat diu vixisse sese homo arbitrabitur.
Nam qui obstiterit ore sistet."
iv. 2. 11—13.

In Herodotus ix. 107, we have the same idiom: *καί μιν ἐπιθέοντα φρασθεὶς Ξειναγόρης ὁ Πρηξίλεω, ἀνὴρ Ἁλικαρνησσεὺς, ὄπισθε ἑστεὼς αὐτοῦ Ἀρταΰντεω, ἁρπάζει μέσον καὶ ἐξάρας παίει εἰς τὴν γῆν.*

22. *Sed cesso heram hoc malo impertiri propere?*] 'But why don't I make haste and communicate this bad news to my mistress?' We meet with the deponent form of this verb in Cicero, Pro Archia 5: "Multis . . . gratuito civitatem in Graecia homines impertiebantur." The word has occurred in Eun. ii. 2. 40, with the same construction of accusative of the person and ablative of the thing; which is used once in Plautus with the similar word, 'communico,' Mil. Glor. i. 1. 50: "Communicabo te mensa mea." In the next line commentators have found a difficulty in the circumstance of Geta's not recognizing Sostrata. Donatus says, "Vix nunc agnoscitur ab irato." But Geta is represented as being in a general state of confusion in which he might easily not see any one who was near him. It was a common practical joke to call after a slave who was in a hurry; which is alluded to frequently in Plautus and Terence.

Ge. Hem, quisquis es, sine me. *So.* Ego sum Sostrata. *Ge.* Ubi ea est? te ipsam quaerito,
Te expecto: oppido opportune te obtulisti mihi obviam,
Hera. *So.* Quid est? quid trepidas? *Ge.* Hei mihi! *So.* Quid festinas, mi Geta?
Animam recipe. *Ge.* Prorsus—*So.* Quid istuc prorsus ergo est. *Ge.* Periimus:
Actum est. *So.* Eloquere ergo, obsecro te, quid sit. *Ge.* Jam—*So.* Quid jam, Geta?
Ge. Aeschinus—*So.* Quid is ergo? *Ge.* alienus est ab nostra familia. *So.* Hem,
Perii: quare? *Ge.* Amare occepit aliam. *So.* Vae miserae mihi!
Ge. Neque id occulte fert: ab lenone ipsus eripuit palam.
So. Satin hoc certum est? *Ge.* Certum: hisce oculis egomet vidi, Sostrata. *So.* Ah,
Me miseram! quid credas jam? aut cui credas? Nostrumne Aeschinum;
Nostram vitam omnium, in quo nostrae spes omnesque opes sitae
Erant; qui sine hac jurabat se unum nunquam victurum diem;
Qui se in sui gremio positurum puerum dicebat patris;
Ita obsecraturum ut liceret sibi hanc uxorem ducere?
Ge. Hera, lacrimas mitte, ac potius quod ad hanc rem opus est porro consule;

24. *Oppido opportune*] 'You have met me most opportunely.' For 'oppido' see note on Heaut. iv. 2. 2. For 'expecto' Bentley reads 'expeto,' which is found in one manuscript; but the change is unnecessary. The words are frequently confounded in manuscripts. Geta means, 'I have been waiting for you.'

26. *Animam recipe*] This is the Bembine reading, and is found also in a manuscript 900 years old quoted by Bentley. 'Animum' is the reading of some copies; but it is very rare in the sense of 'breath,' in which sense 'anima' is most common; as in the phrases 'ducere animam,' 'animam vertere,' Plautus, Mercator i. 2. 15; 'animam comprimere,' Phormio v. 6. 28. What with excitement, and the hurry in which he has been, Geta is quite out of breath. We must conceive the following words to be jerked out one by one in a hasty manner till he becomes sufficiently calm to express himself more coherently. For 'actum est' in the next line see note on Andria iii. 1. 7.

30. *Neque id occulte fert*] 'Nor does he attempt to conceal it.' In v. 41 we have 'palam proferimus,' 'make public.' We may compare the expressions 'impune ferre,' 'inultum ferre,' 'aeque ferre.' In all these cases, as in the corresponding Greek phrases, *χαλεπῶς φέρειν*, &c., the idea of 'fero' is well expressed by our common idiom, 'he carries it off.'

34. *Qui sine hac . . . diem*] In scanning this line we must elide 'sine,' as if it were 'se.' This is much better than to make 'erant' a monosyllable, as some do; or to alter the line with Bentley into 'Qui se sine hac,' omitting 'erant.' The same elision takes place with 'sibi' two lines afterwards.

Patiamurne, an narremus cuipiam? *Ca.* Au, mi homo, sanusne es?
An hoc proferendum tibi videtur usquam esse? *Ge.* Mihi quidem non placet.
Jam primum illum alieno animo a nobis esse res ipsa indicat.
Nunc si hoc palam proferimus ille infitias ibit, sat scio.
Tua fama et gnatae vita in dubium veniet. Tum si maxime
Fateatur, quum amet aliam, non est utile hanc illi dari:
Quapropter quoquo pacto tacito est opus. *So.* Ah, minime gentium:
Non faciam. *Ge.* Quid ages? *So.* Proferam. *Ge.* Hem, mea Sostrata, vide quam rem agas.
So. Pejore res loco non potest esse quam in quo nunc sita est.
Primum indotata est: tum praeterea quae secunda ei dos erat
Periit: pro virgine dari nuptum non potest. Hoc reliquum est:
Si infitias ibit, testis mecum est annulus quem amiserat.
Postremo, quando ego conscia mihi sum a me culpam esse hanc procul,
Neque pretium neque rem ullam intercessisse illa aut me indignam, Geta,
Experiar. *Ge.* Quid ista? accedo, ut melius dicas. *So.* Tu, quantum potes,

38.] Bentley, on the authority of some English manuscripts, repeats 'an' in this line to complete the metre. But there is no objection to an hiatus at 'cuipiam' at the end of a speech, as in many other places. See Introduction.

44. *Ah, minime gentium*] See note on Eunuchus iv. 1. 11.

47. *Quae secunda ei dos erat*] We may compare a good passage in Plautus, Amphitruo ii. 2. 219—222:

"Non ego illam mihi dotem duco esse quae dos dicitur;
Sed pudicitiam et pudorem et sedatum cupidinem,
Deum metum, parentum amorem et cognatum concordiam;
Tibi morigera atque ut munifica sim bonis, prosim bonis."

Horace has also a passage to the same effect:

"Dos est magna parentium
Virtus, et metuens alterius viri
Certo foedere castitas;
Et peccare nefas aut pretium est mori."

52. *Experiar*] 'I will have the law of him.' 'Experiri jus' is the technical term used in the Digest (see Forcellini). In Cicero we have 'experiri legibus,' and sometimes 'experiri' absolutely, as in Pro Quintio 23: "A me diem petivit: ego experiri non potui: latitavit." So too Livy, in the story of the discovery of the sacred books, supposed to belong to Numa, in B.C. 181, which Q. Petillius the 'praetor urbanus' burnt because of their impious contents, we have the same terms: "Lectis rerum summis cum animadvertisset (Q. Petillius) pleraque dissolvendarum religionum esse L. Petillio dixit sese eos libros in ignem conjecturum esse; priusquam id faceret se ei permittere uti si quod seu jus seu auxilium se habere ad eos libros repetendos existimaret, experiretur." (Liv. xl. 29.) For 'Quid ista?' compare 'Quid istic?' Andria iii. 3. 40, and note. The words 'accedo ut melius dicas' are difficult to explain satisfactorily. 'Supposing you to be better advised in what you say, I agree with you,' may be the true meaning; though we do not find the word in this sense in early writers. Bentley proposes 'cedo' in the same sense, to improve the metre; and Weise keeps 'accedo,' but reads 'ista,' with the same object. The line is probably corrupt; though it is not easy to see any good emendation.

54. *Nam is nostro Simulo fuit summus*] 'For he was an intimate friend of my Simulus'.' Compare Eunuchus ii. 2. 38: "Plurima salute Parmenonem Summum suum impertit Gnatho," and note.

55. *Nam hercle alius nemo respicit nos*] 'For certainly no one else cares for us.' 'Respicio' is properly used of the regard of a superior to an inferior, as in Andria iv. 1. 17: "Et me et te imprudens, nisi quid Di respiciunt, perdidi." See note.

56. *Ne in mora nobis siet*] See note on Andria ii. 5. 13.

Abi, atque Hegioni cognato hujus rem omnem narrato ordine;
Nam is nostro Simulo fuit summus, et nos coluit maxime.
Ge. Nam hercle alius nemo respicit nos. *So.* Propera tu, mea Canthara,
Curre: obstetricem arcesse, ut cum opus sit ne in mora nobis siet.

ACTUS TERTII SCENA TERTIA.

DEMEA. SYRUS.

De. Disperii! Ctesiphonem audivi filium
Una affuisse in raptione cum Aeschino.
Id misero restat mihi mali, si illum potest
Qui alicui rei est etiam eum ad nequitiam abducere.
Ubi ego illum quaeram? credo abductum in ganeum

Act III. Scene III. Demea has heard that Ctesipho was present at the seizure of the girl by Aeschinus, and is in great alarm on the subject. Aeschinus is certainly to blame if it is so. Syrus at this moment comes on the stage; he describes how Micio had been amused and pleased when he heard of the affair, and how he had made Syrus a present to purchase a supper with. The old man overhears this, and enters at once into conversation with Syrus on the extravagances of the family of Micio: Syrus enters into his vein while he gives the finishing orders to the cook about the fish he has brought home; and a capital conversation follows. Demea congratulates himself on his superiority to his brother in sagacity. He would never have allowed his son to do this. He would have foreseen it long before. Syrus gives an account of Ctesipho's arrival at the forum in a great rage with Aeschinus about this music girl; how he rebuked him for his unworthy conduct: a story which touches the old man's heart. He proceeds to show Syrus the sort of precepts which Ctesipho has learnt from him, which Syrus parodies in an amusing manner. As for Ctesipho, Syrus assures Demea that he is gone back to the farm; and Demea accordingly will return there at once, and leave the other young hopeful to the charge of his brother, who is responsible for him. Just as he is going off he sees an old friend, a true old Athenian gentleman, and stops to have some talk with him.

The Metre is iambic trimeter.

2. *Una affuisse in raptione*] Donatus remarks on the distinction between 'raptio' and other cognate words: "*Raptio* autem ad personam refertur, *rapina* ad rem, *raptus* ad stuprum, si proprie volumus loqui." But 'raptus' and 'rapina' are often used synonymously, and this, like many other such distinctions, is seldom observed by writers.

4. *Qui alicui rei est*] 'This is a further evil in store for me, if he is able to lead away to vice even him who is now fit for something.' 'Esse' with the dative signifies 'to be fit for a thing,' and is often used to express power or ability, as in Livy ii. 9: "Portoriisque et tributo plebes liberata, ut divites conferrent, qui oneri ferendo essent;" and iv. 35: "Sitne aliquis plebeius ferendo honori." See Gronovius' note on Livy xxviii. 25. We may compare Adelphi iv. 2. 6: "Nisi me credo huic esse

Aliquo: persuasit ille impurus, sat scio.
Sed eccum Syrum ire video: hinc scibo jam ubi siet;
Atque hercle hic de grege illo est: si me senserit
Eum quaeritare, nunquam dicet carnifex.
Non ostendam me id velle. *Sy.* Omnem rem modo seni
Quo pacto se haberet enarramus ordine:
Nihil vidi quicquam laetius. *De.* Pro Jupiter,
Hominis stultitiam! *Sy.* Collaudavit filium:
Mihi qui id dedissem consilium egit gratias.
De. Disrumpor. *Sy.* Argentum annumeravit ilico:
Dedit praeterea in sumtum dimidium minae:
Id distributum sane est ex sententia. *De.* Hem!
Huic mandes, si quid recte curatum velis.
Sy. Hem, Demea, haud aspexeram te. Quid agitur?
De. Quid agatur? Vestram nequeo mirari satis
Rationem. *Sy.* Est hercle inepta, ne dicam dolo,
Atque absurda. Pisces ceteros purga, Dromo:
Congrum istum maximum in aqua sinito ludere
Paulisper: ubi ego venero, exossabitur;
Prius nolo. *De.* Haecine flagitia! *Sy.* Mihi quidem non placent;
Et clamo saepe. Salsamenta haec, Stephanio,
Fac macerentur pulchre. *De.* Di vestram fidem,

natum rei, ferendis miseriis." See note on Eun. iii. 2. 7. 'Nequitia' is exactly opposed to this: the primitive meaning of the word being 'worthlessness' (from 'nequeo'), a sense generally transferred to vice, as Donatus remarks, "Nequitia autem proprie libidinosa inertia dicta est; quod nihil queat, nullique rei apta sit."

11. *Enarramus*] This is said to be placed by enallage for 'enarravimus.' It is, however, merely the contracted form of the perfect, which is not unfrequently met with in poets. See the instances given in Lachmann's note on Lucretius v. 396.

15. *Argentum annumeravit ilico*] 'He counted out the money on the spot.' 'Annumero' is not often used in this sense. Compare Cicero, In C. Verrem ii. 2. 59: "Ac de avertenda pecunia quaero abs te utrum ipsae civitates solitae sint statuas tibi faciundas locare ei cui possent optima conditione locare, an aliquem curatorem praeficere qui statuis faciundis praeesset, an tibi, an cui tu imperasses, annumerare pecuniam."

21. *Ne dicam dolo*] 'To speak plainly.' A common expression. Compare Plautus, Menaechmei ii. 4. 3: "Non dicam dolo," and Trinummus i. 2. 53: "Edepol haud dicam dolo." Syrus says this in a flattering manner to Demea, and then proceeds to give his directions to the cook within the house. He shows little respect to the old man, and soon proceeds to play him off.

26. *Salsamenta*] 'Take care, Stephanio, that that salt-pickle is well soaked in water.' Compare Plautus, Poenulus i. 2. 30—34:

"Soror, cogita, amabo, item nos perhiberi
Quasi salsa muriatica esse autumantur,
Sine omni lepore et sine süavitate.
Nisi multa aqua usque et diu macerantur,
Olent tangere ut non velis. Item sumus nos."

'Salsamentum' was pickled fish or meat of any kind. For 'macerentur' see note on Andria iv. 2. 2.

Utrum studione id sibi habet, an laudi putat
Fore si perdiderit gnatum? Vae misero mihi!
Videre videor jam diem illum quum hinc egens
Profugiet aliquo militatum. *Sy.* O Demea,
Istuc est sapere, non quod ante pedes modo est
Videre, sed etiam illa quae futura sunt
Prospicere. *De.* Quid? istaec jam penes vos psaltria est?
Sy. Ellam intus. *De.* Eho an domi est habiturus? *Sy.* Credo, ut est
Dementia. *De.* Haecine fieri! *Sy.* Inepta lenitas
Patris et facilitas prava. *De.* Fratris me quidem
Pudet pigetque. *Sy.* Nimium inter vos, Demea, ac
Non quia ades praesens dico hoc, pernimium interest.
Tu quantus quantus es nihil nisi sapientia es:
Ille somnium. Sineres vero tu illum tuum
Facere haec? *De.* Sinerem illum? an non sex totis mensibus
Prius olfecissem quam ille quicquam coeperit?
Sy. Vigilantiam tuam tu mihi narras? *De.* Sic siet
Modo ut nunc est quaeso. *Sy.* Ut quisque suum vult esse, ita est.
De. Quid eum? vidistine hodie? *Sy.* Tuumne filium?

28. *Utrum studione . . . an laudi*] 'What does he think? does he mean to do this, or does he think that it will be praiseworthy to ruin his son?' Donatus considers 'utrum' to be superfluous or separated by tmesis from 'ne:' but the true explanation is that it is a pronoun in such passages as this, and states generally the alternative which is particularized by 'ne' and 'an' following. See note on Eunuchus iv. 4. 54.

31. *Profugiet aliquo militatum*] See note on Heaut. i. 1. 65.

32. *Istuc est sapere*] 'Yours, Demea, is the right kind of wisdom, not to see only what is just before you, but also to foresee the future.' For 'ante pedes' we may compare the common Greek expressions *πρὸ ποδός, παρὰ ποδός, τὰ πρὸς ποσί, τὰ ἐν ποσί*. See Pindar, Pyth. x. 96:

τῶν δ' ἕκαστος ὀρούει
τυχών κεν ἁρπαλέαν σχέθοι
φροντίδα τὰν πὰρ πόδος,

and Isthmia viii. 26:

τὸ πρὸ ποδὸς ἄρειον ἀεὶ χρῆμα πᾶν.

Sophocles, Oedipus Tyrannus 130:

ἡ ποικιλῳδὸς Σφίγξ τὰ πρὸς ποσὶ σκοπεῖν
μεθέντας ἡμᾶς τἀφανῆ προσήγετο.

There was a common Greek proverb, *βλέπειν τὸ κείμενον ἐν τοῖς ποσίν*, or *τὰ ἐν ποσὶν ἰδεῖν*.

40. *Tu quantus quantus es nihil nisi sapientia es*] 'You are wisdom all over from top to toe.' 'Quantus quantus' is generally equivalent to 'quantuscunque' and answers to *ὅσος δή*, not to *ὅσος ὅσος*, which had the force of a diminutive. Compare Phormio v. 7. 10:

"Heus, quanta quanta haec mea paupertas est, tamen
Adhuc curavi unum hoc quidem ut mihi esset fides."

Plautus, Poenulus iii. 4. 28: "Quantum quantum ad eum erit delatum." In most editions of Terence we have 'Tu quantus quantus;' but Perlet is right in supplying 'es,' for we do not find the phrase used without a verb.

41. *Ille somnium*] 'He is a mere nothing.' Compare Pindar's expression *σκιᾶς ὄναρ ἄνθρωποι*, Pyth. viii. 136. 'Somnium' is used in the sense of 'non-existing,' above, ii. 1. 50: "De argento somnium."

Abigam hunc rus. Jamdudum aliquid ruri agere arbitror.
De. Satin scis ibi esse? *Sy.* Oh, qui egomet produxi. *De.* Optime est.
Metui ne haereret hic. *Sy.* Atque iratum admodum.
De. Quid autem? *Sy.* Adortus jurgio fratrem apud forum
De psaltria istac. *De.* Ain vero? *Sy.* Vah, nihil reticuit.
Nam ut numerabatur forte argentum intervenit
Homo de improviso: coepit clamare, "O Aeschine!
Haecine flagitia facere te! haec te admittere
Indigna genere nostro!" *De.* Oh! lacrimo gaudio.
Sy. "Non tu hoc argentum perdis sed vitam tuam."
De. Salvus sit, spero: est similis majorum suum. *Sy.* Hui.
De. Syre, praeceptorum plenus istorum ille. *Sy.* Phy.
Domi habuit unde disceret. *De.* Fit sedulo.
Nihil praetermitto: consuefacio: denique
Inspicere tanquam in speculum in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi.
"Hoc facito." *Sy.* Recte sane. *De.* "Hoc fugito." *Sy.* Callide.
De. "Hoc laudi est." *Sy.* Istaec res est. *De.* "Hoc vitio datur."
Sy. Probissime. *De.* Porro autem—*Sy.* Non hercle otium est

47. *Abigam hunc rus*] 'I will drive him off to the country.' This is said aside to the spectators. He then adds to Demea, 'I expect that he must be hard at work in the country this long while. *De.* Are you sure that he is there? *Sy.* Sure! when I saw him off myself!' Bentley says, "Vetustiores libri habent *qui;* mediocres *quin;* recentiores *quem.* Posterius praefero quia sequitur mox *iratum.*" But his reason does not seem sufficient for his preference of the latest reading. 'Iratum' will stand very well by itself.

62. *Ex aliis sumere exemplum sibi*] This whole passage may perhaps have been suggested by a similar passage in Plautus, Epidicus iii. 3. 1—5:

"Non oris causa modo homines aequum fuit
Sibi habere speculum ubi os contemplarent suum;
Sed qui perspicere possent cordis copiam;
Ubi id inspexissent, cogitarent postea
Vitam ut vixissent olim in adulescentia."

Plautus, however, uses the metaphor of the 'speculum' more literally than Terence, who rather turns the idea to a new application; and in consequence Donatus doubts whether the word is rightly used here. Horace has a very similar passage in Sat. i. 4. 105 and following, of which he possibly borrowed the idea from Terence, though he carries it out into longer detail:

"—— Insuevit pater optimus hoc me
Ut fugerem exemplis vitiorum quaeque notando.
Cum me hortaretur parce, frugaliter, atque
Viverem uti contentus eo quod mi ipse parasset;
'Nonne vides Albi ut male vivat filius, utque
Barrus inops? Magnum documentum ne patriam rem
Perdere quis velit,'"

and so on through other cases. The whole passage is well worth reading. We may compare also Heaut. i. 2. 36:

"Scitum est periculum ex aliis facere, tibi quod ex usu siet."

Nunc mihi auscultandi. Pisces ex sententia
Nactus sum: hi mihi ne corrumpantur cautio est:
Nam id nobis tam flagitium est quam illa, Demea,
Non facere vobis quae modo dixti: et, quod queo,
Conservis ad eundem istunc praecipio modum:
"Hoc salsum est; hoc adustum est; hoc lautum est parum,
Illud recte: iterum sic memento:" sedulo
Moneo quae possum pro mea sapientia.
Postremo tanquam in speculum in patinas, Demea,
Inspicere jubeo, et moneo quid facto usus siet.
Inepta haec esse nos quae facimus sentio:
Verum quid facias? ut homo est, ita morem geras.
Numquid vis? *De.* Mentem vobis meliorem dari.
Sy. Tu rus hinc abis? *De.* Recta. *Sy.* Nam quid tu hic agas,
Ubi si quid bene praecipias nemo obtemperet?
De. Ego vero hinc abeo, quando is quamobrem huc veneram

67. *Hi mihi ne corrumpantur cautio est*] 'I must take care that they are not spoilt.' For this construction of the verbal noun see note on Andria ii. 3. 26.

69. *Et, quod queo &c.*] Donatus supposes that the words 'quod queo' are purposely used by Syrus from their similitude to the word 'coquo;' alluding to Cicero's joke against the lawyer who happened to be a cook's son: "Tu *quoque* aderas huic causae." But this seems rather far-fetched, and not in Terence's style. His jokes are never so obscure as this, and are generally worked out much more explicitly.

75. *Et moneo quid facto usus siet*] We meet with 'usus est' in the sense of 'opus est' in Heaut. i. 1. 28 (note). In Hecyra iii. 1. 47 we have "Non usus facto est mihi nunc hanc intro sequi." The phrase occurs in many places in Plautus, as in Amphitruo i. 3. 7: "Citius quod non facto est opus fit quam quod facto est opus." For the construction of 'quid' see note on Andria iii. 2. 10. Sometimes we find 'usus' as a predicate, as 'opus' (see note on Andria iv. 3. 13). See Plautus, Bacchides iv. 3. 69, where we have both constructions:

"Sed nunc quantillum usus est auri tibi Mnesiloche? dic mihi.
Mne. Militi numis ducentis jam usus est pro Bacchide."

This parody of Demea's serious advice to his son is one of the best hits in Terence. The whole scene goes some way to redeem his character from the charge of deficiency in comic vigour which is generally brought against him. On this subject generally see the Introduction. 'All this,' adds Syrus, 'I know to be foolish; but what are you to do? You must take a man as you find him, and humour him accordingly.' Compare the similar sentiment in Plautus, Mostellaria iii. 2. 35:

"—— Ut verum, Tranio, loquar,
Sic decet, ut homines sunt ita morem geras,
Vita quam sit brevis cogitans simitu."

78. *Numquid vis?*] 'Have you any commands?' The ordinary form of taking leave (see note on Eun. i. 2. 111). Demea is churlish to the last degree, and will not even use the ordinary formalities of society; so he answers, 'All that I can say is, I wish you better sense.' Afterwards, when he takes a friendly turn, he prides himself on a few conventional phrases, as a remarkable effort of friendliness. See Act V. Scene v.

81. *Is quamobrem huc veneram*] 'Now that he, on whose account I came here, has gone into the country.' 'Quamobrem' is used with antecedents of all numbers and genders. Thus in Eunuchus i. 2. 65: "Multae sunt causae quamobrem cupiam abducere." Cicero, Epist. ad Famil. iii. 10: "Multi mihi veniebant in mentem quamobrem istum laborem tibi etiam honori putarem fore." Donatus compares the change of gender in i. 1. 24: "In eo me oblecto; solum id est carum mihi;" but there the

Rus abiit: illum curo unum: ille ad me attinet.
Quando ita vult frater, de istoc ipse viderit.
Sed quis illic est procul quem video? estne hic Hegio,
Tribulis noster? si satis cerno, is hercle est: vah,
Homo amicus nobis jam inde a puero. Di boni!
Nae illiusmodi jam nobis magna civium
Penuria est: homo antiqua virtute ac fide.
Haud cito mali quid ortum ex hoc sit publice.
Quam gaudeo ubi etiam hujus generis reliquias
Restare video! Ah, vivere etiam nunc libet.
Opperiar hominem hic, ut salutem et conloquar.

ACTUS TERTII SCENA QUARTA.

HEGIO. GETA. DEMEA. PAMPHILA.

He. Pro Di immortales, facinus indignum, Geta.
Quid narras? *Ge.* Sic est factum. *He.* Ex illan familia
Tam illiberale facinus esse ortum? O Aeschine,
Pol haud paternum istuc dedisti. *De.* Videlicet
De psaltria hac audivit: id illi nunc dolet
Alieno: pater is nihili pendit. Hei mihi!
Utinam hic prope adesset alicubi, atque audiret haec.
He. Nisi facient quae illos aequum est, haud sic auferent.

'id' more naturally refers to the whole preceding clause. 'My charge of my adopted son is my only pleasure.'

Act III. Scene IV. Hegio comes on the stage in conversation with Geta. He can hardly believe what he hears of Aeschinus; or that any one of his family can have acted so shabbily. Demea overhears him, and supposes that he is speaking of this affair of the music girl; but after a short conversation with Hegio he is undeceived, and finds that it is a more serious matter. He learns for the first time the whole story of Aeschinus' connexion with Pamphila, who is now on the point of her confinement; and Hegio expresses his determination to stand by his friends to the last, and to see that they have justice done them, out of respect to the memory of his deceased friend and companion Simulus. Demea is taken entirely by surprise at this announcement, and determines to see his brother on the subject. He comforts himself at the same time with the reflection that he had warned him that this would happen, and that all this comes of his extreme indulgence to Aeschinus. In this state of mind he proceeds to seek Micio, intending to vent his indignation upon him; and Hegio warns him that Micio and he had better see to it that justice is done, or their characters will suffer for it.

The Metre is iambic trimeter.

4. *Pol haud paternum istuc dedisti*] 'Truly you have not acted in this like your father.' This is one of many instances where 'pol' and 'edepol,' though properly oaths of women, are used by men. 'Dare' is in the sense of 'facere.' 'Paternum dare' is 'to give a specimen of one's father.' Commentators connect the phrase with 'ruinam dare,' 'pugnam dare,' Eun. v. 2. 60. It is more analogous to the phrase in Heaut. v. 1. 77: "Adeo exornatum (illum) dabo, adeo depexum," where see note. For 'dolet' in the following line see note on Eun. i. 2. 12.

8. *Haud sic auferent*] 'Unless they do what they ought to do, they will not get off in this way.' It is more common to meet

Ge. In te spes omnis, Hegio, nobis sita est.
Te solum habemus: tu es patronus, tu parens:
Ille tibi moriens nos commendavit senex.
Si deseris tu, periimus. *He.* Cave dixeris.
Neque faciam, neque me satis pie posse arbitror.
De. Adibo. Salvere Hegionem plurimum
Jubeo. *He.* Te quaerebam ipsum. Salve Demea.
De. Quid autem? *He.* Major filius tuus Aeschinus,
Quem fratri adoptandum dedisti, neque boni
Neque liberalis functus officium est viri.
De. Quid istuc est? *He.* Nostrum amicum noras Simulum
Atque aequalem? *De.* Quidni? *He.* Filiam ejus virginem
Vitiavit. *De.* Hem! *He.* Mane; nondum audisti, Demea,
Quod est gravissimum. *De.* An quid est etiam amplius?
He. Vero amplius; nam hoc quidem ferendum aliquo modo est:
Persuasit nox, amor, vinum, adolescentia:
Humanum est. Ubi scit factum, ad matrem virginis
Venit ipsus ultro lacrimans, orans, obsecrans,
Fidem dans, jurans se illam ducturum domum.
Ignotum est; tacitum est; creditum est. Virgo ex eo
Compressu gravida facta est: mensis hic decimus est.
Ille bonus vir nobis psaltriam, si Dis placet,
Paravit quicum vivat, illam deserit.
De. Pro certon tu istaec dicis? *He.* Mater virginis
In medio est; ipsa virgo; res ipsa: hic Geta
Praeterea, ut captus est servorum non malus

with 'inultum ferre' and 'auferre,' as in Andria iii. 5. 4 (see note). Compare Plautus, Asinaria iv. 2. 7: "Suspendas potius me quam tacita haec auferas."

18. *Functus officium est viri*] For 'functus' with the accusative see note on Heaut. i. 1. 13.

21. *Mane*] The last syllable of 'mane' is short, as that of 'cave' above, v. 12, and many other dissyllables of the imperative mood. See note on ii. 1. 36, and the notice of the metrical laws of Terence in the Introduction.

24. *Persuasit nox, amor, vinum, adolescentia*] Commentators have brought together a great number of passages illustrating these words. The simplest commentary upon them are the words of Demosthenes: *πρῶτον μὲν γὰρ ὁ τὸν θεσμοθέτην πατάξας τρεῖς εἶχε προφάσεις, μέθην, ἔρωτα, ἄγνοιαν, διὰ τὸ σκότος καὶ νυκτὸς τὸ πρᾶγμα γενέσθαι*, In Meidiam, p. 526. We may compare Plautus, Bacchides i. 1. 54. Aularia iv. 10. 64.

32. *Mater virginis in medio est*] 'The mother of the girl is alive.' Compare Phormio v. 7. 74: "Quum e medio excessit unde haec suscepta est tibi;" and v. 8. 30: "Ea mortem obiit, e medio abiit, qui fuit in re hac scrupulus."

34. *Ut captus est servorum*] 'This Geta too, taking slaves as you find them, not a bad nor idle fellow.' 'Captus' is used by Cicero and Caesar in the same sense of 'capacity,' 'character.' See Tusculan. Disputat. ii. 27: "Graeci autem homines non satis animosi, prudentes, ut est captus hominum, satis, hostem aspicere non possunt, iidem morbos toleranter atque humane ferunt." Caesar, Bell. Gall. iv. 3: "Ad

Neque iners, alit illas: solus omnem familiam
Sustentat: hunc abduce, vinci; quaere rem.
Ge. Imo hercle extorque, nisi ita factum est, Demea.
Postremo non negabit: coram ipsum cedo.
De. Pudet: nec quid agam neque quid huic respondeam
Scio. *Pa.* Miseram me, differor doloribus.
Juno Lucina, fer opem: serva me, obsecro. *He.* Hem.
Numnam illa quaeso parturit? *Ge.* Certe Hegio. *He.* Hem.
Illaec fidem nunc vestram implorat, Demea:
Quod vos vis cogit, id voluntate impetret.
Haec primum ut fiant Deos quaeso ut vobis decet:
Sin aliter animus vester est, ego, Demea,
Summa vi defendam hanc atque illum mortuum.
Mihi cognatus erat: una a pueris parvulis
Sumus educti; una semper militiae et domi
Fuimus; paupertatem una pertulimus gravem.
Quapropter nitar, faciam, experiar, denique
Animam relinquam potius quam illas deseram.

alteram partem succedunt Ubii, quorum fuit civitas ampla atque florens, ut est captus Germanorum, et paulo quam sunt ejusdem generis et ceteris humaniores." Bentley alters the line to "ut captust servolorum;" but the correction is not essential.

36. *Quaere rem*] 'Examine him by torture.' 'Ay, and you may torture it out of me if you like, Demea, if it is not so.' The practice was common of putting slaves to the torture, especially to make them confess the secrets of their masters.

38. *Coram ipsum cedo*] 'Let me have Aeschinus himself here before us.' For 'cedo' see note on Heaut. iv. 8. 5.

41. *Juno Lucina, fer opem*] Juno Lucina was the goddess commonly invoked by Roman women in childbirth. On this subject see the note on Andria iii. 1. 15.

44. *Quod vos vis cogit, id voluntate impetret*] Many copies have 'jus' for 'vis;' but evidently only as an explanation. The 'vis' here intended is the 'vis legum,' the *νόμων ἀνάγκη*. Westerhovius quotes from Menander:

—— *τρία ἐστὶ δι' ὧν ἅπαντα γίγνεται,*
ἢ κατὰ νόμους, ἢ ταῖς ἀνάγκαις, ἢ γε
τρίτον ἔθει τινί,

which is a laxer statement of efficient causes than the celebrated summary of Aristotle, Rhetoric. i. 10. Terence, however, as well as Menander, is speaking generally, and used 'vis,' as Aristotle would *βία*, for any kind of external compulsion. 'Voluntate' is used by Plautus, Miles Gloriosus ii. 5. 40:

"—— Imo vi atque invitam ingratiis,
Nisi voluntate ibis, rapiam te domum;"

and Cicero, In Q. Caecilium Divinatio, c. 9: "Cognosce ex me, quoniam hoc primum tempus discendi nactus es, quam multa esse oporteat in eo qui alterum accuset; ex quibus si unum aliquod in te cognoveris, ego jam tibi ipse istuc quod expetis mea voluntate concedam." Compare Phormio v. 3. 2: "Ut sua voluntate id quod est faciendum faciat;" and the analogous phrase in Heaut. v. 4. 2: "Dictus filius tuus tua voluntate." See note.

45. *Haec primum ut fiant Deos quaeso*] For the construction of 'quaeso ... ut' see note on Eunuchus iii. 2. 13. For 'ut vobis decet' see v. 8. 5: "Imo hercle ita nobis decet." 'Decet' is found with a dative case in Plautus, Captivi ii. 2. 71: "Ne patri, tametsi unicus sum, decere videatur magis." Amphitruo ii. 2. 198: "Istuc facinus quod tu insimulas nostro generi non decet." This construction may have been an imitation of the Greek *πρέπει*, which takes only the dative, unless an infinitive follow.

49. *Militiae et domi*] See note on Eunuchus iv. 7. 45.

Quid mihi respondes? *De.* Fratrem conveniam, Hegio:
Is quod mihi de hac re dederit consilium id sequar.
He. Sed Demea hoc tu facito, cum animo cogites
Quam vos facillime agitis, quam estis maxime
Potentes, dites, fortunati, nobiles,
Tam maxime vos aequo animo aequa noscere
Oportet, si vos vultis perhiberi probos.
De. Redito: fient quae fieri aequum est omnia.
He. Decet te facere. Geta duc me intro ad Sostratam.
De. Non me indicente haec fiunt. Utinam hic sit modo
Defunctum: verum nimia illaec licentia
Profecto evadet in aliquod magnum malum.
Ibo ac requiram fratrem, ut in eum haec evomam.

ACTUS TERTII SCENA QUINTA.

HEGIO.

Bono animo fac sis, Sostrata; et istam, quod potes,
Fac consolere. Ego Micionem, si apud forum est,

55. *Hoc tu facito, cum animo cogites*] 'Cogitare cum animo' is found in one or two places in Cicero (see Forcellini). It occurs also in Plautus, Mostellaria iii. 2. 13:

"Quum magis cogito cum meo animo,
Si quis dotatam habet neminem sapor
Sollicitat."

In i. 1. 5 we have "Quae in te uxor dicit et quae in animo cogitat."

56. *Quam vos facillime ... probos*] 'The more easily you live, the more powerful, rich, prosperous, and noble you are, so much the more you ought in an honourable spirit to deal honourably, if you wish to be accounted good.' For 'quam—tam' with superlatives see note on Heaut. v. 2. 44. This construction is not noticed in any grammars that I have seen. Neither Madvig nor Key has it. It is simply an adaptation of the Greek. Compare Thucydides viii. 84: *ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν ναῦται τοσούτῳ καὶ θρασύτατα προσπεσόντες τὸν μισθὸν ἀπῄτουν.* Sallust has the same construction in Jugurtha 31: "Ita quam quisque pessime fecit, tam maxime tutus est."

60. *Redito*] Hegio had spoken the preceding words angrily, and was taking his departure: Demea now recalls him, and promises that they will do all that he requires. Upon that Hegio leaves him, and goes with Geta to see Sostrata; with whom we must suppose him to have an interview in the interval between this and the next scene.

62. *Non me indicente haec fiunt*] 'All this is not for want of my warning. I only wish that it were ended with this; but this excessive indulgence will certainly result in some great evil.' 'Indicente' is here used for 'non dicente.' There is a gloss in the Bembine manuscript in which the phrase is spoken of as unique; but it occurs in Livy xxii. 39: "Si aut collegam, id quod mallem, tui similem, L. Aemili, haberes, aut tu collegae tui similis esses, supervacanea esset oratio mea: nam et duo boni consules, etiam me indicente, omnia e re publica fide vestra faceretis, et mali nec mea verba auribus vestris nec consilia animis acciperetis." Forcellini quotes also Cicero, De Finibus ii. 3, but the best reading there is 'non dicente.' 'Defunctum sit' is here a passive impersonal, as in Livy ii. 35: "Sed adeo infensa erat coorta plebs ut unius poena defungendum esset patribus." 'Defungor' has the particular sense of 'being quit of a greater evil with a less.' See notes on Livy loc. cit. and iv. 52. So here Demea says, 'I wish that we were quit of the affair with this business.'

ACT III. SCENE V. According to Do-

Conveniam; atque ut res gesta est narrabo ordine.
Si est facturus ut sit officium suum,
Faciat: sin aliter de hac re est ejus sententia,
Respondeat mihi; ut quid agam quamprimum sciam.

ACTUS QUARTI SCENA PRIMA.

CTESIPHO. SYRUS.

Ct. Ain patrem hinc abisse rus? *Sy.* Jamdudum. *Ct.* Dic sodes. *Sy.* Apud villam est.
Nunc cum maxime operis aliquid facere credo. *Ct.* Utinam quidem,
Quod cum salute ejus fiat, ita se defatigarit velim,
Ut triduo hoc perpetuo prorsum e lecto nequeat surgere.
Sy. Ita fiat, et istoc si quid potis est rectius. *Ct.* Ita: nam hunc diem

natus this short scene was wanting in some copies of Terence; and in consequence Guyetus rejected it altogether. But it seems entitled to stand where it is. Hegio had gone to see Sostrata (v. 61 of Scene 4), and is now leaving her house, and speaking to her as he goes out, a not uncommon scenic arrangement with Terence. (See Andria iii. 3, and Heaut. v. 1.) The words, too, "Ego Micionem, si apud forum est, Conveniam," connect this scene with iv. 3, where Hegio and Micio appear together; and this scene seems to have been introduced for the sole purpose of forming a link between the last scene and iv. 3, otherwise what is said here might, as Colman says, have been better said behind the scene.

The Metre is iambic trimeter.

Act IV. Scene I. Syrus had sent Demea, as he supposed, safely off to his farm, and made him believe that Ctesipho was there. Ctesipho is now alarmed at the consequences of this trick. If his father does not find him, he will be sure to come back to town to look for him; and that farm is so near that he can be out and back again in no time. And if he comes, what is he to say? 'Any thing,' says Syrus, 'you have been busy with some friend.' But that won't do for my being here all night. 'Never mind,' says Syrus, 'I know the way to his heart. I have only got to praise you pretty strongly, and the old man cries for joy. But here he is. Get out of the way with you; and leave it to me.'

The Metre is as follows; 1. 9, trochaic tetrameter; 2. 10, trochaic tetrameter catalectic; 8, trochaic dimeter catalectic. The remaining lines are iambic tetrameter.

1. *Dic sodes*] For this phrase see note on Andria i. 1. 58. 'Your father,' says Syrus, 'is at the farm; and I fancy that just about now he is hard at work at something or other.' For the expression 'opus facere' compare Eunuchus ii. 1. 14: "Opus faciam ut defatiger usque ingratiis ut dormiam."

5. *Ita fiat, et istoc si quid potis est rectius*] Commentators notice the ambiguity of these words, supposing Syrus to hint a wish for the old man's death, which would rid them of him more effectually than ever. Ctesipho seems to take it as a kind of addition to his own wish. He had said, 'As long as he does not injure his health, I wish he would so utterly tire himself, as not to be able to get out of bed for the whole of the next three days.' 'Yes,' says Syrus, 'and any thing that can happen better than that.' Ctesipho clearly does not take Syrus' inuendo; for if he did, as Donatus observes, he would not say 'Yes.' He considers Syrus to wish that his father might be kept

Misere nimis cupio, ut coepi, perpetuum in laetitia degere:
Et illud rus nulla alia causa tam male odi, nisi quia prope est:
Quod si abesset longius,
Prius nox oppressisset illic quam huc reverti posset iterum.
Nunc ubi me illic non videbit jam huc recurret, sat scio.
Rogitabit me ubi fuerim; quem ego hodie toto non vidi die.
Quid dicam? *Sy.* Nihilne in mentem? *Ct.* Nunquam quicquam. *Sy.* Tanto nequior.
Cliens, amicus, hospes, nemo est vobis? *Ct.* Sunt: quid postea?
Sy. Hisce opera ut data sit. *Ct.* Quae non data sit? non potest fieri. *Sy.* Potest.
Ct. Interdiu: sed si hic pernocto, causae quid dicam, Syre?

away even longer than he had said. For 'potis est' see note on Eunuch. ii. 2. 32, and for the notion of the word 'perpetuus' note on Eunuch. v. 8. 13. The ablative of time with the addition of the demonstrative pronoun signifies the space of time past or future within which a thing takes place. So "His annis quadringentis Romae rex fuit," 'Within the last four hundred years there was a king at Rome.' In the present instance we might say more clearly 'Intra triduum hoc perpetuum.'

9. *Prius nox oppressisset illic &c.*] 'If the farm were only farther off, night would have overtaken him out there, before he could have got back again to the town.' 'Opprimo' is often used in Terence in the sense of 'to take unawares,' 'to overtake,' as in Andria i. 3. 22: "Conveniam Pamphilum, ne de hac re pater imprudentem opprimat." Adelphi ii. 2. 21: "Ut in ipso articulo oppressit." Cicero uses it as in the present passage: "Quoties illum (C. Gallus the astronomer) lux noctu aliquid describere ingressum, quoties nox oppressit quum mane coepisset!" Cato Major, cap. 14. 'Iterum' is redundant, as 'rursum' in i. 1. 46, and Plautus, Poenulus, Prol. 79: "Revertor rursus denuo Carthaginem." See also Eunuchus iv. 2. 6.

12. *Nihilne in mentem?*] 'Can't you think of any thing?' See the note on Heaut. v. 2. 33.

Nunquam quicquam] 'Never a thing.' 'Nunquam' is here used, as in our own phrase, for 'non.' See Plautus, Asinaria iii. 3. 39:

"Ut vestrae fortunae meis praecedunt, Libane; longe,
Hodie qui nunquam ad vesperum vivam."

Bentley proposes 'nusquam,' which occurs with 'quicquam' in other places; as in Asinaria iii. 3. 41. But all the existing copies have 'nunquam,' which satisfies the sense of the passage.

Tanto nequior] This phrase occurs in Plautus, Menaechmei ii. 3. 84. We may contrast 'tanto melior' Heaut. iii. 2. 38, and Plautus, Bacchides ii. 2. 33. All the commentators remark here upon the ingenuousness of Ctesipho's character. He will not tell a lie to his father; and they dwell on this as a proof of his rusticity, as compared with the more practised dissipation of his brother. But Terence knew better than to make his young gentlemen guilty of the slavish vices. His slaves are always introduced with some such deceits; but the young heroes of the story are generally of a more gentlemanly type. A *fast* man draws a nice distinction between the gentlemanly vices, and others which it is not the fashion to practise. Ctesipho is the young man who has been kept too tight at home, and is naturally ready to break out when an opportunity of dissipation offers. There is nothing particularly rustic or ingenuous about him beyond his awkwardness in carrying on his schemes, in which he is befriended by the more ready wit of his brother. He is not so uncouth or unready to adapt himself to the ways of the town as Chremes in the Eunuchus.

14. *Hisce opera ut data sit*] 'You should say that you have been engaged with them.' The clause depends upon 'in mentem est' above, or some similar expression supplied from the whole sentence preceding. For 'operam dare' see note on Heaut. v. 1. 38.

Sy. Vah, quam vellem etiam noctu amicis operam mos esset dari.
Quin tu otiosus es: ego illius sensum pulchre calleo.
Quum fervit maxime tam placidum quam ovem reddo. *Ct.* Quo modo?
Sy. Laudarier te audit libenter: facio te apud illum Deum:
Virtutes narro. *Ct.* Meas? *Sy.* Tuas: homini ilico lacrimæ cadunt
Quasi puero gaudio. Hem tibi autem. *Ct.* Quidnam est? *Sy.* Lupus in fabula.
Ct. Pater est? *Sy.* Ipsus est. *Ct.* Syre, quid agimus? *Sy.* Fuge modo intro: ego videro.
Ct. Si quid rogabit, nusquam tu me: audistin? *Sy.* Potin ut desinas?

18. *Tam placidum quam ovem reddo*] 'I know his humour well. When he is at boiling pitch I make him as quiet as a lamb.' This is an instance of a common kind of attraction. The fuller expression would be 'quam ovis est,' as in Plautus, Poenulus i. 2. 145, 146:

"Tam hercle tu peristi ni illam mihi tam tranquillam facis
Quam mare est olim quum ibi alcedo pullos educit suos,"

and in this play, v. 3. 63: "Tam excoctam reddam atque atram quam carbo est." We have the same construction in Phormio iv. 2. 1:

"Ego hominem callidiorem vidi neminem
Quam Phormionem."

There is no need therefore to read with Bentley 'quam ovis est.' He takes a very literal view of the words, "Ovis non redditur placida: quia non ex fera cicuratur et mansuescit, sed est natura et indole placida." Most of our metaphors would fall to the ground under such a criticism as this. In the preceding line the best authorities have 'fervit.' 'Ferveo' follows the third declension in some cases, particularly in the infinitive mood.

19. *Facio te apud illum Deum*] We find this expression used by Cicero in sober prose: "Qui ordo tibi placeat, inquit Catulus, et quae dispositio argumentorum, in qua tu mihi semper Deus videri soles," De Oratore ii. 42. Plato informs us that the phrase was a common one with the Spartans: *καὶ αἴγε γυναῖκες δήπου, ὦ Μένων, τοὺς ἀγαθοὺς ἄνδρας θείους καλοῦσι. Καὶ οἱ Λάκωνες ὅταν τινὰ ἐγκωμιάζωσιν ἀγαθὸν ἄνδρα, θεῖος ἀνὴρ, φασὶν, οὗτος,* Meno. p. 99, a practice alluded to by Aristotle (Ethic. Nicom. vii. 1. 3), who gives the true vernacular, *Σεῖος ἀνήρ.* In mere flattery, applied to great men, the word was in common use in Rome at a later period.

21. *Hem tibi autem*] 'But mind your yourself. What is it? The old story. Talk of the devil.' Cicero uses the same proverb, Epist. ad Atticum xiii. 33: "De Varrone loquebamur: Lupus in fabula. Venit enim ad me." Plautus has it in a rather different form: "Atque eccum tibi lupum in sermone!" Stichus iv. 1. 71. The origin of the saying is not clearly ascertained. Servius connects it with the popular superstition that the sight of a wolf deprived a person of speech, as in Virgil, Eclog. ix. 53:

"—— Vox quoque Moerim
Jam fugit ipsa, lupi Moerim videre priores;"

and so he says the proverb is applied to the appearance of one of whom we are talking, who cuts short our conversation by his arrival. In default of a better explanation we must receive this. 'Fabula' is used sometimes in the sense of 'sermo;' but in later authors. Donatus gives another explanation, derived from the stories of 'wolf' with which nurses would frighten children; but that is not the sense of this passage.

ACTUS QUARTI SCENA SECUNDA.

DEMEA. CTESIPHO. SYRUS.

De. Nae ego homo sum infelix: primum fratrem nusquam invenio gentium:
Praeterea autem dum illum quaero a villa mercenarium
Vidi: is filium negat esse ruri: nec quid agam scio.
Ct. Syre. *Sy.* Quid est? *Ct.* Men quaerit? *Sy.* Verum. *Ct.* Perii! *Sy.* Quin tu animo bono es.
De. Quid hoc, malum, infelicitatis? nequeo satis decernere;
Nisi me credo huic esse natum rei, ferendis miseriis.
Primus sentio mala nostra; primus rescisco omnia;
Primus porro obnuntio: aegre solus si quid fit fero.

Act IV. Scene II. Demea has been looking for his brother all over the town in vain, and moreover has just seen a workman from the farm who tells him that Ctesipho is not there. He is accordingly in great perplexity, and lays it all to his unlucky stars, which have destined him to be the first and only one to see and feel for the family misfortunes. While he is uttering this soliloquy Ctesipho is carrying on a by-play with Syrus. Demea sees Syrus, who breaks out into a violent lamentation over the pretended misusage which he has received from Ctesipho. He has half killed him, he says; and the singing girl into the bargain. He had scarcely left town to go to the farm, when he came back in a mad fit, and fell upon them. Demea is delighted to find that his son has shown so much spirit. He asks Syrus to direct him where to find Micio. Syrus gives him directions about the way, which will, he hopes, keep him on his legs the best part of the day; and then goes in to enjoy himself with some tit-bit from the feast which he has got ready for his master.

The Metre is trochaic tetrameter catalectic.

1. *Fratrem nusquam invenio gentium*] See note on Eunuchus iv. 1. 11. Compare 'quovis gentium,' Heaut. v. 1. 55, and the common Greek phrase *οὐδαμοῦ γῆς.*

2. *A villa mercenarium*] Perlet loosely remarks: "Substantivum cum praepositione *a*, pro adjectivo ejusdem vocis, ut hoc loco *a villa* pro villicus Terentio quidem familiare est, verum etiam confine mori Graecorum." I have not been able to find another instance in Terence. He quotes Plautus, Amphitruo iii. 3. 12:

"Tu gubernatorem a navi huc evoca verbis meis."

But in both cases we may take the preposition in its natural sense, without having recourse to any such supposition. It would be difficult clearly to express in Latin such a phrase as the Greek *οἱ ἀπὸ τῆς πόλεως,* or *οἱ ἀπὸ τῶν τριάκοντα νεῶν* 'Αθηναῖοι, with which Perlet compares the present expression.

5. *Quid hoc, malum, infelicitatis?*] 'Plague on it, what a piece of misfortune is this! I can scarcely understand it. Only I think that I was born for this very object, to bear misfortune.' 'Malum' was a common exclamation, and is met with frequently in Plautus and Terence. See Eunuchus iv. 7. 10; Heaut. ii. 3. 77; Phormio v. 7. 55. For this use of 'nisi' in introducing a new sentence see note on Heaut. v. 2. 5; and for 'natus' with the dative case, see note on Eunuchus iii. 2. 7.

8. *Primus porro obnuntio*] 'I am then the first to bring the bad news.' 'Obnuntio' is always used in a bad sense; either of the augurs reporting unlucky omens, or of a magistrate putting a stop to an assembly by alleging bad omens. See Livy xxii. 42: "Paullus, cum ei sua sponte cunctanti pulli quoque auspicio non addixissent, obnuntiari jam efferenti porta signa collegae jussit." Cicero, Post Red. in Senatu 5: "Legem tribunus plebis tulit, ne auspiciis obtemperaretur, ne obnuntiare concilio, ne legi intercedere liceret." Donatus' derivation from 'omen nuntio' is absurd. The idea of

Sy. Rideo hunc : primum ait se scire ; is solus nescit omnia.
De. Nunc redeo : si forte frater redierit viso. *Ct.* Syre,
Obsecro vide ne ille huc prorsus se irruat. *Sy.* Etiam taces ?
Ego cavebo. *Ct.* Nunquam hercle hodie ego istuc committam tibi ;
Nam me jam in cellam aliquam cum illa concludam : id tutissimum est.
Sy. Age, tamen ego hunc amovebo. *De.* Sed eccum sceleratum Syrum.
Sy. Non hercle hic quidem durare quisquam, si sic fit, potest.
Scire equidem volo quot mihi sint domini : quae haec est miseria ?
De. Quid ille gannit ? quid vult ? quid ais bone vir ? est frater domi ?
Sy. Quid, malum, "Bone vir," mihi narras ? Equidem perii. *De.* Quid tibi est ?
Sy. Rogitas ? Ctesipho me pugnis miserum et istam psaltriam
Usque occidit. *De.* Hem, quid narras ? *Sy.* Hem ! vide, ut discidit labrum.

hindrance is conveyed by the preposition, as in 'obloquor,' 'objicio,' 'obrogo,' and 'obscaevo,' Plautus, Asinaria ii. 1. 17, which means 'to hinder by a bad omen.'

11. *Vide ne ille huc prorsus se irruat*] 'Mind he does not rush straight in here.' 'Prorsus' is here used in its original sense of 'straightway,' like 'recta via.' See note on Eunuchus v. 8. 52, for another application of the word. 'Irruo' is here used reflexively as 'proruo' in Eunuchus iii. 5. 51 (note); 'erumpo' in Virgil, Georgic i. 445 :

"Aut ubi sub lucem densa inter nubila sese
Diversi erumpunt radii ;"

and Caesar, Bell. Civil. ii. 14 : "Portis se foras erumpunt."

15. *Non hercle hic quidem durare quisquam . . . potest*] Syrus comes to the centre of the stage in great haste, and pretending not to see Demea. His object is to account for Ctesipho's being in the city, and not at the farm as he had told his father, and so he hits upon a plausible tale, which the old man is more likely to credit from his general opinion of his son, as well as from the story that Syrus had previously told him of Ctesipho's indignation against Aeschinus when he found him carrying off the music girl. He now rushes in, as if he were just smarting from a severe thrashing, and had thoughts of quitting his place in consequence. 'No one can ever stay here,' he says, 'if things go on in this way. Indeed I should like to know how many masters I have ? Oh, I am in such pain !' 'Duro' has the double notion of 'bearing with a thing' and 'continuing in a state.' Compare Plautus, Truculentus ii. 3. 5, 6, where both senses are found :

"*A.* Non quis parumper durare opperirier ?
D. Quin hercle lassus jam sum durando miser."

More examples may be found in Forcellini of both senses. We must generally decide by the context which meaning is to have the prominence. In Hecyra ii. 2. 27 we have 'perduro' used reflexively in a similar sense :

"—— Sancte adjurat
Non posse apud vos Pamphilo se absente perdurare."

20. *Vide, ut discidit labrum*] 'See how he has cut my lip.' Syrus here makes a wry face. Some commentators suppose that Syrus had cut his lip purposely to give his story a greater air of truth. This does not seem likely. Terence evidently was writing here with a view to the actor, who would no doubt have some simple device for the purpose.

De. Quamobrem ? *Sy.* Me impulsore hanc emtam esse ait. *De.* Non tu eum rus hinc modo
Produxe aibas ? *Sy.* Factum : verum venit post insaniens :
Nihil pepercit. Non puduisse verberare hominem senem,
Quem ego modo puerum tantillum in manibus gestavi meis ?
De. Laudo, Ctesipho ; patrissas : abi, virum te judico.
Sy. Laudas ? Nae ille continebit posthac si sapiet manus.
De. Fortiter. *Sy.* Perquam ! quia miseram mulierem, et me servulum
Qui referire non audebam, vicit : hui, perfortiter !
De. Non potuit melius : idem quod ego sensit te esse huic rei caput.
Sed estne frater intus ? *Sy.* Non est. *De.* Ubi illum quaeram cogito.

21. *Non tu eum rus hinc modo produxe aibas ?*] 'Did you not tell me that you had just seen him off into the country ?' 'Producere' is not found elsewhere exactly in this sense, which is that of the Greek *προπέμπειν*. We have in Virgil, Aen. ix. 486 : "Nec te tua funera mater Produxi," the special sense of the Greek word, as in Aeschylus, Theb. 1059 :

πῶς τολμήσω μήτε σὲ κλαίειν
μήτε προπέμπειν ἐπὶ τύμβῳ ;

'Produxe' is a shortened form of 'produxisse,' as 'decesse' in Heaut. Prol. 32, of 'decessisse,' 'surrexe,' Horace, Sat. i. 9. 72. Many such forms occur in Plautus, as 'dixe' 'duxe,' 'intellexe.' On archaic forms in general see Lindemann's note on Captivi i. 2. 43.

25. *Laudo, Ctesipho ; patrissas*] 'Capital. You take after your father, Ctesipho. Come now, I count you a man.' 'Patrisso' occurs in one or two passages of Plautus, Mostellaria iii. 1. 104 : "Euge Philolaches Patrissat ! jam homo in mercatura vertitur." Pseudolus i. 5. 27. It is formed after the analogy of *μηδίζω* and such forms in Greek, though we meet with the form *πατριάζω*. 'Abi' is used here in a laudatory manner. Its uses are various. Sometimes it is deprecatory, as in Plautus, Mostellaria v. 1. 32 : "Abi ludis me, credo," sometimes contemptuous, as in this play, ii. 2. 12 :

"Nunquam rem facies : abi: nescis inescare homines."

27. *Perquam !*] This use of the word in the sense of 'exceedingly' arose from the emphatic force of 'per' in conjunction with 'quam,' followed by an adjective, positive or superlative. See examples quoted by Forcellini.

29. *Idem quod ego sensit te esse huic rei caput*] 'He perceived as well as I do that you are at the bottom of all this.' 'Caput' is not uncommonly used in the sense of the 'mainspring,' 'author,' 'source.' So we have in Propertius ii. 18. 86 (iii. 17. 6) :

"Non ego nequitiae dicerer esse caput."

Plautus, Curculio ii. 1. 19 : "O scelerum caput." Terence generally uses the dative as here and in Andria ii. 6. 27 ; and so too Plautus, Asinaria iii. 3. 138, 139 :

"*Le.* Ego caput argento fui huic hodie reperiundo.
Li. Ego pes fui. *Ar.* Quin nec caput nec pes sermonem apparet."

The Greek authors used *κεφάλαιον* in a similar sense. 'Sensit' is the reading of the Bembine manuscript, which I think is to be preferred to 'sentit,' the common reading of the editions. Bentley, in order to improve the metre, reads 'Non pote melius idem ille quod ego ;' but the change has no authority, and the introduction of 'ille' is awkward and unnecessary.

Sy. Scio ubi sit; verum hodie nunquam monstrabo. *De.* Hem, quid ais? *Sy.* Ita.
De. Diminuetur tibi quidem jam cerebrum. *Sy.* At nomen nescio
Illius hominis; sed locum novi ubi sit. *De.* Dic ergo locum.
Sy. Nostin porticum apud macellum hanc deorsum? *De.* Quidni noverim?
Sy. Praeterito hac recta platea sursum: ubi eo veneris,
Clivus deorsum versus est: hac te praecipitato: postea
Est ad hanc manum sacellum; ibi angiportum propter est.
De. Quonam? *Sy.* Illic ubi etiam caprificus magna est: nostin? *De.* Novi. *Sy.* Hac pergito.
De. Id quidem angiportum non est pervium. *Sy.* Verum hercle. Vah,
Censen hominem me esse? erravi. In porticum rursum redi:
Sane hac multo propius ibis, et minor est erratio.

32. *Diminuetur tibi quidem jam cerebrum*] 'You will get your head broken in a minute.' On 'diminuetur' see note on Eunuchus iv. 7. 33. 'Ita' should be placed, as Faern says, at the end of the preceding line; and both lines are then trochaic catalectic as the rest of the scene.

35. *Praeterito hac recta platea sursum*] Colman quotes Theobald, who remarks in his edition of Shakespeare that this direction of Syrus may have given rise to Shakespeare's similar passage in the "Merchant of Venice," Act ii. Sc. 2:

"*Gobbo.* Master, young gentleman, I pray you, which is the way to master Jew's?

Launcelot. Turn up on your right hand at the next turning, but at the next turning of all on your left; marry, at the very next turning, turn off no hand, but turn down indirectly to the Jew's house.

Gobbo. By God's sonties, 'twill be a hard way to hit."

37. *Angiportum*] See note on Eunuchus v. 2. 6.

40. *Censen hominem me esse?*] 'Do you take me for a man? I made a mistake. Go back again to the portico. You will find that a much nearer way; and there is less likelihood of missing your road.' The meaning of 'homo' here is not very evident. Donatus says, "Mire se negat hominem; tanquam homo corde sit non corpore." Other commentators too explain the words in the same way, as 'What a fool I am!' Cicero uses the word in much the same manner, Epist. ad Atticum ii. 2: "'Ηρώδης si homo esset eum potius legeret quam unam scriberet," 'If he had the sense of a man,' and this is part of the meaning of the word in i. 2. 27:

"Et tu illum tuum, si esses homo,
Sineres nunc facere."

It is better however to explain the words 'Do you consider me a man or no?'—Syrus sum non Deus—'I am only a man, and therefore liable to error.' 'Ne' often implies in direct questions an affirmative answer, and is nearly equivalent to 'nonne.' See Long's note on Cicero, In C. Verrem ii. 2. 46. It is especially used in this way where it is attached to the principal verb in the sentence. 'Porticus' is derived from 'portus' in its sense of a 'private house' (note on Eunuchus v. 2. 6). Porticoes were common in private houses; and there were also many such public colonnades in Greek towns and at Rome, which were used for exercise and shelter. They are alluded to in various places by Horace and other writers. Probably the word is here a translation of the Greek σroὰ, which was not confined to a cloister or colonnade, but was used also for various buildings, probably of an oblong form, and supported by pillars.

Scin Cratini hujus ditis aedes? *De.* Scio. *Sy.* Ubi eas praeterieris
Ad sinistram hac recta platea: ubi ad Dianae veneris
Ito ad dextram: priusquam ad portam venias apud ipsum lacum
Est pistrilla et exadversum fabrica: ibi est. *De.* Quid ibi facit?
Sy. Lectulos in sole ilignis pedibus faciendos dedit.
De. Ubi potetis vos? Bene sane. Sed cesso ad eum pergere?
Sy. I sane. Ego te exercebo hodie ut dignus es, silicernium.
Aeschinus odiose cessat: prandium corrumpitur.
Ctesipho autem in amore est totus. Ego jam prospiciam mihi:

45. *Pistrilla*] 'Before you come to the gate, just at the pool, there is a corn-mill, and opposite to it a cabinet-maker's. That's where he is.' 'Pistrilla,' 'pistrinum,' 'pistor,' and other words, are derived from 'pinso.' 'Pistrilla' is sometimes used for 'a hand-mill;' but in this passage it has the sense of 'pistrinum,' which means any place where corn is ground, though it is more often used in the sense of a private workhouse, or mill for purposes of punishment.

46. *Lectulos in sole ilignis pedibus*] 'He has ordered some benches for the open air with oak legs.' Houses were often furnished with a 'solarium,' or place where they used to sit in the sun. It also went by the name of 'subdival,' 'heliocamiuus,' or 'doma,' corresponding to the Greek term ἡλιαστήριον. The 'ilex' is the 'holm oak'—the Greek πρῖνος—a wood famous for its toughness and durability. The word 'solarium' occurs in the sense above noticed in Plautus, Miles Gloriosus ii. 3. 69. These open places were a favourite lounge in cool weather.

48. *Silicernium*] 'Old dry bones.' 'Silicernium' was a funeral feast, portions of which were distributed among the old men present to remind them that they were not far from their graves. The etymology of the word is very uncertain. Donatus prefers the derivation from 'sileo' and 'cerno,' because it was looked at in silence by those who offered it to the 'Dii Manes.' Paley considers εὔδειπνα to be used in the same sense in Aeschylus, Choeph. 475:

—— εἰ δὲ μή, παρ' εὐδείπνοις ἔσει
ἄτιμος ἐν πυροῖσι κνισωτοῖς χθονός—

which he translates 'inter silicernia.' But Linwood takes εὐδείπνοις (θεοῖς) as an adjective. The ordinary Greek term was περίδειπνον. See Demosthenes, De Corona, p. 321. Servius (on Virg. Aen. v. 92) considers it to be another form of 'silicenium,' so called because it was served up upon flint-stones. There is another derivation adopted by some English commentators, from 'silicem cernere,' because old men stoop as they walk, looking on the ground. But this is the sort of explanation which merely seeks to conceal ignorance. The meaning of the word is clear, and its application to an old man with one foot in the grave is intelligible.

49. *Prandium corrumpitur*] Generally speaking it was customary to make only one meal in the day; but when the chief meal ('coena') was put off to a late hour, they used to have an early meal about the middle of the day. At jovial parties the 'prandium' with its attendant drinking festivities would run on to the hour of supper. The word is often used in Plautus, but not so as to enable us always to distinguish it from 'coena.' From the following lines it would appear that the hour was still early. See also note on v. 9. 8.

50. *In amore est totus*] 'Ctesipho too is entirely taken up with his love.' Compare Horace, Sat. i. 9. 1, 2:

"Ibam forte via sacra, sicut meus est mos,
Nescio quid meditans nugarum, totus in illis."

Cicero, Epist. ad Atticum xiv. 11: "Modo venit Octavius, et quidem in proximam villam Philippi, mihi totus deditus."

Nam jam adibo, atque unumquicquid quod quidem erit bellissimum
Carpam; et cyathos sorbilans paulatim hunc producam diem.

ACTUS QUARTI SCENA TERTIA.

MICIO. HEGIO.

Mi. Ego in hac re nihil reperio quamobrem lauder tantopere, Hegio:
Meum officium facio; quod peccatum a nobis ortum est corrigo:
Nisi si me in illo credidisti esse hominum numero qui ita putant,
Sibi fieri injuriam ultro si quam fecere ipsi expostules,
Et ultro accusant: id quia non est a me factum agis gratias?
He. Ah, minime: nunquam te aliter atque es in animum induxi meum.
Sed quaeso ut una mecum ad matrem virginis eas, Micio,
Atque istaec eadem quae mihi dixti tute dicas mulieri;
Suspicionem hanc propter fratrem ejus esse et illam psaltriam.

51. *Bellissimum*] Sweetmeats and confectionary were called 'belli cibi,' or 'bellaria,' or 'cupedia.' Syrus probably alludes to these delicacies, which he intends to purloin from the table, and to go and enjoy himself in some snug corner for the rest of the day.

52. *Hunc producam diem*] 'And I will spin out this livelong day sipping my cups.' Martial uses 'produco' in the same sense:

"Quod nimio gaudes noctem producere vino
Ignosco: vitium, Gaure, Catonis habes." Epigramm. ii. 89. 1.

ACT IV. SCENE III. Micio on leaving Sostrata's house has gone to the forum, where he finds Hegio, who has acquainted him with the circumstances of Aeschinus' connexion with Pamphila. Hegio finds him prepared to do justice by his clients, and cannot praise him too much for his moderation and justice. He begs Micio to go with him to Sostrata and explain, as he has just told him, how this affair of the music girl stands; that Aeschinus took part in it merely to accommodate his brother. This Hegio readily consents to do, that he may do away with the impression which the affair has created against Aeschinus.

The Metre is iambic tetrameter.

3. *Nisi . . . accusant*] 'Unless you think that I belong to that class of men who think that a gratuitous wrong is done them if you remonstrate with them about one which they have done themselves, and go on to accuse you over and above all.' These lines bring out the full force of 'ultro' very well. See note on Andria i. 1. 73. Compare a similar passage in Eunuchus i. 1. 22—25:

"Haec verba una mehercle falsa lacrimula,
Quam oculos terendo misere vix vi expresserit,
Restinguet: et te ultro accusabit: et dabis
Ei ultro supplicium;"

Phormio ii. 3. 13: "O audaciam, etiamne ultro accusatum advenit?" The common reading in this passage is 'expostulant.' 'Expostules' is the reading of the Bembine manuscript and is required by the sense.

9. *Suspicionem . . . psaltriam*] Bentley would read 'Suspicionem hanc propter fratrem esse: ejus esse illam psaltriam.' This makes the matter clear enough; but it is quite plain according to the common text. 'I wish you would say yourself to the woman that this suspicion is all because of his brother and that music girl of his.'

Mi. Si ita aequum censes, aut si ita opus est facto, eamus.
He. Bene facis;
Nam et illi animum jam relevabis, quae dolore ac miseria
Tabescit; et tuo officio fueris functus: sed si aliter putas,
Egomet narrabo quae mihi dixti. *Mi.* Imo ego ibo. *He.* Bene facis.
Omnes quibus res sunt minus secundae magis sunt nescio quomodo
Suspiciosi; ad contumeliam omnia accipiunt magis;
Propter suam impotentiam se semper credunt negligi;
Quapropter te ipsum purgare ipsis coram placabilius est.
Mi. Et recte et verum dicis. *He.* Sequere me ergo hac intro.
Mi. Maxime.

16. *Negligi*] Donatus notices the reading 'claudere.' The Bembine manuscript has 'claudier' (see notes on Andria iii. 3. 41; Eunuchus i. 2. 84), and from this others have formed 'calvier.' Bentley, however, well shows that 'calvier' does not give a good sense here, for it can only mean, 'they think that they are mistaken.' 'Claudier,' too, is not very appropriate. Bentley's own conjecture, 'ludier,' is not much nearer the mark. 'Negligi' gives a very good sense, and was evidently considered by Donatus the more genuine word. Commentators quote the following lines of Menander, which may have been the passage which Terence had before him:

πρὸς ἅπαντα δειλόν ἐστιν ὁ πένης πράγματα,
καὶ πάντας αὑτοῦ καταφρονεῖν ὑπολαμβάνει·
ὁ γὰρ μετρίως πράττων περισκελέστερον
ἅπαντα τἀνιαρά, Λαμπρία, φέρει.

17. *Placabilius*] 'And so to clear yourself to them is the most likely way to appease them.' Verbals in '-bilis' are sometimes used in an active sense. Compare Phormio i. 4. 49:

"Justam illam causam, facilem, vincibilem, optumam;"

Plautus, Mostellaria v. 2. 40:

"Non potuit venire orator magis ad me impetrabilis
Quam tu."

The same is the case with 'penetrabilis,' 'praestabilis,' and some few others. The Bembine manuscript has 'ipsi' in this line, namely, Sostrata. But 'ipsis' is the reading of all the most ancient editions, and the rest of the manuscripts, which must be preferred in a doubtful case of this kind. Bentley gives a curious reason for preferring 'ipsis:' "Nam virginem ipsam non alloqui, non modo non placabilius fuisset, sed et contumeliosius quam si nec matrem adiisset." Pamphila must have been easily offended indeed, if this could have offended her.

ACTUS QUARTI SCENA QUARTA.

AESCHINUS.

Discrucior animi:
Hocine de improviso mali mihi objici
Tantum, ut neque quid de me faciam neque quid agam certum siet!
Membra metu debilia sunt; animus timore
Obstipuit: pectore consistere nil consili
Quit. Vah! quomodo me ex hac expediam turba? Tanta nunc
Suspicio de me incidit;
Neque ea immerito: Sostrata credit mihi me psaltriam hanc emisse.
Id anus mihi indicium fecit.
Nam ut hinc forte ea ad obstetricem erat missa, ubi eam vidi ilico
Accedo, rogito Pamphila quid agat, jam partus adsiet;

Act IV. Scene IV. Aeschinus comes in in a great state of distress and alarm. He is so distressed at the suspicions which Sostrata and Pamphila have of him. He has just found out what their feeling is from the old woman who was sent for a nurse. He does not know what to do about the matter, for he cannot explain himself without bringing his brother's name forward. All this, he says, is in consequence of his own folly. He should have told his father from the first, and have begged his consent to his marriage with Pamphila. Now, however, at all events he must clear himself, and so he proceeds to knock at the door, when some one suddenly comes out.

The Metre is as follows; 1, iambic monometer hypercatalectic; 2, cretic dimeter; 3. 6. 10. 17—27, trochaic tetrameter catalectic; 4, 5, choriambic; 7, iambic dimeter; 8, trochaic tetrameter; 9, iambic dimeter catalectic; 11—16, iambic tetrameter.

The last line of this scene is to be taken with the first of the next scene to make one trochaic tetrameter catalectic.

These opening lines are arranged variously in editions. Zeune's text here merely follows old editions; and on a question of metre their authority is not to be compared to that of Bentley or Hermann. I have followed on the whole Weise's arrangement in the Tauchnitz edition, which has the merit of the greatest simplicity and the closest adherence to the authorized text. For an explanation of the various metres here as well as in other places the reader is referred to the Introduction.

1. *Discrucior animi*] 'I am tormented in mind.' For the genitive see note on Eunuchus ii. 2. 43. Compare also Phormio i. 4. 10: "Quum mihi paveo, tum Antipho me excruciat animi." We have also in Plautus, Miles Gloriosus iii. 1. 125: "Continuo excruciarer animi." Epidicus i. 2. 35: "Desipiebam mentis quum illas scriptas mittebam tibi."

3. *Neque quid de me faciam*] Three old manuscripts quoted by Bentley have 'de,' as well as many old editions. It is requisite for the metre; and as both phrases 'me facere' and 'de me facere' are very common, it is likely enough that the preposition may have slipped out. In the next line Bentley inserts 'prae' before 'timore.' But that is no authority for the word.

6. *Quomodo me ex hac expediam turba?*] Bentley adds 'nescio,' to make up the line, which he begins with 'quomodo.' The word is merely conjectural, and unnecessary, if we arrange the line as in the text. But conjecture is certainly excusable here if any where. The preceding line is better without 'quit,' which Bentley gives it. It now corresponds with v. 4. For 'expediam' see Andria iii. 5. 11.

Eone obstetricem arcessat. Illa exclamat, "Abi, abi jam, Aeschine.
Satis diu dedisti verba; sat adhuc tua nos frustrata est fides."
"Hem, quid istuc obsecro," inquam, "est?" "Valeas; habeas illam quae placet."
Sensi ilico id illas suspicari: sed me reprehendi tamen
Ne quid de fratre garrulae illi dicerem, ac fieret palam.
Nunc quid faciam? Dicam fratris esse? Id quidem minime est opus
Usquam efferri. Ac mitto: fieri potis est ut ne qua exeat.
Ipsum id metuo ut credant; tot concurrunt verisimilia.
Egomet rapui; ipse egomet solvi argentum; ad me abducta est domum.
Haec adeo mea culpa fateor fieri. Non me hanc rem patri
Ut ut erat gesta indicasse? Exorassem ut eam ducerem.
Cessatum usque adhuc est: nunc porro, Aeschine, expergiscere!
Nunc hoc primum est: ad illas ibo ut purgem me; accedam ad fores.
Perii! horresco semper ubi pultare hasce occipio miser.
Heus, heus: Aeschinus ego sum: aperite aliquis actutum ostium.
Prodit nescio quis: concedam huc.

13. *Satis diu dedisti verba*] See note on Andria i. 3. 6.

14. *Valeas; habeas illam quae placet*] 'Farewell to you. Have the one you like.' See the notes on Andria iv. 2. 13; v. 3. 18. Canthara is supposed to speak. 'And I perceived at once,' says Aeschinus, 'that they suspected me of that affair of the music girl; and yet I restrained myself, so as not to say any thing to that old gossip, lest it should get abroad.' 'Reprehendere' is here used in the sense of 'I held myself in,' 'I restrained myself,' which is closely connected with its primary meaning 'to draw back.' See note on Prolog. 14, and compare Heaut. i. 2. 25: "Sed reprimam me."

17. *Id quidem minime est opus usquam efferri. Ac mitto*] 'Shall I tell them that this girl belongs to my brother? But this ought by no means to get abroad. But to let that pass; for it is possible that it might not get about in any direction. I am afraid that they would not believe the story.' Pamphilus is thinking over the objections to an explanation: 'Perhaps they may repeat the story; and if they don't, which is possible, yet they are hardly likely to believe it; for appearances are all against me.' For 'ne qua exeat' compare ii. 4. 18, 19:

"—— Ne, si magis irritatus siet,
Aliqua ad patrem hoc permanet;"

and for 'efferri' Phormio v. 7. 65:

"Vides tuum peccatum esse delatum foras."

23. *Nunc porro . . . expergiscere!*] 'From this time forward wake up, Aeschinus!' For 'porro' see note on Andria, Prolog. 22, and for 'purgem,' note on Eunuchus iii. 1. 44.

25. *Horresco semper*] 'I am always of a shiver when I go to knock at this door.' Compare Eunuchus i. 2. 3: "Totus Parmeno Tremo horreoque postquam aspexi hanc," and note. 'Pultare' was always used of knocking at a door from without (see note on Andria iv. 1. 57), as 'concrepo' of the knocking from within which gave notice that some one was about to come out.

26. *Aperite aliquis actutum ostium*]

ACTUS QUARTI SCENA QUINTA.

MICIO. AESCHINUS.

Mi. Ita uti dixi, Sostrata,
Facite: ego Aeschinum conveniam, ut quomodo acta haec sint sciat.
Sed quis ostium hoc pultavit? *Aes.* Pater hercle est: perii. *Mi.* Aeschine.
Aes. Quid huic hic negoti est? *Mi.* Tune has pepulisti fores?
Tacet. Cur non ludo hunc aliquantisper? Melius est,
Quandoquidem hoc nunquam mihi ipse voluit credere.
Nihil mihi respondes? *Aes.* Non equidem istas quod sciam.
Mi. Ita? nam mirabar quid hic negoti esset tibi.
Erubuit: salva res est. *Aes.* Dic sodes, pater,
Tibi vero quid istic est rei? *Mi.* Nihil mihi quidem:
Amicus quidam me a foro abduxit modo
Huc advocatum sibi. *Aes.* Quid? *Mi.* Ego dicam tibi:
Habitant hic quaedam mulieres pauperculae,

'Open the door some one immediately.' 'Aliquis' is used here distributively, and thus takes the construction of a noun of number. Compare Plautus, Menaechmei iv. 2. 115:

"—— Heus ecquis hic est janitor?
Aperite, atque Erotium aliquis evocate ante ostium."

In Eunuchus, Prol. 1, we have 'quisquam' similarly used of the plural number. We may compare the use of τις in Sophocles, Ajax 964:

οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν
ἔχοντες οὐκ ἴσασι πρίν τις ἐκβάλῃ.

ACT IV. SCENE V. Micio, stumbling upon Aeschinus as he comes out of Sostrata's house, determines to play him off in return for his concealment of his love affair. 'I have just been in here,' he says, 'as a witness for a friend of mine who has some business with the women that live here. It appears that the young woman has lost her father, and my friend, being her nearest relation, is about to marry her as the law directs; and has now come for that purpose to take her with him to Miletus. Her mother, it is true, has got up a story that she has a child by some one else; but that cannot be admitted as an excuse, and she will have to go.' This throws Aeschinus into great alarm, and he begins to tell his adopted father the whole story; but he informs him that he knows all already, and reads him a gentle lecture upon his folly in concealing the affair from him, and the remissness with which he had behaved throughout, finishing by telling him to go and fetch his wife home at once. As for the gentleman from Miletus, he should hear no more of him. The scene ends, as is natural, with strong protestations on Aeschinus' part of affection for Micio.

The Metre is as follows; vv. 2, 3. 45—72, trochaic tetrameter catalectic; 4—44, iambic trimeter; 73—78, iambic tetrameter catalectic. The first line is joined with the last of the preceding scene.

9. *Erubuit*] The following line is quoted from Menander: *ἐρυθριῶν πᾶς χρηστὸς εἶναί μοι δοκεῖ.*

Dic sodes, pater] For 'sodes' see note on Andria i. 1. 58.

12. *Advocatum*] See note on Eunuchus ii. 3. 48.

Ut opinor; has non nosse te et certo scio;
Neque enim diu huc commigrarunt. *Aes.* Quid tum postea?
Mi. Virgo est cum matre. *Aes.* Perge. *Mi.* Haec virgo orba est patre:
Hic meus amicus illi genere est proximus:
Huic leges cogunt nubere hanc. *Aes.* Perii. *Mi.* Quid est?
Aes. Nihil: recte: perge. *Mi.* Is venit ut secum avehat;
Nam habitat Mileti. *Aes.* Hem, virginem ut secum avehat?
Mi. Sic est. *Aes.* Miletum usque obsecro? *Mi.* Ita. *Aes.* Animo male est.
Quid ipsae? quid aiunt? *Mi.* Quid illas censes? nihil enim.
Commenta mater est esse ex alio viro
Nescio quo puerum natum; neque eum nominat;
Priorem esse illum; non oportere huic dari.
Aes. Eho, nonne haec justa tibi videntur postea?
Mi. Non. *Aes.* Obsecro, non? an illam hinc abducet, pater?
Mi. Quid illam ni abducat? *Aes.* Factum a vobis duriter

14. *Ut opinor*] The construction of this line is difficult. Weise gets over the difficulty by placing a stop after 'opinor' and leaving out 'et.' But the text evidently stood as it does now in the time of Donatus, for he remarks on the obscurity of the construction. Bentley proposes 'opiner.' 'So that I should think that you do not know them, and indeed I am pretty certain of it.' But 'ut opinor' evidently belongs to 'pauperculae,' and 'et' is merely emphatic. 'There live here certain women, badly off in the world to judge from appearances; that you are unacquainted with them I am quite certain, for it is not long since they moved to this part of the town.' 'Commigro' would strictly mean 'to move from one place to another,' after the analogy of 'commeo' and 'commeto;' but it is found only in the sense of the simple 'migro' here and once in Cicero besides, Epist. ad Quintum Fr. ii. 3.

18. *Huic leges cogunt nubere hanc*] The Athenian law had particular reference to the *ἐπίκληροι*, or only daughters and heiresses. It is given in Demosthenes cont. Macartatum, p. 1067, ad fin.: *τῶν ἐπικλήρων ὅσαι θητικὸν τελοῦσιν, ἐὰν μὴ βούληται ἔχειν ὁ ἐγγύτατα γένους, ἐκδιδότω ἐπιδοὺς ὁ μὲν πεντακοσιομέδιμνος πεντακοσίας δραχμάς, ὁ δ' ἱππεὺς τριακοσίας, ὁ δὲ ζυγίτης ἑκατὸν πεντήκοντα, πρὸς οἷς αὐτῆς.* We meet with a similar law in the Mosaic code, Num. xxxvi. 8. In Phormio i. 2. 75 we have a recital of the law as it stood in the time of the New Comedy:

"Lex est ut orbae, qui sunt genere proximi,
Iis nubant, et illos ducere eadem haec lex jubet."

Compare also Andria i. 1. 44 and note.

19. *Nihil: recte: perge*] 'Nothing: quite right: go on.' For the negative use of 'recte' see note on Eunuchus ii. 3. 50, and on 'Miletum usque' in v. 21, Eunuchus iii. 2. 18.

21. *Animo male est*] 'I feel as if I should faint.' Compare Plautus, Amphitruo v. 1. 6: "Animo male est: aquam velim! corrupta sum atque absumpta sum." Curculio ii. 3. 33. So the phrase 'linqui animo,' 'to swoon away.'

26. *Postea*] 'What! did not this appear to you fair enough, after what you had heard?' This seems the simplest way of taking the passage. 'Haec' is the argument of Sostrata "priorem esse illum, non oportere huic dari," 'ea' the fact of Pamphila's having a child by another man. 'Postea' might be taken as 'after all,' as in Eunuchus iv. 7. 23: "Quid tum postea?" 'After all, what then?' but the other is the more natural sense.

28. *Factum a vobis duriter*] Donatus draws a distinction between 'duriter' and 'dure et crudeliter;' but see note on Andria i. 1. 47.

Immisericorditerque; atque etiam, si est, pater,
Dicendum magis aperte, illiberaliter.
Mi. Quamobrem? *Aes.* Rogas me? quid illi tandem creditis
Fore animi misero quicum illa consuevit prius,
Qui infelix haud scio an illam misere nunc amat,
Quum hanc sibi videbit praesens praesenti eripi,
Abduci ab oculis? Facinus indignum, pater.
Mi. Qua ratione istuc? quis despondit? quis dedit?
Cui, quando nupsit? auctor his rebus quis est?
Cur duxit alienam? *Aes.* An sedere oportuit
Domi virginem tam grandem, dum cognatus hinc
Illinc veniret exspectantem? Haec, mi pater,
Te dicere aequum fuit, et id defendere.
Mi. Ridiculum: adversumne illum causam dicerem
Cui veneram advocatus? sed, quid ista, Aeschine,
Nostra? aut quid nobis cum illis? abeamus. Quid est?
Quid lacrimas? *Aes.* Pater obsecro ausculta. *Mi.* Aeschine, audivi omnia

32. *Quicum illa consuevit prius?*] 'But what do you think will be the feelings of the unfortunate man, with whom she had lived before?' This use of 'consuesco' occurs again in Hecyra iv. 1. 40:

"Nam si is posset ab ea se derepente avellere
Quacum tot consuesset annos, non eum hominem ducerem."

It is best to take 'illa' as the nominative case, and to read 'quicum.' Some editions omit 'cum,' and take 'qui' as the ablative; but we do not find 'consuesco' in that construction. The idea of 'consuesco' is to become accustomed to a person or thing. Hence, of wild animals, 'to become tame,' as in Plautus, Asinaria i. 3. 69, where lovers are spoken of as wild birds:

"Bene salutando consuescunt, compellando blanditer,
Osculando, oratione vinnula, venustula."

37. *Auctor his rebus quis est?*] 'Who gave his consent to your proceedings?' Who gave you leave to enter into a marriage engagement? 'Auctor' is of very wide application, and is used in a variety of senses. See note on Andria, Prolog. 18.

38. *Cur duxit alienam?*] Donatus finds a difficulty in these words, and says, "Utrum filiam? Quae possit aliena esse? Nam omnes alienas filias ducunt?" The idea is that Pamphila as an orphan belonged to her next of kin, and thus was already another man's wife virtually, when Aeschinus took her.

39. *Dum cognatus hinc illinc veniret*] 'Ought the girl to have remained sitting at home when she was grown up, waiting for a relation to turn up from somewhere or other?' 'Hinc illinc' was Donatus' reading, and is that of many old editions. 'Huc illinc,' which is the reading of some editions, gives too precise a sense, as Bentley remarks, and would imply that a relation was expected to come from some definite place, whereas the object of Aeschinus is to throw doubt on the existence of this relation altogether. 'This,' he says, 'is what you ought to have said, and what you ought to have maintained.' Perlet considers 'defendere' to mean 'cohibere ne cognatus illam abduceret.' But 'defendo' is always used, when applied to argument, in the sense of 'to assert,' 'to maintain.' See Cicero, De Oratore ii. 38: "Qui (Carneades) nullam unquam in illis suis disputationibus rem defendit quam non probarit; nullam oppugnavit quam non everterit." Aeschinus is made in his vehemence to repeat himself. The two clauses are the same in substance, though different in form. 'Haec' refers to the words used, 'id' to the matter of the argument.

Et scio; nam te amo; quo magis quae agis curae sunt mihi.
Aes. Ita velim me promerentem ames dum vivas mi pater,
Ut me hoc delictum admisisse in me id mihi vehementer dolet,
Et me tui pudet. *Mi.* Credo hercle; nam ingenium novi tuum
Liberale: sed vereor ne indiligens nimium sies.
In qua civitate tandem te arbitrare vivere?
Virginem vitiasti quam te jus non fuerat tangere.
Jam id peccatum primum magnum; magnum, at humanum tamen.
Fecere alii saepe item boni: at postquam id evenit, cedo
Numquid circumspexti? aut numquid tute prospexti tibi,
Quid fieret, qua fieret? si te ipsum mihi puduit dicere,
Qua resciscerem? Haec dum dubitas menses abierunt decem.
Prodidisti et te, et illam miseram, et gnatum, quod quidem in te fuit.
Quid? credebas dormienti haec tibi confecturos Deos,
Et illam sine tua opera in cubiculum iri deductum domum?
Nolim ceterarum rerum te socordem eodem modo.
Bono animo es: duces uxorem hanc. *Aes.* Hem. *Mi.* Bono animo es, inquam. *Aes.* Pater,
Obsecro, non ludis tu nunc me? *Mi.* Ego te? quamobrem? *Aes.* Nescio;
Nisi quia tam misere hoc esse cupio verum eo vereor magis.
Mi. Abi domum, ac Deos comprecare ut uxorem arcessas: abi.

49. *Et me tui pudet*] Donatus considers this to mean, 'I am ashamed to look at you,' as in Hecyra v. 2. 27. But it seems rather to mean, 'I am ashamed of having treated you as I have.' Compare Heaut. ii. 3. 18, 19:

"—— Et meo patri minus obsequens;
Cujus nunc pudet me et miseret, qui harum mores cantabat mihi."

50. *Indiligens*] 'But I fear you are too careless.' Compare Phormio v. 3. 5: "Quia pol mei patris bene parta indiligenter tutatur." Micio here gives a turn to his lecture. We must suppose Aeschinus to show great remorse; and the old man, who has had some difficulty in being angry enough with him, now takes up the question as one of expediency; and warns his son that if he is as remiss in every thing as he has been in this, he will certainly get himself into trouble. Terence meant to represent the easy good-natured father, whose first object was to maintain his hold on his son's affections, and who was apt to make only too great allowance for his faults.

53. *Magnum, at humanum tamen*] Faern first saw that 'magnum' should be repeated. Otherwise the verse is a trochaic trimeter hypercatalectic, which does not occur elsewhere in Terence. The repetition is good in this place. Compare Eunuchus, Prolog. 27: "Si id est peccatum, peccatum imprudentia est."

61. *Nolim ceterarum rerum te socordem*] We may compare this construction with Horace, Carm. iv. 9. 34:

"—— Est animus tibi
Rerumque prudens, et secundis
Temporibus dubiisque rectus."

'Socors' is another form of 'secors,' a form which is sometimes found. See Forcellini.

65. *Deos comprecare*] 'Pray the gods

Aes. Quid? jam uxorem? *Mi.* Jam. *Aes.* Jam? *Mi.* Jam, quantum potest. *Aes.* Di me, pater,
Omnes oderint ni magis te quam oculos nunc amo meos.
Mi. Quid? quam illam? *Aes.* Aeque. *Mi.* Perbenigne. *Aes.* Quid? ille ubi est Milesius?
Mi. Abiit; periit; navem adscendit. Sed cur cessas? *Aes.* Abi pater:
Tu potius Deos comprecare; nam tibi eos certo scio,
Quo vir melior multo es quam ego, obtemperaturos magis.
Mi. Ego eo intro ut quae opus sunt parentur: tu fac ut dixi, si sapis.
Aes. Quid hoc est negoti! Hoc est patrem esse? aut hoc est filium esse?
Si frater aut sodalis esset, qui magis morem gereret?
Hic non amandus? hicine non gestandus in sinu est? hem!
Itaque adeo magnam mihi injecit sua commoditate curam
Ne forte imprudens faciam quod nolit: sciens cavebo.
Sed cesso ire intro ne morae meis nuptiis egomet siem?

ACTUS QUARTI SCENA SEXTA.

DEMEA.

Defessus sum ambulando. Ut, Syre, te cum tua
Monstratione magnus perdat Jupiter!

that you may fetch your wife home.' 'Comprecor' is used here simply as 'precor.' In Plautus it has a peculiar use with reference to unlucky dreams and omens. See Amphitruo ii. 2. 116—118:

"Recte dicit, ut commeminit, somnium narrat tibi.
Sed te, mulier, postquam experrecta es, prodigiali Jovi
Aut mola salsa hodie aut ture comprecatam oportuit."

68. *Perbenigne*] 'I am much obliged to you.' 'Benigne' was a common phrase when one wished courteously to decline an offer. So here Micio expresses his incredulity by the same form, and without any positive contradiction; for 'benigne' may be used simply to express thanks, as in Phormio v. 8. 62. See Macleane's note on Horace, Epist. i. 7. 15.

72. *Quae opus sunt*] See note on Andria ii. 1. 37.

74. *Qui magis morem gereret?*] 'How could he be more indulgent to me?' Compare iii. 3. 75 and ii. 2. 6.

Act IV. Scene VI. Demea returns after his walk, which has thoroughly tired him out. He wishes Syrus bad luck for the directions he had given him about the way, which had served only to mislead him. He had not been able to find his brother, nor to meet with any one who had seen him, so he determines to wait at his own house till he returns.

The Metre is iambic trimeter.

1. *Ut, Syre, te cum tua monstratione*] 'You Syrus, may the great Jupiter utterly confound you with your directions!' For the form 'ut te perdat Jupiter' see note on Heaut. iv. 6. 6, and Eunuchus ii. 3. 10; and compare Plautus, Pseudolus iii. 2. 47:

"—— At te Jupiter
Diique omnes perdant cum condimentis tuis
Cumque tuis omnibus mendaciis."

Perreptavi usque omne oppidum: ad portam, ad lacum:
Quo non? neque illic fabrica ulla erat, neque fratrem homo
Vidisse se aibat quisquam: nunc vero domi
Certum obsidere est usque donec redierit.

ACTUS QUARTI SCENA SEPTIMA.

MICIO. DEMEA.

Mi. Ibo, illis dicam nullam esse in nobis moram.
De. Sed eccum ipsum: te jamdudum quaero, Micio.
Mi. Quidnam? *De.* Fero alia flagitia ad te ingentia
Boni illius adolescentis. *Mi.* Ecce autem! *De.* Nova;
Capitalia. *Mi.* Ohe, jam. *De.* Nescis qui vir sit. *Mi.* Scio.
De. O stulte, tu de psaltria me somnias
Agere: hoc peccatum in virginem est civem. *Mi.* Scio.
De. Oho, scis et patere? *Mi.* Quidni patiar? *De.* Dic mihi,
Non clamas? non insanis? *Mi.* Non. Malim quidem—

3. *Perreptavi usque omne oppidum*] 'I have dragged myself through the whole town.' We have a rather more detailed account in Plautus, Amphitruo iv. 1. 3—6, from which perhaps Terence may have borrowed this scene:

"Nam omnes plateas perreptavi, gymnasia et myropolia;
Apud emporium atque in macello in palaestra atque in foro,
In medicinis, in tonstrinis, apud omnes aedes sacras,
Sum defessus quaesitando; nusquam invenio Naucratem."

5. *Domi certum obsidere est*] 'Obsidere' is used here in its primitive sense of 'taking up one's seat at a place.' Compare Plautus, Rudens iii. 3. 36: "Nosque ut hanc tua pace aram obsidere patiare." In general the verb is used transitively in this sense.

Act IV. Scene VII. Micio comes out of his house, having made all preparations for his son's marriage, and meets Demea, who immediately begins to attack him about the new outrages which he has heard of his son, Aeschinus. 'This is no mere foolish freak,' he says, 'like that affair of the music girl, but something far more serious. Here he has injured a young Athenian girl of good family. He will have to marry her without any portion; for she has nothing whatever. And what do you intend to do?' 'Well,' says Micio, 'she will have to live with us. It is all arranged. As I cannot undo what has been done, I have determined to make the best of it.' This mode of taking the news which he has brought him makes Demea very angry. He inveighs against his brother, and all the family; young man, wife, dancing girl, and all. An establishment which would be sure to go to utter ruin even if good luck itself were to try to save it.

The Metre is iambic trimeter.

5. *Capitalia*] 'Flagitium capitale' was such a crime as would deserve the punishment of death. In this sense the word is frequently used in Cicero. See In C. Verrem ii. 2. 38: "Neque se usque eo Sthenio esse inimicum ut eum rei capitalis affinem esse diceret." It was sometimes applied to persons (see Long's note on ii. 2. 70). Here the word is meant merely to be an exaggerated expression.

9. *Non clamas? ... Malim quidem*] 'Do you not cry shame upon him? Are you not maddened by it?' 'No,' says Micio, 'I would rather indeed ...' For 'clamas' see iii. 3. 26: "Haecine flagitia! *Sy.* Mihi quidem non placent; et clamo saepe," and v. 3. 3. It is better with Bentley to give the words 'Malim quidem' to Micio, who says much the same thing afterwards (v. 19). Demea interrupts him here, and goes on with his catalogue of grievances.

De. Puer natus est. *Mi.* Di bene vertant! *De.* Virgo nihil habet.
Mi. Audivi. *De.* Et ducenda indotata est? *Mi.* Scilicet.
De. Quid nunc futurum est? *Mi.* Id enim quod res ipsa fert:
Illinc huc transferetur virgo. *De.* O Jupiter!
Istocine pacto oportet? *Mi.* Quid faciam amplius?
De. Quid facias? Si non ipsa re istuc tibi dolet,
Simulare certe est hominis. *Mi.* Quin jam virginem
Despondi; res composita est; fiunt nuptiae:
Demsi metum omnem: haec magis sunt hominis. *De.* Caeterum,
Placet tibi factum, Micio? *Mi.* Non, si queam
Mutare: nunc, quum non queo, aequo animo fero.
Ita vita est hominum quasi quum ludas tesseris:
Si illud quod maxime opus est jactu non cadit,
Illud quod cecidit forte id arte ut corrigas.
De. Corrector! Nempe tua arte viginti minae

16. *Simulare certe est hominis*] 'If you are not really pained at the affair, yet a man of proper feeling would pretend to be vexed.' Micio answers, 'So far from being put out about it, I have given him the girl in marriage; the matter is arranged; the wedding is on the point of taking place; I have relieved him of all anxiety: this is more like a man of feeling.' There is a play on two senses of 'homo,' which means first, 'a man of proper feeling,' one who takes a correct view of moral questions, and in the second place, it is used as 'a man of kind feeling.' Donatus says on v. 15: "Non hoc dixit, quia hominis est mentiri: sed quia saepe iracundiae simulatio custodia disciplinae est." 'Homo' often carries with it a pregnant sense. See i. 2. 27:

"—— Et tu illum tuum, si esses homo,
Sineres nunc facere;"

where, however, not only the sense of 'kindness' is conveyed, but also the idea of 'common sense.' See note on iv. 2. 40.

21. *Ita vita est hominum*] 'Man's life is like a game of dice. If the throw that you want most does not turn up, you must mend your unlucky throw by your skill.' The metaphor is common enough in all writers. The following lines of Alexis are quoted by Lindenbrog, from Stobaeus:

*τοιοῦτο τὸ ζῆν ἐστὶν ὥσπερ οἱ κύβοι.
οὐ ταὐτ' ἀεὶ πίπτουσιν· οὐδὲ τῷ βίῳ
ταὐτὸν διαμένει σχῆμα· μεταβολὰς δ' ἔχει.*

In the Republic of Plato, book x. p. 604, c, we meet with a very similar passage. He says that grief stands in the way of the behaviour which we should always maintain in trouble; namely, *τῷ βουλεύεσθαι . . . περὶ τὸ γεγονὸς καὶ ὥσπερ ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι τὰ αὑτοῦ πράγματα, ὅπῃ ὁ λόγος αἱρεῖ βέλτιστ' ἂν ἔχειν, ἀλλὰ μὴ προσπταίσαντας, καθάπερ παῖδας, ἐχομένους τοῦ πληγέντος ἐν τῷ βοᾷν διατρίβειν, ἀλλ' ἀεὶ ἐθίζειν τὴν ψυχὴν ὅ τι τάχιστα γίγνεσθαι πρὸς τὸ ἰᾶσθαί τε καὶ ἐπανορθοῦν τὸ πεσόν τε καὶ νοσῆσαν, ἰατρικῇ θρηνῳδίαν ἀφανίζοντα.* So Horace, Sat. ii. 8. 84:

"Nasidiene, redis mutatae frontis, ut arte
Emendaturus fortunam."

24. *Corrector*] In reply to Micio's piece of proverbial philosophy Demea says, 'Fine mender indeed! You mean that this skill of yours has lost you twenty minae for the music girl, who has now to be sent packing somewhere or other, as fast as possible, whether you get her full value for her or have to make a present of her to some one.' 'Nempe' is very commonly used in Terence. It has originally an explanatory sense, as in Andria i. 1. 2: "Adesdum:

Pro psaltria periere; quae, quantum potest,
Aliquo abjicienda est, si non pretio at gratiis.
Mi. Neque est, neque illam sane studeo vendere.
De. Quid igitur facies? *Mi.* Domi erit. *De.* Pro Divum fidem!
Meretrix et materfamilias una in domo?
Mi. Cur non? *De.* Sanum te credis esse? *Mi.* Equidem arbitror.
De. Ita me Di ament, ut video ego tuam ineptiam,
Facturum credo ut habeas quicum cantites.
Mi. Cur non? *De.* Et nova nupta eadem haec discet? *Mi.* Scilicet.
De. Tu inter eas restim ductans saltabis. *Mi.* Probe.
De. Probe? *Mi.* Et tu nobiscum una, si opus sit. *De.* Hei mihi!
Non te haec pudent? *Mi.* Jam vero omitte, Demea,
Tuam istanc iracundiam; atque ita uti decet
Hilarum ac libentem fac te gnati in nuptiis.
Ego hos conveniam: post huc redeo. *De.* O Jupiter!
Hancine vitam? hoscine mores? hanc dementiam?
Uxor sine dote veniet; intus psaltria est:
Domus sumtuosa; adolescens luxu perditus;
Senex delirans. Ipsa si cupiat Salus
Servare prorsus non potest hanc familiam.

paucis te volo. *So.* Dictum puta: Nempe ut curentur recte haec." 'You mean that these matters are to be properly attended to.' Andria v. 4. 45: "Causa optima est, Nisi quid pater ait aliud. *Pa.* Nempe," 'Yes, that is just what I mean.' In this passage the word is used ironically, as in Andria iii. 5. 11: "Expedies? *Da.* Certe, Pamphile. *Pa.* Nempe ut modo," 'You mean, I suppose, as you did just now.' 'Pretio' means 'for what she is worth.' Compare Plautus, Pseudolus i. 2. 37: "Ego eo in macellum, ut piscium quicquid est pretio praestinem." Mercator ii. 3. 7: "Miser amicam mihi paravi animi causa; eripui pretio."

28. *Quid igitur facies?*] Bentley reads 'Quid illa igitur facies?' but this is unnecessary. There is no mistaking the subject of 'domi erit.'

34. *Tu inter eas restim ductans saltabis*] 'You shall dance between them hand in hand.' Donatus gives the following explanation of these words: "Ego puto manu consertos choros puerorum puellarumque cantantes *restim ducere* existimari." This is a point on which commentators are not agreed. Some suppose that a rope was actually passed from one to the other, and that they all held it as they danced; others, that they formed a chain with their hands and danced. The practice is alluded to in Livy xxvii. 37: "In foro pompa constitit, et per manus reste data virgines sonum vocis pulsu pedum modulantes incesserunt." The phrase 'ducere funem' in Horace, Epist. i. 10. 48, has probably another meaning (see Macleane's note). It no doubt was the custom to dance hand in hand; and this is more likely than that a rope should have been used. With this passage is compared Aristophanes, Clouds 540, *κόνδαχ' εἵλκυσεν.* The *κόρδαξ* was a licentious dance, and from Demea's tone in this passage it is clear that he did not consider the dance here spoken of as respectable.

36. *Non te haec pudent?*] See note on i. 2 4.

43. *Ipsa si cupiat Salus*] The idea occurs more than once in Plautus. See Captivi iii. 3. 14:

ACTUS QUINTI SCENA PRIMA.

SYRUS. DEMEA.

Sy. Aedepol, Syrisce, te curasti molliter,
Lauteque munus administrasti tuum.
Abi. Sed postquam intus sum omnium rerum satur,
Prodeambulare huc libitum est. *De.* Illud sis vide
Exemplum disciplinae. *Sy.* Ecce autem hic adest
Senex noster. Quid fit? quid tu es tristis? *De.* Oh scelus.
Sy. Ohe, jam tu verba fundis hic, sapientia?
De. Tu si meus esses—*Sy.* dis quidem esses, Demea,
Ac tuam rem constabilisses. *De.* exemplum omnibus
Curarem ut esses. *Sy.* Quamobrem? quid feci? *De.* Rogas?

"Neque jam Salus servare, si vult, me potest;
Nec copia est, nisi si aliquam corde machinor astutiam."

Mostellaria ii. 1. 4:

"Occidet spes nostra: nusquam stabulum est confidentiae,
Nec Salus nobis saluti jam esse, si cupiat, potest."

Lindenbrog quotes a curious epitaph from Spain:

NEC . HERCULES . QUEM . GADES . COLUNT .
NEC . BELLONA . QUAM . CAMERTES . ADORANT .
NEC . DI . OMNES . ROMANI . ERIPERE . ME . A MORTE . POTUERE .

which serves to illustrate these common phrases.

Act V. Scene I. Syrus comes from his master's house in a state of intoxication. This is a new aggravation to Demea, who is disgusted at this fresh proof of the disorder of his brother's house. Syrus treats him with contempt.

The Metre is iambic trimeter.

1. *Aedepol*] 'On my word, my dear Syrus, you have cared for yourself delicately, and managed your business well.' 'Aedepol' is here used, as in many cases, by a man, though originally a woman's oath. 'Syrisce' is a term of endearment, as are all such diminutives in Plautus very frequently. 'Munus' is here used as 'provincia' in Plautus, Captivi iii. 1. 14: "Ipsi obsonant quae parasitorum ante erat provincia," and 'praefectura,' Captivi iv. 3. 7:

"Nunc ibo in meam praefecturam, ut jus dicam larido,
Et quae pendent indemnatae pernae eis auxilium ut feram."

4. *Illud sis vide Exemplum disciplinae*] 'There is a fine specimen of good discipline for you!' Lachmann (note on Lucretius iii. 347) would read 'Illud sis vide exemplum disciplinae eccum.' But 'ecce autem' is the regular form which Terence uses, as in Eunuchus ii. 3. 6; v. 5. 25. Adelphi i. 2. 73; iv. 7. 4. Hecyra iii. 5. 53; and we never find 'autem' at the commencement of a sentence. The hiatus in this verse is justified by the termination of the sentence at 'disciplinae.'

9. *Tuam rem constabilisses*] 'If I were your servant,' says Syrus, 'you would be a rich man, and would have made your fortune.' 'Rem constabilire' is particularly used with reference to the purchase of slaves. See Plautus, Captivi iii. 1. 92:

"—— Aedepol rem meam
Constabilivi, quum illos emi de praeda a quaestoribus."

In the preceding line we should certainly read 'Tu si meus esses—' in preference to 'Tu si meus esses?' which some copies have. For Demea does not ask a question; but is going to threaten Syrus, when he breaks in and finishes the sentence for him. Demea afterwards finishes the speech, '—exemplo omnibus curarem ut esses.' See note on Eunuchus v. 4. 23.

In ipsa turba, atque in peccato maximo,
Quod vix sedatum satis est, potasti scelus,
Quasi re bene gesta. *Sy.* Sane nollem huc exitum.

ACTUS QUINTI SCENA SECUNDA.

DROMO. SYRUS. DEMEA.

Dr. Heus, Syre; rogat te Ctesipho ut redeas. *Sy.* Abi.
De. Quid Ctesiphonem hic narrat? *Sy.* Nihil. *De.* Eho carnifex,
Est Ctesipho intus? *Sy.* Non est. *De.* Cur hic nominat?
Sy. Est alius quidam, parasitaster parvulus:
Nostin? *De.* Jam scibo. *Sy.* Quid agis? quo abis? *De.* Mitte me.
Sy. Noli inquam. *De.* Non manum abstines, mastigia?
An tibi jam mavis cerebrum dispergi hic? *Sy.* Abit.
Aedepol comissatorem haud sane commodum,
Praesertim Ctesiphoni. Quid ego nunc agam
Nisi, dum hae silescunt turbae, interea in angulum
Aliquo abeam, atque edormiscam hoc villi? Sic agam.

13. *Nollem huc exitum*] Compare 'nollem factum,' ii. 1. 11, and Phormio v. 3. 13:

"Jam illi datum est argentum? *De.* Curavi illico. *Ch.* Nollem datum."

The participle is in the same construction as in the phrase 'factum oportuit' and others of the same kind (see note on Heaut. i. 2. 26). 'Nollem' implies that the wish is now impracticable. If it referred to a present and open question, it would be 'nolim.' The imperfect conjunctive is peculiarly used of impracticable wishes.

Act V. Scene II. While Demea and Syrus are talking together, Dromo, ~~Ctesipho's~~ servant, most inopportunely makes his appearance, with a message from his master to Syrus. Demea immediately takes alarm, and in spite of Syrus' opposition rushes in to see how matters stand. Syrus meanwhile thinks it best to go off and take a nap till the affair has blown over a little.

The Metre is iambic trimeter.

8. *Aedepol comissatorem haud sane commodum*] 'I' faith not a very agreeable boon companion.' The accusative is used here as in other exclamations; and there is no need to supply, with some commentators, 'conjicio fore' or any other words. Interjectional phrases are in all languages elliptical. 'Comissator' was a companion in a 'comissatio' (κῶμος), or 'merry-making,' which was generally a continuation of the ordinary supper, 'coena,' attended by the 'conviva.' These entertainments generally ended in a bacchanalian procession in the streets; a practice to which Aeschylus alludes in a well-known passage in Agamemnon, 1188—1190:

καὶ μὴν πεπωκώς γ', ὡς θρασύνεσθαι πλέον,
βρότειον αἷμα κῶμος ἐν δόμοις μένει
δύσπεμπτος ἔξω συγγόνων Ἐρινύων,

where see Paley's note.

11. *Edormiscam hoc villi*] 'What had I better do than go into some corner or other till this row blows over, and sleep off this drop of wine that I have drunk?' 'Villum' is a diminutive of 'vinum,' as 'ullus' of 'unus,' 'catella' of 'catena.' 'Hoc villi' literally means 'whatever wine there may be.' The genitive is partitive. But this idea is not always preserved in common language. (See Madvig, Latin Grammar, 237. 6.)

ACTUS QUINTI SCENA TERTIA.

MICIO. DEMEA.

Mi. Parata a nobis sunt, ut dixi, Sostrata,
Ubi vis. Quisnam a me pepulit tam graviter fores?
De. Hei mihi, quid faciam? quid agam? quid clamem aut querar?
O coelum, O terra, O maria Neptuni! *Mi.* Hem tibi:
Rescivit omnem rem; id nunc clamat scilicet:
Paratae lites; succurrendum est. *De.* Eccum adest
Communis corruptela nostrum liberum.
Mi. Tandem reprime iracundiam, atque ad te redi.
De. Repressi, redii: mitto maledicta omnia:
Rem ipsam putemus: dictum hoc inter nos fuit,
Ex te adeo est ortum, ne tu curares meum,
Neve ego tuum? responde. *Mi.* Factum est; non nego.
De. Cur nunc apud te potat? cur recipis meum?
Cur emis amicam Micio? Numqui minus
Mihi idem jus aequum est esse quod mecum est tibi?
Quando ego tuum non curo, ne cura meum.
Mi. Non aequum dicis; non; nam vetus verbum hoc quidem est;

ACT V. SCENE III. Micio, coming from Sostrata's house, where he has been to make arrangements for the marriage of Aeschinus and Pamphila, falls in with Demea, who is coming out of his house, having just discovered Ctesipho in high revel with the music girl. The two brothers now come to an explanation. Demea complains that Micio supplies both his sons with the means of vice and extravagance. He answers, 'You, Demea, at one time took care of both; and you made money for both. Do the same now. Save your money for them; and let them spend mine. In the mean time, we must make allowance for the difference of their characters, and not be too strict with them. At all events be indulgent to-day, while your son is being married. After that, do as you like.' 'Well,' says Demea, 'as soon as it is over I will be off to my farm with my son, and I will take care that this girl of his has some work to do which will very soon spoil her beauty.' 'So be it,' says Micio, 'meanwhile let us enjoy ourselves to-day.'

The Metre is iambic trimeter.

3. *Quid clamem aut querar?*] For 'clamo' see iv. 7. 9.

6. *Succurrendum est*] 'There is a quarrel forthcoming. I must to the rescue.'

8. *Ad te redi*] Compare Andria iii. 5. 16: "Sine paululum ad me redeam."

10. *Rem ipsam putemus*] 'Let us look the matter fairly in the face.' 'Putare' is used sometimes in the sense of 'to keep accounts.' See note on ii. 1. 54, and so too it means 'to examine into a matter,' 'to go into an affair.' Compare Plautus, Amphitruo ii. 1. 48:

"Quo id, malum, pacto potest nam (mecum argumentis puta)
Fieri nunc uti tu hic sis et domi?"

14. *Numqui minus*] Bentley proposes to read 'Numqui minus Mibi jus idem sit tecum, quod mecum est mihi?' He considers that 'tecum' is required by the antithesis. But this is a mere conjecture. 'Num qui' is the reading of the best authorities. It should be written 'numqui' after the analogy of 'numquis,' 'numquid.' The sense is, 'Is there any reason why it is not fair that I should have the same rights as you have?'

Communia esse amicorum inter se omnia.
De. Facete! nunc demum istaec nata oratio est.
Mi. Ausculta paucis, nisi molestum est, Demea.
Principio, si id te mordet, sumtum filii
Quem faciunt, quaeso facito haec tecum cogites:
Tu illos duos olim pro re tollebas tua,
Quod satis putabas tua bona ambobus fore,
Et me tum uxorem credidisti, scilicet,
Ducturum: eandem illam rationem antiquam obtine:
Conserva, quaere, parce: fac quam plurimum
Illis relinquas: gloriam tu istam obtine.
Mea, quae praeter spem evenere, utantur sine.
De summa nihil decedet: quod hinc accesserit,
Id de lucro putato esse omne. Haec si voles
In animo vere cogitare, Demea,
Et mihi, et tibi, et illis demseris molestiam.
De. Mitto rem: consuetudinem ipsorum. *Mi.* Mane:

18. *Communia esse amicorum inter se omnia*] This proverb is traced originally to Pythagoras. We find it in Aristotle, Politic. ii. 3: *δι' ἀρετὴν δ' ἔσται πρὸς τὸ χρῆσθαι, κατὰ τὴν παροιμίαν· κοινὰ τὰ τῶν φίλων*, and twice in the Nicomachean Ethics, viii. 9. 1; ix. 8. 2. Westerhovius quotes from Suidas the following lines of Menander:

τὰ τῶν φίλων κοιν', οὐ μόνον τὰ χρήματα.
καὶ νοῦ τε καὶ φρονήσεως κοινωνία.

Micio, being rather hard put to it for an answer, replies with a proverb, which, as Demea says, is rather opposed to his own practice.

26. *Eandem illam rationem antiquam obtine*] 'Keep to that old plan.' Compare Andria iv. 5. 22: "Antiquum obtines."—'Illam:' 'that plan which was yours, but which you have now abandoned.' It is thus opposed to 'istam,' which would mean, 'your present plan.'

29. *Mea . . . utantur*] This is the only place in Terence where we have a clear instance of the use of the accusative with 'utor.' It occurs with 'abutor' both in Plautus and Terence (see note on Andria, Prolog. 5), and with 'fungor' (see note on Heaut. i. 1. 13). 'Do you,' says Micio, 'save, get money, be thrifty: take care that you leave them as much as possible; make that your pride. Only let them enjoy my property, which has come to them unexpectedly. Your principal shall not be diminished; and you may set down as clear profit all that may be added to it from my fortune.' We may compare Phormio ii. 1. 16 for the language of this passage:

"Quicquid praeter spem eveniat, omne id deputare esse in lucro."

'Evenio' is particularly used of things that come to pass without any effort of our own. This general sense satisfies the meaning of the passage; but we also find the word used more especially of lucky windfalls. Plautus, Menaechmei, Prol. 67: "Illi tum divitiae evenere maximae," and Curculio i. 2. 38:

"Nam tibi amanter propinantes vinum dant potantes
Omnes; mihi haud saepe eveniunt tales hereditates."

For 'de lucro' compare Horace, Carm. i. 9. 14, with Macleane's note.

34. *Mitto rem: consuetudinem ipsorum*] 'I do not mind the money; their character is what I care about.' We may supply 'curo' from its contrary 'mitto.' Compare Andria iii. 5. 18:

"Namque hoc tempus praecavere mihi me haud te ulcisci sinit,"

where see note. 'I was coming to that,' says Micio; and forthwith proceeds to give a rather tedious dissertation on varieties of

Scio : istuc ibam. Multa in homine, Demea,
Signa insunt ex quibus conjectura facile fit,
Duo quum idem faciunt, saepe ut possis dicere,
Hoc licet impune facere huic, illi non licet ;
Non quod dissimilis res sit, sed quod is qui facit :
Quae ego illis inesse video, ut confidam fore
Ita ut volumus : video sapere, intelligere, in loco
Vereri, inter se amare : scires liberum
Ingenium atque animum ; quovis illos tu die
Reducas. At enim metuas ne ab re sint tamen
Omissiores paullo. O noster Demea,
Ad omnia alia aetate sapimus rectius :
Solum unum hoc vitium senectus affert hominibus ;
Attentiores sumus ad rem omnes quam sat est :
Quod illos sat aetas acuet. *De.* Ne nimium modo
Bonae tuae istae nos rationes, Micio,
Et tuus iste animus aequus, subvertant. *Mi.* Tace :
Non fiet : mitte jam istaec : da te hodie mihi :
Exporge frontem. *De.* Scilicet, ita tempus fert ;
Faciendum est : caeterum rus cras cum filio

character, and corresponding varieties of behaviour. Micio is intended to be a man who always acts from a kindly impulse; and is not much given to ascertain the reasons of his conduct. Such men are always ready with a very plausible sort of morality at a pinch, and are the more prosy because this sort of thing is not genuine with them.

38. *Hoc licet impune facere*] 'Some men will not be spoilt by a little indulgence in early life; others will.' This is clearly the meaning here. Micio says, 'You can see by men's characters whether it is safe to allow them a little indulgence or not.' 'Impune' is used subjectively. It simply refers to the effect on the person's own character, not to any external consequence of indulgence or folly, such as given in Juvenal xiii. 103—105:

> "—— Multi
> Committunt eadem diverso crimina fato;
> Ille crucem sceleris pretium tulit, hic diadema."

This passage is quoted by commentators here in the usual loose manner, so as to lead to an impression that Juvenal and Terence mean the same, while they are really speaking of different things.

42. *Scires liberum ingenium*] 'One could see in a moment that they were gentlemen in disposition and character.' Here and in Heaut. i. 2. 18 (see note) I have adopted the reading proposed by Lachmann (note on Lucretius v. 533), who objects to 'est' with the infinitive; the ordinary reading of this passage being 'scire est.' 'Scires,' when fully expressed, means 'even if you knew nothing of them you could tell that they were gentlemen.'

49. *Quod illos sat aetas acuet*] 'A quality which age will sufficiently sharpen in them.' 'Quod' refers to the whole preceding sentence, 'Attentiores sumus ad rem omnes quam sat est.'

53. *Exporge frontem*] 'Be cheerful.' 'Exporrigere' is literally 'to stretch out,' and is opposed to 'contrahere frontem,' 'to wrinkle the forehead.' We find 'explico' used similarly in Horace, Carm. iii. 29. 13—16:

> "Plerumque gratae divitibus vices,
> Mundaeque parvo sub lare pauperum
> Coenae sine aulaeis et ostro
> Sollicitam explicuere frontem."

Compare also Plautus, Casina ii. 4. 3: "Primum ego te porrectiore fronte volo mecum loqui."

Cum primo lucu [ibo hinc]. *Mi.* Imo de nocte censeo ;
Hodie modo hilarum fac te. *De.* Et istam psaltriam
Una illuc mecum hinc abstraham. *Mi.* Pugnaveris.
Eo pacto prorsum illic alligaris filium :
Modo facito ut illam serves. *De.* Ego istuc videro :
Atque illi favillae plena, fumi, ac pollinis,
Coquendo sit faxo, et molendo : praeter haec
Meridie ipso faciam ut stipulam colligat :
Tam excoctam reddam atque atram quam carbo est. *Mi.* Placet :
Nunc mihi videre sapere ; atque equidem filium
Tum etiam si nolit cogam ut cum illa una cubet.
De. Derides ? fortunatus qui istoc animo sies.
Ego sentio—*Mi.* Ah, pergisne ? *De.* Jam jam desino.
Mi. I ergo intro, et cui rei est ei rei hunc sumamus diem.

55. *Cum primo lucu*] Bentley wishes to read 'Cum primo luci,' which is the more common form of the ablative in Plautus (see Forcellini, v. 'luci') and Lucretius. But Donatus expressly says that the form 'lucu' was in use. In the common text the line is excessive in metre. We must probably omit 'ibo hinc,' as Bentley recommends. 'Imo' is the more emphatic word, and it is most probable that 'ibo hinc' was added by some one to supply the ellipse after 'cum primo lucu,' or 'imo' corrupted into 'ibo hinc.' 'I will go back to the country at daybreak,' says Demea. 'Well,' says Micio, 'you can go to-night if you like; only make yourself agreeable to-day.' 'De nocte' is frequently used by Cicero in the sense of 'at night.' Epist. ad Atticum iv. 3: "In comitium Milo de nocte venit." Pro Murena 33: "Infimorum hominum filios prope de nocte ex ultima saepe urbe deductum venire solemus." Horace, Epist. i. 2. 32: "Ut jugulent homines surgunt de nocte latrones." The words literally mean 'after night has begun,' 'at nightfall;' sometimes, 'late at night,' 'after midnight, 'nox' being taken in the sense of 'the full night,' 'the dead of night:' but this is more fully expressed by 'multa de nocte' (Epist. ad Atticum vii. 4). Tacitus used the more poetical phrase 'adulta nocte' (Hist. iii. 23). So we have 'multo die' in Caesar, Bell. Gall. i. 22, and 'de die' Adelphi v. 9. 8, where see note.

57. *Pugnaveris*] 'You will have won the day.' Literally, 'You will have finished the battle.' Donatus renders it, 'magnam rem feceris,' and quotes from Lucilius, "Vicimus, O socii, et magnam pugnavimus pugnam." The idea of completeness and conquest is contained in the tense itself. Micio speaks ironically, 'You will gain your battle; for that is your surest way of keeping your son tied hand and foot at home.' 'Illic' is the reading of all the authorities. Bentley adopts 'illi,' which is often found for 'illic,' as in v. 60; but Donatus read 'illic,' and there is no sufficient reason for the change. If we had 'illi,' I should prefer to take it as meaning, 'to her.' But Micio means, 'You can't do better if you wish to attach your son to his home than take this girl there.'

60. *Atque illi*] 'Atque' is absorbed between 'videro' and 'illi,' so that it does not affect the scansion of this line. Bentley wishes to print it at the end of v. 59, but no one who reads the lines consecutively will be likely to make any mistake about it.'

68. *Ei rei hunc sumamus diem*] This is the reading of the Vatican, Basilicus, and Bembine manuscripts. The ordinary text is 'ei hilarem hunc sumamus diem;' but this reading disturbs the metre. Donatus does not notice the words, and we are therefore at liberty to adopt the reading which serves the metre best, and has good authority. Faern was the first to call attention to this reading.

ACTUS QUINTI SCENA QUARTA.

DEMEA.

Nunquam ita quisquam bene subducta ratione ad vitam fuit
Quin res, aetas, usus semper aliquid apportet novi,
Aliquid moneat; ut illa quae te scire credas nescias,
Et quae tibi putaris prima in experiendo repudies:
Quod nunc mihi evenit; nam ego vitam duram quam vixi usque adhuc
Prope jam excurso spatio mitto. Id quamobrem? Re ipsa repperi
Facilitate nihil esse homini melius neque clementia.
Id esse verum ex me atque ex fratre cuivis facile est noscere.
Ille suam semper egit vitam in otio, in conviviis,

Act V. Scene IV. Demea soliloquizes on the state of feeling that exists between himself and his children. He finds that it is never too late to change. Up to this moment he has lived a severe life, which he now intends to abandon. And why? Because he finds by comparing himself with his brother, that the easy life is productive of more happiness in the long run. His sons avoid him, and love their uncle. He will therefore see whether he cannot beat his brother in his own line; and as for the expense of the plan, that does not so much matter at his time of life.

The remainder of the play is not necessary to the plot, and is a sort of after-piece. The play would very well end with the last scene, which is after the ordinary conclusions of Terence's plays. But still we may easily conceive that Terence purposely introduced these supplementary scenes as a sort of set-off to the strong contrasts of character in the former part of the play. The design of this part is to show that indulgence may easily be assumed, and that a man is not to value himself too much upon popularity obtained by mere easiness of manner; for Demea, after outheroding Herod, and astonishing even his brother by his sudden fit of liberality, eventually announces his intention of striking the happy medium for the future. The play thus winds up with a common-sense moral. In fact these remaining scenes may be said to be the application and moral of the preceding.

The Metre is trochaic tetrameter catalectic.

1. *Bene subducta ratione ad vitam fuit*] 'No one has ever balanced accounts for his life so accurately but that circumstances, age, and habit bring some change, and suggest something new.' For 'subducta ratione' compare Plautus, Captivi i. 2. 89: "Ibo intro, atque intus subducam ratiunculam." Curculio iii. 1:

"—— Beatus videor: subduxi ratiunculam
Quantum aeris mihi sit, quantumque alieni sit,"

and note on 'rationes puto' above, ii. 1. 54. Bentley alters 'fuit' into 'fuat,' on the ground that the present tense is required by the rule of the sequence of tenses, otherwise we should have had 'apportaret,' 'moneret.' But 'fuit' is here frequentative; and therefore it is followed by the present. The whole sentence is merely the statement of a general maxim, without any reference to time. For 'repudies,' v. 4, see note on Andria iv. 3. 18.

6. *Prope jam excurso spatio*] 'I abandon the severe life which I have lived hitherto, now that my course is almost run out.' Bentley objects to 'excurso.' But the common text is defended by Lachmann on Lucretius iii. 1042. 'Decurso spatio' is more common. See Plautus, Mercator iii. 2. 4:

"Decurso in spatio, breve quod vitae reliquum est,
Voluptate, vino et amore delectavero."

Cicero, Cato Major 23: "Nec vero velim quasi decurso spatio ad carceres a calce revocari."

Clemens, placidus, nulli laedere os, arridere omnibus:
Sibi vixit; sibi sumtum fecit: omnes bene dicunt, amant.
Ego ille agrestis, saevus, tristis, parcus, truculentus, tenax,
Duxi uxorem: quam ibi miseriam vidi! Nati filii,
Alia cura. Porro autem illis dum studeo ut quam plurimum
Facerem, contrivi in quaerendo vitam atque aetatem meam.
Nunc exacta aetate hoc fructi pro labore ab his fero,
Odium. Ille alter sine labore patria potitur commoda:
Illum amant, me fugitant: illi credunt consilia omnia;
Illum diligunt; apud illum sunt ambo: ego desertus sum.
Illum ut vivat optant; meam autem mortem exspectant. Scilicet
Ita eos meo labore eductos maximo hic fecit suos
Paulo sumptu: miseriam omnem ego capio; hic potitur gaudia.
Age, age, nunc jam experiamur porro contra quid ego possiem
Blande dicere, aut benigne facere, quando eo provocat.

10. *Clemens*] Donatus distinguishes between the various epithets that occur in this and the following lines. But such distinctions are very deceptive, and are never observed in practice.

Nulli laedere os] 'Never abusing any one to his face, courteous to every one.' With 'agrestis' compare Horace, Epist. i. 18. 5—8, who hits off very happily the man who wishes to be considered plain-spoken and honest:

"Est huic diversum vitio vitium prope majus,
Asperitas agrestis et inconcinna gravisque,
Quae se commendat tonsa cute, dentibus atris,
Dum vult libertas dici mera veraque virtus."

16. *Hoc fructi pro labore ab his fero*] 'Now after my life is ended I get this sort of reward for my pains. They love him. I am deserted.' For 'fructi' see note on Eunuchus iii. 4. 4.

17. *Patria potitur commoda*] 'He the other of us two enjoys all the comforts of being a father.' 'Potior' is sometimes used with an accusative (see Forcellini for examples), but chiefly in later writers. Once in Lucretius, iii. 1037, 1038:

"Adde Heliconiadum comites; quorum unus Homerus
Sceptra potitus, eadem aliis sopitu' quiete est."

In v. 22, below, we have, "Hic potitur gaudia."

23.] I have adopted the Bembine reading of this line, which makes the metre much better than the common text, in which both 'jam' and 'porro' are omitted. 'Age, age' must be pronounced as two short syllables, forming with 'nunc' one foot. See the scale of trochaic metre in the Introduction. 'Nunc jam' and 'jam nunc' are very frequent in Terence. Among other instances see Andria i. 1. 144; ii. 5. 13; v. 2. 1. Eunuchus ii. 3. 85; iv. 4. 48. Heaut. iv. 1. 5. Adelphi ii. 1. 2. Phormio iv. 4. 10.

24. *Benigne facere*] 'Come, come,' says Demea, 'let me now after all try in my turn, what I can do in the way of fair speeches and liberality, since he challenges me to it. I too desire to be loved and valued by my own children; and if this can be brought about by liberality and indulgence, I will not be behindhand.' For 'posteriores feram' see note on Eunuchus i. 2. 71:

"Sine illum priores partes hosce aliquot dies
Apud me habere."

The ellipse of 'partes' is very common. So Cicero, Brutus 49: "Ex his Cotta et Sulpicius . . . facile primas tulerunt."

Ego quoque a meis me amari et magni pendi postulo:
Si id fit dando atque obsequendo, non posteriores feram.
Deerit. Id mea minime refert qui sum natu maximus.

ACTUS QUINTI SCENA QUINTA.

SYRUS. DEMEA.

Sy. Heus, Demea, rogat frater ne abeas longius.
De. Quis homo? O Syre noster salve: quid fit? quid agitur?
Sy. Recte. *De.* Optime est. Jam nunc haec tria primum addidi
Praeter naturam: "O noster! quid fit? quid agitur?"
Servum haud illiberalem praebes te; et tibi
Libens bene faxim. *Sy.* Gratiam habeo. *De.* Atqui, Syre,
Hoc verum est; et ipsa re experiere propediem.

ACTUS QUINTI SCENA SEXTA.

GETA. DEMEA.

Ge. Hera, ego huc ad hos provisam quam mox virginem
Arcessant: sed eccum Demeam. Salvus sies.
De. O, qui vocare? *Ge.* Geta. *De.* Geta, hominem maximi

Act V. Scene V. Syrus comes to fetch Demea to the wedding, and is received with unusual civility by the old man, who congratulates himself upon the success with which he has caught the knack of civility.

The Metre is iambic trimeter.

5. *Servum haud illiberalem praebes te*] 'You are not a bad slave in your behaviour.' 'Liberalis' is the opposite to 'servilis;' and we must bear this in mind, though it is difficult to convey the idea in English. Compare Andria i. 1. 11:

"—— Feci e servo ut esses libertus mihi,
Propterea quod servibas liberaliter."

7. *Propediem*] 'Prope' originally was a preposition governing the accusative case, as in Caesar, Bell. Gall. i. 22: "Nisi ipsius copiae prope hostium castra visae essent," and in many authors. Hence we have the two compounds 'propemodum,' 'near the measure,' 'almost;' and 'propediem,' 'near the present day,' 'soon;' both used seldom by Plautus and Terence, more frequently by Cicero.

Act V. Scene VI. Demea follows out his plan of compliments with Geta, who comes from Sostrata's house to see about the arrangements for the wedding. He is much pleased with his success here as before, and feels that he is attaching every one to him by his new tactics.

The Metre is iambic trimeter.

1. *Hera, ego ad hos provisam*] 'I am going over to our neighbour's, ma'am, to see when they will be ready to fetch the young lady.' 'Proviso' is used more than once in Terence to signify, 'I go to see.' Andria v. 5. 1: "Proviso quid agat Pamphilus." Eunuchus iii. 1. 4: "Huc proviso, ut, ubi tempus siet, deducam."

3. *Hominem maximi preti*] See note on Andria v. 2. 14; and for 'spectatus' see note on Andria i. 1. 64. Here 'spectatus satis' means 'of well-proved character.'

Preti te esse hodie animo judicavi meo:
Nam is mihi profecto est servus spectatus satis
Cui dominus curae est, ita uti tibi sensi, Geta:
Et tibi ob eam rem, si quid usus venerit,
Libens bene faxim. Meditor esse affabilis;
Et bene procedit. *Ge.* Bonus es quum haec existimas.
De. Paulatim plebem primulum facio meam.

ACTUS QUINTI SCENA SEPTIMA.

AESCHINUS. DEMEA. SYRUS. GETA.

Aes. Occidunt me quidem dum nimis sanctas nuptias
Student facere: in apparando consumunt diem.
De. Quid agitur, Aeschine? *Aes.* Ehem, pater mi, tu hic eras?
De. Tuus hercle vero et animo et natura pater,
Qui te amat plus quam hosce oculos: sed cur non domum
Uxorem arcessis? *Aes.* Cupio: verum hoc mihi morae est;
Tibicina, et Hymenaeum qui cantent. *De.* Eho,

7. *Si quid usus venerit*] 'Usus venit' is generally used absolutely, as in Heaut. iii. 2. 42: "Non usus veniet, spero." In Plautus, Cistellaria i. 2. 28, we have "Si quis usus venerit, meminisse ego hanc rem vos volo." Ordinarily, 'usus venit' (for which in Cicero we have 'usu venit') is taken as a single verb; and so we must consider it here, with 'quid' as its subject. See note on Heaut. i. 1. 28. 'Usus est' follows the construction of 'opus est.' See note on Adelphi iii. 3. 75.

10. *Paulatim plebem*] Demea speaks as if he were a candidate for office, canvassing the plebs, and securing their votes before he went to the higher classes. 'Primulum' is used by comic poets only. See iii. 1. 2. Plautus, Miles Gloriosus iv. 2. 13. Menaechmei v. 5. 18; 9. 57.

Act V. Scene VII. Aeschinus begins to be impatient. They have wasted so much time over the preparations for the marriage, that the day will be gone before they are over. His father advises him to cut short these unnecessary ceremonies; to make a passage in the garden wall, and to bring his wife home without any more ado. Aeschinus cannot wonder enough at his father's change of manner, and proceeds to carry out his suggestion.

The Metre is iambic trimeter.

1. *Occidunt me quidem*] 'They weary me to death while they are bent on making the marriage so very formal.' The Bembine manuscript has 'equidem,' which might be well used here as it is in Eun. v. 4. 34 (see note); but all other authorities have 'quidem,' and there is no reason for adopting the stranger idiom. 'Sanctus' properly is that which is guarded against by a legal provision. Thus Ulpian, Dig. i. t. 8, l. 9 (quoted by Forcellini) defines the word: "Dicimus sancta proprie, quae nec sacra nec profana sunt, sed sanctione quadam confirmata; ut sunt leges, quia sanctione quadam subnixae sunt. Quod enim sanctione quadam subnixum est, id sanctum est, etsi deo non sit consecratum." So 'sanctae nuptiae' would be those that are performed with due form and ceremony. The 'sanctio' of a law was, in fact, the penalty that attached to its non-observance (see Long's note on Cicero, In C. Verrem ii. 4. 66); and in the case of a marriage this penalty would be the loss of repute and scandal arising out of a hasty and incomplete performance of the marriage ceremony, much like the stigma attaching to a Gretna Green marriage in our own time. In Pamphila's case more care than common was necessary to patch up her connexion with Aeschinus.

Vin tu huic seni auscultare? *Aes.* Quid? *De.* Missa haec face,
Hymenaeum, turbas, lampadas, tibicinas;
Atque hanc in horto maceriam jube dirui,
Quantum potest; hac transfer; unam fac domum;
Traduce et matrem et familiam omnem ad nos. *Aes.* Placet,
Pater lepidissime. *De.* Euge! jam lepidus vocor.
Fratri aedes fient perviae: turbam domum
Adducet; sumtum admittet; multa. Quid mea?
Ego lepidus ineo gratiam. Jube nunc jam
Dinumeret illi Babylo viginti minas.
Syre, cessas ire ac facere? *Sy.* Quid ago? *De.* Dirue.
Tu illas abi et traduce. *Ge.* Di tibi, Demea,
Bene faciant quum te video nostrae familiae
Tam ex animo factum velle. *De.* Dignos arbitror.
Quid ais tu? *Aes.* Sic opinor. *De.* Multo rectius est
Quam illam puerperam nunc duci huc per viam
Aegrotam. *Aes.* Nihil enim vidi melius, mi pater.
De. Sic soleo: sed eccum Micio egreditur foras.

9. *Hymenaeum &c.*] A long note might be written to illustrate each of these words. But the student is referred to the Dictionary of Antiquities for a full account of all the ceremonies of marriage, which would be out of place here. See note on Andria ii. 2. 27.

10. *Maceriam*] This is the only place in Terence or Plautus where this word occurs. 'Maceria' properly means 'a boundary wall' enclosing a piece of ground. The term was confined to what we call a wall, in distinction from a fence, made of stones, bricks, or flints. Caesar (Bell. Gall. vii. 69) uses it apparently of a wall made in haste of loose stones. See Long's note. It is probably connected with 'macellum,' which is derived, according to Festus, from *μάκελον* or *μάκελλον*. See Forcellini (Macellum).

15. *Multa*] 'There will be much ado.' Some editors, without authority, read 'sumptum amittat multum;' but the ordinary reading is quite intelligible.

17. *Dinumeret illi Babylo viginti minas*] Commentators have puzzled very much over these words. Colman's conjecture seems to be the most sensible: "that Demea means to give an order to one of his servants to give Aeschinus twenty minae." As Colman observes, Demea is here represented as acting the part of the generous man; and it is in keeping with this that he is made to make Aeschinus a handsome present on his marriage. Others suppose that he is sarcastically alluding to Micio, and means: 'Let him now order his steward to disburse to Aeschinus twenty minae; for this business will cost him that much at least.' Donatus seems to have taken it in this way. He says, "Nimis morale est quum de absente tanquam de praesente agimus." 'Babylo' is more like the name of a slave than any thing else; and it is an unnecessary refinement to suppose Demea to style Micio by such a name in allusion to his sumptuous extravagance; or Sannio, whom some commentators have absurdly supposed to be called 'Babylus.' He was already paid (iii. 3. 15), and had been out of sight for some time.

ACTUS QUINTI SCENA OCTAVA.

MICIO. DEMEA. AESCHINUS.

Mi. Jubet frater? ubi is est? Tun jubes hoc, Demea?
De. Ego vero jubeo et in hac re et aliis omnibus
Quam maxime unam facere nos hanc familiam,
Colere, adjuvare, adjungere. *Aes.* Ita quaeso, pater.
Mi. Haud aliter censeo. *De.* Imo hercle ita nobis decet.
Primum hujus uxoris est mater. *Mi.* Quid postea?
De. Proba et modesta. *Mi.* Ita aiunt. *De.* Natu grandior.
Mi. Scio. *De.* Parere jam diu haec per annos non potest;
Nec qui eam respiciat quisquam est: sola est. *Mi.* Quam hic rem agit?
De. Hanc te aequum est ducere; et te operam ut fiat dare.
Mi. Me ducere autem? *De.* Te. *Mi.* Me? *De.* Te inquam. *Mi.* Ineptis. *De.* Si tu sis homo,
Hic faciat. *Aes.* Mi pater. *Mi.* Quid? tu autem huic, asine, auscultas? *De.* Nihil agis:
Fieri aliter non potest. *Mi.* Deliras. *Aes.* Sine te exorem, mi pater.
Mi. Insanis: aufer. *De.* Age da veniam filio. *Mi.* Satin sanus es? ego

ACT V. SCENE VIII. Micio has found Syrus busy in making a breach in the garden wall, and has learnt that he is doing this by Demea's orders. He comes to satisfy himself by the evidence of his own senses of the reality of this sudden change in his brother's behaviour. Demea immediately proposes a new scheme which he has in his excessive liberality devised for the benefit of his old bachelor brother. This is that Micio shall marry Sostrata. He is naturally astonished at the proposal; but after a little persuasion from Demea and Aeschinus he consents. He is then further called upon to make Hegio a present of a small farm which he has in the suburb. And this proposal is backed up by the application of one of his own sayings, that old men are too much attached to money; a vice which must therefore be practically avoided in this way.

The Metre is as follows; vv. 1—10. 33, iambic trimeter; 11—22. 24—32. 34, iambic tetrameter; 23, trochaic tetrameter catalectic.

9. *Nec qui eam respiciat quisquam est*] 'And she has no one to care for her.' 'Respicio' is properly used of the attention paid by superiors to inferiors. See note on Andria iv. 1. 17, and compare iii. 2. 55.

14. *Aufer*] 'Away with you.' Compare Phormio iii. 3. 26: "Aufer te hinc." In his note on the next line Donatus notices that Terence has in this scene improved upon Menander, in making Micio reluctant to enter into this marriage. "Apud Menandrum," he says, "senex de nuptiis non gravatur. Ergo Terentius εὑρητικῶς." Some commentators have expended a good deal of unnecessary indignation upon Terence in consequence of this incident. But marriages, and as many as possible, were a necessary conclusion of the serio-comic play; and the situation was, no doubt, introduced to place Micio in a ludicrous embarrassment; for he does not like to be outdone in his own line by Demea, whom he must consider a mere novice in the arts of generosity.

Novus maritus anno demum quinto et sexagesimo
Fiam, atque anum decrepitam ducam? Idne estis auctores mihi?
Aes. Fac: promisi ego illis. *Mi.* Promisti autem? de te largitor, puer.
De. Age; quid si quid te majus oret? *Mi.* Quasi non hoc sit maximum.
De. Da veniam. *Aes.* Ne gravere. *De.* Fac promitte. *Mi.* Non omittis?
Aes. Non, nisi te exorem. *Mi.* Vis est haec quidem. *De.* Age prolixe, Micio.
Mi. Etsi hoc mihi pravum, ineptum, absurdum, atque alienum a vita mea
Videtur, si vos tantopere istuc vultis, fiat. *Aes.* Bene facis:
De. Merito te amo. Verum—*Mi.* Quid? *De.* Ego dicam, hoc quum fit quod volo.
Mi. Quid nunc quod restat? Hegio his est cognatus proximus,
Affinis nobis, pauper: bene nos aliquid facere illi decet.
Mi. Quid facere? *De.* Agelli est hic sub urbe paulum, quod locitas foras:
Huic demus qui fruatur. *Mi.* Paulum id autem? *De.* Si multum est, tamen
Faciendum est: pro patre huic est; bonus est; noster est; recte datur.
Postremo nunc meum illud verbum facio quod tu, Micio,
Bene et sapienter dixti dudum: "Vitium commune omnium est,

16. *Decrepitam*] 'Decrepitus' is derived from 'crepo,' and would originally refer to a musical instrument which would no longer give out any sound. Hence generally 'worn out.' Festus mentions also a derivation from 'crepusculum,' as the last part of the day, but this is mere fancy; for 'crepusculum' is connected with the antique word 'creperus,' and means, 'the doubtful light;' perhaps connected with an old word 'crepus,' κνέφας.

20. *Age prolixe, Micio*] 'Act liberally, Micio.' Compare Eunuchus v. 8. 52: "Accipit hominem nemo melius prorsus, neque prolixius," where see note.

23. *Merito te amo*] A common formula. See Eunuchus i. 2. 106. Bentley reads 'merito tuo,' to make the metre iambic consistently with the rest of the scene; comparing for the expression Eunuchus iii. 2. 5: "Plurimum merito tuo." But the change of metre is not a sufficient reason for interpolating a word that has no authority whatever.

26. *Agelli*] 'There is a small piece of ground here in the suburbs which you let out of your own hands. Let us give the use of it to him.' This is the true explanation of the word 'fruare.' Hegio was to have the 'ususfructus' of the farm, but not the ownership. The property would still belong to Micio. 'Agrum fruendum locare' was to let an estate, reserving the ownership. 'Qui' is the ablative, as in many passages. See note on Heaut. iv. 5. 29. Andria, Prol. 5.

Quod nimium ad rem in senecta attenti sumus." Hanc maculam nos decet
Effugere: dictum est vere, et re ipsa fieri oportet [Micio].
Mi. Quid istic? dabitur quandoquidem hic vult. *Aes.* Mi pater.
De. Nunc tu mihi es germanus pariter corpore et animo. *Mi.* Gaudeo.
De. Suo sibi gladio hunc jugulo.

ACTUS QUINTI SCENA NONA.

SYRUS. DEMEA. MICIO. AESCHINUS.

Sy. Factum est quod jussisti, Demea.
De. Frugi homo es. Ego aedepol hodie mea quidem sententia

32—34.] Bentley re-arranges these lines as follows:

"Effugere; dictum est vere, et re ipsa fieri oportet, Micio.
Mi. Quid istic? dabitur quidem, quando hic vult. *Aes.* Mi pater. *De.* Nunc tu mihi,
Micio, es germanus pariter animo ac corpore. *Mi.* Gaudeo."

This arrangement continues the trochaic metre to the end of the scene; but is not carried out without some arbitrary transposition, and the insertion of 'Micio' in two places. Though his arrangement is convenient for the metre, yet without a better knowledge than we possess of the ancient text of Terence, we are not justified in making such a sweeping alteration of the text. At the end of v. 32 I have added [Micio], which is necessary to complete the metre, as the possible reading, which would very probably have been lost, in consequence of the occurrence of the same word immediately after.

35. *Suo sibi gladio hunc jugulo*] 'I turn his weapons against himself.' Cicero uses this proverb, Pro Caecina 29: "Aut tuo, quemadmodum dicitur, gladio, aut nostro defensio tua conficiatur necesse est." 'Sibi' is frequently redundant with 'suus.' Plautus, Captivi, Prol. 50: "Ita nunc ignorans suo sibi servit patri;" and i. 1. 12—16:

"Quasi cum caletur cochleae in occulto latent,
Suo sibi succo vivunt ros si non cadit,
Item Parasiti rebus prolatis latent
In occulto, miseri victitant succo suo,
Dum ruri rurant homines quos liguriant."

In Dr. Hickie's edition of Terence, which is a compilation on the plan of Anthon's Horace, following Reinhardt's text, these words commence the next scene, and are by a strange perversity placed in the mouth of Syrus, who is supposed to think that Demea will be annoyed at the demolition of the garden wall. But even then it is difficult to give the words an appropriate sense as coming from Syrus. The common arrangement is evidently right, which gives the words to Demea as a sort of commentary on the whole of the scene, in which Micio has been fairly beaten at his own game, and made to apply his maxims in an inconveniently practical manner.

Act V. Scene IX. Demea in the concluding scene of the play carries out his whim of emulating Micio, and giving his indulgence the *reductio ad absurdum*. He now sets Syrus free for his distinguished services in behalf of morality; and to make his happiness more complete, gives freedom to his wife Phrygia also; and desires Micio besides to give them a little capital to start with. Demea then proceeds, as might be expected, to explain the meaning of the recent surprising change in his behaviour. 'All this,' he says, 'is merely to show that popularity may be easily gained if you will indulge every one indiscriminately,' and he ends by promising to act the part of a friendly censor towards his sons in their future career. As for Ctesipho, he had better end with this girl that he has got now; and all may be well.

The Metre is trochaic tetrameter catalectic; the first line uniting with the last of the preceding scene to form one verse.

2. *Frugi homo es*] 'You're a good fel-

Judico Syrum fieri esse aequum liberum. *Mi.* Istunc liberum?
Quodnam ob factum? *De.* Multa. *Sy.* O noster Demea, aedepol vir bonus es.
Ego istos vobis usque a pueris curavi ambos sedulo;
Docui, monui, bene praecepi semper quae potui omnia.
De. Res apparet. Et quidem porro haec; obsonare cum fide,
Scortum adducere, apparare de die convivium;
Non mediocris hominis haec sunt officia. *Sy.* O lepidum caput!
De. Postremo, hodie in psaltria hac emenda hic adjutor fuit,
Hic curavit: prodesse aequum est: alii meliores erunt:
Denique hic vult fieri. *Mi.* Vin tu hoc fieri? *Aes.* Cupio. *Mi.* Si quidem
Tu vis, Syre, eho accede huc ad me: liber esto. *Sy.* Bene facis.
Omnibus gratiam habeo, et seorsum tibi praeterea, Demea.
De. Gaudeo. *Aes.* Et ego. *Sy.* Credo: utinam hoc perpetuum fiat gaudium,
Phrygiam ut uxorem meam una mecum videam liberam.
De. Optimam quidem mulierem. *Sy.* Et quidem tuo nepoti, hujus filio,

low.' For 'frugi' see note on Eunuchus iii. 5. 60. Demea proceeds sarcastically to give his reasons for liberating Syrus, in consequence of the uncommon care that he had shown to preserve the morals of his master's sons.

8. *Apparare de die convivium*] 'To prepare a banquet in the middle of the day.' This is the obvious sense of the words, and the only one consistent with the tone of banter running through the passage. Donatus explains them: "repente, neque ante praedictum, nec pridie constitutum," but there would be no irony in that. For the idiom we may compare Catullus xlvi. 5:

"Vos convivia lauta sumptuose
De die facitis; mei sodales
Quaerunt in trivio vocationes."

Livy xxiii. 8: "Coeperunt epulari de die, et convivium non ex more Punico aut militari disciplina esse, sed ut in civitate atque etiam domo diti ac luxuriosa omnibus voluptatis illecebris instructum." 'Dies' is taken in the sense of 'the full day,' 'mid-day;' and thus 'de die' is 'immediately after mid-day,' 'early in the afternoon;' just as 'de nocte' is sometimes 'after midnight.' See v. 3. 55. Such early hours were a mark of dissipation. See note on iv. 2. 49. We also find the phrase 'media de luce' in the same sense, as in Horace, Epist. i. 14. 34:

"Quem bibulum liquidi media de luce Falerni
Coena brevis juvat et prope rivum somnus in herba."

See Macleane's note there, and on Sat. ii. 8. 3.

11. *Alii meliores erunt*] 'Other slaves will be the better for it.' Syrus must be rewarded; it will be an encouragement to others to behave as admirably as he has done.

14. *Omnibus gratiam habeo*] Lachmann (note on Lucretius ii. 719) reads 'Omnibus gratum habeo,' to get rid of the dactyl in place of a trochee in the first place. "Certissimum est," he says, "vocabula dactylica trochaei loco in versu poni non debere." But even were his principle undeniable, to apply it consistently would involve the alteration of many passages where a similar reading is supported by all the authorities.

15. *Perpetuum*] 'I only wish that my pleasure were made complete.' For the meaning of 'perpetuus' see note on Eunuchus v. 8. 13.

Hodie primam mammam dedit haec. *De.* Hercle vero serio,
Si quidem primam dedit, haud dubium quin emitti aequum siet.
Mi. Ob eam rem? *De.* Ob eam. Postremo a me argentum quanti est sumito.
Sy. Di tibi, Demea, omnes semper omnia optata offerant.
Mi. Syre, processisti hodie pulchre. *De.* Si quidem porro, Micio,
Tu tuum officium facies, atque huic aliquid paulum prae manu
Dederis unde utatur; reddet tibi cito. *Mi.* Istoc vilius.
Aes. Frugi homo est. *Sy.* Reddam hercle; da modo. *Aes.* Age pater. *Mi.* Post consulam.
De. Faciet. *Sy.* O vir optime. *Aes.* O mi pater festivissime.
Mi. Quid istuc? quae res tam repente mores mutavit tuos?
Quod prolubium? quae istaec subita est largitas? *De.* Dicam tibi;
Ut id ostenderem quod te isti facilem et festivum putant,
Id non fieri ex vera vita, neque adeo ex aequo et bono:

23. *Huic aliquid paulum prae manu dederis unde utatur*] Micio says, 'You have got on well to-day, Syrus.' 'Yes,' says Demea, 'if you will further do your duty, and give him a little ready money to start with, that he may have something to live upon.' The phrase 'prae manu' occurs here and in Plautus, Bacchides iv. 3. 9: "Patri reddidi omne aurum quod fuit prae manu," 'All the money that was at hand.' (See Forcellini.) For 'utatur' compare Cicero, Ad Atticum xi. 11: "Quare id quoque velim cum illa videas ut sit qui utamur," 'That I may have something to live upon.' Plautus, Trinummus ii. 2. 79:

"Deum virtute habemus et qui nosmet utamur, pater,
Et aliis qui comitati simus benevolentibus."

Cicero, Ad Atticum xiii. 23: "Magis enim doles me non habere cui tradam quam qui utar." For the use of 'unde' compare i. 2. 40:

"—— Est, Dis gratia,
Et unde haec fiant, et adhuc non molesta sunt."

'Unde' literally means here, 'A small capital from which he can have the means of subsistence.' Syrus was to make this loan his capital, and to live on the interest of it, paying back the principal to Micio. 'Istoc vilius' has, according to Donatus, the implied sense of a refusal. 'I would not trust him with a thing more worthless than the snap of a finger.' Forcellini quotes a different explanation of the phrase (in the sense of 'so much the cheaper to me') from Charisius; but the explanation of Donatus is more simple.

28. *Quod prolubium?*] 'What is this whim of yours?' 'Prolubium' is an obsolete word, formed from 'lubet' or 'libet.' It occurs only in fragments of the older poets (see Forcellini). Others read here 'proluvium,' in the sense of 'lavish extravagance,' but that does not suit the passage so well; for that idea is expressed immediately after by 'largitas,' a word which we have had before in Heaut. iii. 1. 32; and which Cicero also uses more than once.

30. *Id non fieri ex vera vita*] 'I wanted to show you that, although these young fellows think you obliging and pleasant, that does not come of a genuine mode of life, nor indeed from equitable conduct, but merely from undue compliance, indulgence, and excessive liberality.' For 'vera vita' compare Heaut. i. 1. 102: "Hocque fit ubi

Sed ex assentando, indulgendo, et largiendo, Micio.
Nunc adeo si ob eam rem vobis vita mea invisa est, Aeschine,
Quia non justa injusta prorsus omnia omnino obsequor,
Missa facio: effundite, emite, facite, quod vobis libet:
Sed si id vultis potius, quae vos propter adolescentiam
Minus videtis, magis impense cupitis, consulitis parum,
Haec reprehendere et corrigere me, et obsecundare in loco;
Ecce me qui id faciam vobis. *Aes.* Tibi, pater, permittimus:
Plus scis quid facto opus est. Sed de fratre quid fiet? *De.* Sino;
Habeat; in istac finem faciat. *Mi.* Istuc recte. Ω Plaudite.

non vere vivitur." 'Aequum et bonum' was technically used in the sense of 'equity,' as opposed to 'law.' See Cicero, Pro Caecina 23: "Ex aequo et bono, non ex callido versutoque jure rem judicari oportere." So in Phormio iv. 3. 32:

"Si tu aliquam partem aequi bonique dixeris
Ut est ille bonus vir, tria non commutabitis
Verba hodie inter vos."

See also "Aequi bonique facio," Heaut. iv. 5. 40, and note.

37. *Obsecundare in loco*] See note on Heaut. [illegible] 6. 22. Bentley proposes 'quem,' in the sense of 'aliquem,' instead of 'me,' the common reading. It may be an improvement; but being entirely without authority should not be received into the text.

39. *Quid facto opus est*] See note on Andria iii. 2. 10.

40. *Istuc recte*] Donatus attributes these words to Micio; in an ironical sense. 'Now you are right at all events, you are indulging your son in a most fitting manner.' This is certainly the most natural way of taking the words. It makes the play end with a sort of humorous retort on Demea, who has now carried his newly-acquired indulgence beyond all bounds. Many editions give the words to Aeschinus. For 'Plaudite' see note on Andria v. 6. 17.

PUBLII TERENTII

CARTHAGINIENSIS AFRI

HECYRA.

FABULAE INTERLOCUTORES.

BACCHIS, meretrix, amica Pamphili.
LACHES, senex, pater Pamphili.
MYRRHINA, mater Philumenae.
PAMPHILUS, filius Lachetis et Sostratae.
PARMENO, servus.
PHIDIPPUS, senex, pater Philumenae.
PHILOTIS, meretrix.
SOSIA, servus.
SOSTRATA, mater Pamphili.
SYRA, anus, lena.

INTRODUCTION.

The Hecyra takes its name from the fact that its plot turns upon the misunderstanding between a mother and daughter-in-law. Colman has translated the word 'step-mother;' but ἑκυρά is etymologically, and in meaning, the same word as 'socrus,' a mother-in-law; and there is the same close connexion between the correlative words νυός and 'nurus,' a daughter-in-law.

The story of the play is as follows: A young man named Pamphilus, son of Laches and Sostrata, used to keep company with one Bacchis. One night as he was going to her house, rather the worse for wine, he met Philumena, the daughter of Phidippus and Myrrhina, on the road, and offered her violence, both of them being ignorant who the other was. She could not get any thing from him which could serve as a clue to his recognition; but he in the struggle managed to tear from her finger a ring, which he carried to Bacchis and gave to her. A short time after this he was married; for his father was very anxious to break off his intimacy with Bacchis, and to see his son quietly settled down, that he might have some prospect of domestic comfort in his old age; and he never let his son have any peace till he consented to take to himself a wife. By a strange coincidence the wife selected for him was this very Philumena, whom he had met at night on his way to his mistress's house; and her mother was only too glad to have her married, hoping that she would be saved from public disgrace. But things did not turn out as smoothly as she expected; for Pamphilus did not at first shake off his old love, but continued to visit Bacchis every day, and totally avoided the company of his wife. Gradually, however, a change took place. Bacchis, being annoyed at the marriage of Pamphilus, behaved with great coldness and caprice towards him. Philumena, on the other hand, bore his neglect with the greatest patience and good temper. And so it came about that Pamphilus abandoned Bacchis altogether, and became devotedly attached to his wife. At this moment a relation of his father's dies at Imbros, and Pamphilus is despatched to the spot to look after his property, his wife being left with her mother-in-law Sostrata. But this arrangement

does not last long. Philumena, finding that she has no hope of concealing her situation from her mother-in-law, begins to avoid her, and to withdraw from her company as much as possible; till, at last, she goes to her own mother on the pretence of attending a family sacrifice, and stays with her, refusing to return to her mother-in-law. Sostrata sends for her, but in vain; and she goes to see her, but is refused admittance.

This brings us to the beginning of the Second Act of the play, where the action really commences; for all that we had hitherto is merely a kind of prologue. Laches, Pamphilus' father, has now heard of this estrangement between his wife and his daughter-in-law, and comes into town to look into the matter. Priding himself much upon his wonderful knowledge of every thing that is going on, he lays it down decidedly that Sostrata alone is to blame; that all mothers-in-law hate their daughters-in-law, and that she must have driven Philumena away by her unkindness; and he is more confirmed in his opinion by the statement of Phidippus that his daughter refuses to come back to Laches' house while her husband is away. Sostrata in vain endeavours to clear herself.

At this moment Philumena's expected child is born; and Pamphilus returns home at the critical moment. Hearing that his wife is ill, he rushes into the house to see her, and there discovers the whole state of the case. Myrrhina entreats him to keep the matter quiet, and he so far retains his affection for his wife that he promises to do so, and is wretched at the thoughts of a separation from her, though he comes to the conclusion that after this child's birth, the son of he does not know whom, it is impossible for him ever to receive her back into his house. Meanwhile he sees the necessity of getting rid of his slave Parmeno, who will otherwise be sure to discover what is going on. So he sends him off on two errands, the last of which keeps him fully employed at a distance the rest of the day.

The body of the play is occupied by the indignant expostulations of the two fathers with Pamphilus, and with their wives. Now that Pamphilus has a son, Laches cannot conceive why he should not take his wife home again; and Phidippus is furious with him, with Laches, and with Myrrhina his wife. Sostrata comes to the determination of leaving town, and going to live with her husband in the country, hoping that her absence will remove the last obstacle to Philumena's return; but notwithstanding this, Pamphilus still persists in his refusal to receive his wife, and at last the old men come to the conclusion that he must be still carrying on his old love affair with Bacchis, and determine to send for her, and to endeavour by fair means or foul to break off her intimacy with Pamphilus.

Bacchis is accordingly sent for, and she completely clears herself and Pamphilus from the suspicion, and further undertakes to explain the real state of affairs to Myrrhina and Philumena. This brings out the true history of Philumena; and Bacchis is able to inform Pamphilus that his wife was the owner of the ring which she had received from him. This entirely changes Pamphilus' view of the case, and he is beside himself with delight.

This play is not remarkable for any of the spirit which generally appears in Terence's plays. The event on which the plot of the play depends, and the circumstances of Philumena's illness, having necessarily to be kept in the background, gives an air of restraint to the whole piece. Indeed, within the whole action, properly so called, there is no incident except the discovery of the ring. The plot is much more simple, and the characters less interesting than those of any other play; and in the treatment of the character of the slave we notice a marked departure from the ordinary idea of that part. The Parmeno of the Hecyra is a very different personage from his namesake of the Eunuchus. He is merely sententious and inquisitive; and the only amusement which we get out of him is that he is very anxious to discover his master's secret, and that his curiosity is not gratified.

HECYRA.

ACTA LUDIS MEGALENSIBUS, SEX. JUL. CAESARE CN. CORNELIO DOLABELLA AEDILIBUS CURULIBUS. NON EST PERACTA. MODOS FECIT FLACCUS CLAUDII, TIBIIS PARIBUS. TOTA GRAECA APOLLODORU FACTA EST. ACTA PRIMO SINE PROLOGO. DATA SECUNDO CN. OCTAVIO T. MANLIO COSS. RELATA EST L. AEMILII PAULI LUDIS FUNEBRIBUS. NON EST PLACITA. TERTIO RELATA EST Q. FULVIO L. MARCIO AEDILIBUS CURULIBUS. EGIT L. AMBIVIUS TURPIO.. PLACUIT.

Ludis Megalensibus] See note on the Inscription to the Andria.

Non est peracta] See notes on both the Prologues; especially Prolog. i. 1—4.

Modos fecit] On musical points see notes on the Inscription to the Andria.

Apollodoru] Apollodorus of Gela is said to have been a contemporary of Menander. The Phormio was copied from his Ἐπιδικαζόμενος; and Donatus is our authority for giving to him the original authorship of the Hecyra. Some manuscripts have 'Menandru;' but the text is supported by the best authority.

Acta primo sine prologo] See note on Prolog. i. 1 and 8. We cannot attempt to assign the Prologues their proper dates; the play having been acted four times, as far as this Inscription shows.

Data secundo] B.C. 165, A.U.C. 588.

Relata est] B.C. 160, A.U.C. 593. See notes on Inscription to the Adelphi.

L. Ambivius Turpio] See note on Inscription to the Andria.

PROLOGUS.

Hecyra est huic nomen fabulae: haec cum data
Nova est novum intervenit vitium et calamitas,
Ut neque spectari neque cognosci potuerit.
Ita populus studio stupidus in funambulo

1. *Hecyra est huic nomen fabulae*] This short Prologue is intended merely to explain how the Hecyra comes to be produced as a new play. On the first occasion when it was represented (see notes on the Inscription) the people were occupied with a tight-rope dancer, and paid no attention to it. The poet had therefore withdrawn his play for the time, that he might retain the copyright of it, and be able to sell it to the aediles on another occasion. The audience are reminded that they are acquainted with other plays of the poets, and are requested to make acquaintance with this comedy. This Prologue was in all probability written for the third representation of the play, at the funeral games of L. Aemilius Paullus (see notes on Inscription to the Adelphi), which was again unsuccessful. We may notice that Terence lays particular stress on the fact that the play has not had a hearing; while at the same time he mentions that the aediles have purchased it a second time for representation, a circumstance which would be a presumption in favour of its merits. We shall observe that in the next Prologue he is equally careful to lay the blame of his failures on adventitious circumstances.

The Metre of both Prologues is trimeter iambic.

Bentley changes 'fabulae' into 'fabulaï' to avoid the hiatus. But this is unnecessary; and this form of the genitive is not admissible in Terence. See note on Andria ii. 6. 8.

2. *Nova est*] The common text has simply 'Nova,' which would require an arbitrary pronunciation of the last syllable to make it an iambus; but it is clear that 'est' may easily have been transposed by the copyists. It is not necessary or allowable to introduce 'ei,' with Bentley. The following words, 'novum intervenit vitium et calamitas,' are probably derived, as Donatus says, from the language of augury, in which 'vitium' meant 'an impediment.' So the 'comitia' were often put off in consequence of a thunderstorm; and the consuls were said to be 'vitio creati' when their election had been proceeded with in despite of some such ritual impediment. 'Calamitas' is said by Donatus to have been used in a similar sense when hail and rain accompanied the thunder. But I do not find any instance of this use. For the general idea of the word see note on Eunuchus i. 1. 34.

4. *Funambulo*] These exhibitions used to be given in the Circus at the games, and often at the same time with dramatic representations. No wonder then that the people should have been engrossed with astonishment at the feats of Terence's more popular rival. See this point touched upon in the Introduction. The art of tight-rope dancing was much practised by the ancients. (See the Dictionary of Antiquities, 'Funambulus.') 'Stupidus' is here used in its original sense, 'lost in amazement.' Compare Plautus, Poenulus v. 4. 93:

"—— Misera timeo
Quid hoc sit negoti mea soror; ita stupida sine animo adsto."

Cicero uses the word in a sense nearer that

Animum occuparat. Nunc haec plane est pro nova;
Et is qui scripsit hanc ob eam rem noluit
Iterum referre ut iterum posset vendere.
Alias cognostis ejus: quaeso hanc nunc noscite.

ALTER PROLOGUS.

Orator ad vos venio ornatu prologi:
Sinite exorator sim, eodem ut jure uti senem

of Terence in the present passage, Paradox. v. 2: "Echionis tabula se stupidum detinet, aut signum aliquod Polycleti." The idiom 'occupare animum in' occurs only in this passage.

7. *Iterum referre*] Terence would not bring it on the stage again the same day, that he might be able to keep it back till another occasion, and so dispose of it a second time to the aediles, who used to purchase plays for representation at the games; or to the stage-managers, who, as seems probable, used sometimes to purchase plays at their own risk. See the Second Prologue v. 49, note. See Prologue to the Eunuchus 20, and note.

8. *Alias cognostis ejus*] According to the dates given in the Didascaliae to the Plays of Terence, the Andria is the only play extant of earlier date than the Hecyra, which was brought forward a second time in the consulship of Cn. Octavius and T. Manlius, B.C. 165, the year subsequent to the representation of the Andria. But to which representation of the piece the present Prologue belongs is not certain; for not much faith can be placed in the Didascalia here. If this Prologue were spoken at the last representation but one, that at the funeral games of L. Aemilius Paullus, as seems most probable, B.C. 160, then the poet might speak of all the existing plays, with the exception perhaps of the Adelphi, which was acted on the same occasion. This view is the more probable, because we have no reason to suppose that Terence wrote any plays besides those which have come down to us.

The art of this Second Prologue to the Hecyra has been the subject of much remark. It is generally supposed, and with reason, that the Prologue was spoken on this occasion by L. Ambivius Turpio himself. The occasion called for the mediation of a well-known and favourite actor; and so the poet departed from the general custom, according to which the Prologue was entrusted to one of the inferior actors. (See note on Andria, Prolog. 5—21.) Ambivius stood so high in the popular estimation, that the fact of his defending a play would go a considerable way towards ensuring its success. On this occasion, therefore, he artfully brings forward his own previous success in obtaining a hearing for plays which had not been popular at first. Caecilius, he says, now a great favourite, very often failed at first; and not a few of his plays were rescued by me from popular dislike, and have now become favourites. And so I encouraged the poet to write new plays, whereas otherwise he would have been disheartened at the opposition which he met with. And if this holds good in the case of Caecilius, I ought to gain your attention for the Hecyra, which is the only one of the plays of Terence which has yet met with an unfavourable reception. The play has been unfortunate. On one occasion the tight-rope dancer, on another the gladiator drew away the audience. Now there is no distraction of the kind, and you can attend to the play at your leisure. I appeal to you, further, not to allow a monopoly in the dramatic art by rejecting my poet and accepting the plays of his opponents. Finally, he appeals to his liberality in not exacting too high a price for admission to his plays; and begs them to receive the play favourably, that he may be encouraged to purchase other plays for representation.

1. *Orator ad vos venio*] 'I come before you as a pleader in the dress of the speaker of the Prologue; allow me to be a successful pleader.' 'Orator' is often 'an ambassador,' as in many passages of Livy. See note on iv. 4. 64 of this play, and

Liceat quo jure sum usus adolescentior;
Novas qui exactas feci ut inveterascerent,
Ne cum poeta scriptura evanesceret.
In his quas primum Caecili didici novas
Partim sum earum exactus, partim vix steti.
Quia scibam dubiam fortunam esse scenicam,

Heaut., Prolog. v. 11. Plautus employs the word once or twice in the more general sense of 'one who asks.' See Poenulus i. 2. 148, and Stichus iii. 2. 38:

"*Ep.* Haud aequum est te inter oratores accipi.
Gel. Equidem hercle orator sum; sed procedit parum."

But in both places there is an allusion to the more special sense. So here there may be the same play on the words; more particularly as it would be important to catch the attention of the hearers at the outset, and nothing was so likely to do this as a pun. It appears from this passage that the speaker of the Prologue wore an appropriate dress, as did all the other characters. (See note on Andria, Prol. 5—21.) Compare Plautus, Poenulus, Prolog. 126, where the speaker of the Prologue says, "Ego ibo, ornabor." He was about to change the dress that he wore in his present capacity for the appropriate costume of one of the characters who were to appear in the play. 'Exorare' is 'to obtain by entreaty.' See Andria v. 3. 30: "Sine te exorem." Plautus, Trinummus, ii. 2. 48: "Res quaedam est quam volo Ego me abs te exorare."

4. *Novas . . . evanesceret*] 'Allow me,' says the speaker, 'to have the same privilege as an old man which I had as a young man; when I gave new comedies which had been hissed off the stage a lasting standing, that the poet's works might not perish with him.' For 'exactas' see note on Andria, Prol. 27. 'Inveterasco' and 'invetero' are often used of things that gain ground with their age, grow stronger the longer they last; see Cicero, Catilin. iii. 11: "Memoria vestra, Quirites, nostrae res alentur, sermonibus crescent, literarum monumentis inveterascent et corroborabuntur." And Caesar, Bell. Gall. v. 41: "Sese tamen hoc esse in Ciceronem populumque Romanum animo ut nihil nisi hiberna recusent atque hanc inveterascere consuetudinem nolint," 'They did not wish this practice of remaining in winter-quarters in Gaul to grow into a habit.' Ambivius boasts that the plays of Caecilius had been established by him, and were now standing favourites with the people.

6. *Caecili*] The position of Caecilius at this time is shown by the popular story that when Terence brought his first play to the aediles he was referred to Caecilius (see the Introduction). Horace distinguishes between him and Terence in a well-known line, Epist. ii. 1. 59:

"Vincere Caecilius gravitate, Terentius arte."

It is not clear, however, what he meant by 'gravitas' here. (See Macleane's note.) Ambivius formed the connecting link between the old popular poetry of Caecilius and the new poet whom he was now bringing into notice. It is clear from the manner in which the older poet is spoken of here that he was now reckoned by the contemporaries of Terence to have an established reputation. 'And yet,' says the speaker, 'when I first undertook the representation of the plays of Caecilius when they were new, I failed in some of them, and barely succeeded in others; and indeed if it had not been for my perseverance, Caecilius himself would never have written any more. And so,' he argues, 'it is not wonderful that a good play of Terence's, such as this is, should have failed on the first or second hearing.' The phrase 'partim sum earum exactus' is not common. Here 'partim' has the force of the accusative of definition; and the phrase answers to the Greek, τὰ μὲν αὐτῶν ἐξέπεσον, τὰ δὲ χαλεπῶς ἐνίκησα. In this use it corresponds to the phrase 'magnam partem,' as in Cicero, De Orator. 56: "Magnam enim partem ex iambis nostra constat oratio." In Cicero we find 'partim' with a pronoun used as a nominative case. "Partim e nobis timidi sunt, partim a republica aversi" (Phil. viii. 11). The idiom of the text gives no doubt the primitive use of the word, as the old accusative of 'pars.'

8. *Quia scibam*] 'Knowing as I did that the fortune of the stage was doubtful, yet with all this uncertainty of expectation I endured a certain labour.' The meaning

Spe incerta certum mihi laborem sustuli.
Easdem agere coepi ut ab eodem alias discerem
Novas studiose, ne illum ab studio abducerem.
Perfeci ut spectarentur. Ubi sunt cognitae,
Placitae sunt. Ita poetam restitui in locum
Prope jam remotum injuria adversarium
Ab studio atque ab labore atque arte musica.
Quod si scripturam sprevissem in praesentia,
Et in deterrendo voluissem operam sumere,
Ut in otio esset potius quam in negotio,
Deterruissem facile ne alias scriberet.
Nunc quid petam mea causa aequo animo attendite.
Hecyram ad vos refero, quam mihi per silentium
Numquam agere licitum est; ita eam oppressit calamitas.
Eam calamitatem vestra intelligentia
Sedabit, si erit adjutrix nostrae industriae.
Quum primum eam agere coepi, pugilum gloria,

is simple enough, though it is not very plainly expressed. Ambivius knew that his success was uncertain, and yet he incurred the certain expense and trouble of preparing these plays for representation.

10. *Ut ab eodem alias discerem novas*] 'I began to act the rejected plays to the best of my ability, that Caecilius might give me fresh plays to learn, that I might not discourage him from his profession.' The poet would probably not train the chorus himself; but would leave that to his manager, Ambivius, who held the position of the Greek χοροδιδάσκαλος. (See note on the Inscription to the Andria.) But Ambivius would need instruction from the poet in the design of the play, and the particular force to be given to each part of the dialogue. These general instructions given, the manager would then drill his company in their respective parts, and look to the proper scenic representation of the piece.

15. *Arte musica*] 'From the art of poetry.' For the meaning of 'musicus' in Terence see notes on Heaut. Prolog. 23. Eunuchus iii. 2. 23. The same opposition that Caecilius encountered from the rivals who wished to exclude him from the stage, is noticed briefly in Terence's case below, v. 38, 39, and more fully in the Prologue to the Phormio, v. 16—18. See notes on both passages.

16. *In praesentia*] See note on Heaut. v. 2. 9.

20—37.] He now passes to the particular case of the Hecyra, and proceeds to account for its previous failures. The fact is that it has never had a hearing. On each occasion of its representation some show or other has distracted the people, so that, what with tight-rope dancers, boxers, and gladiators, they have been unable to give their attention to it. For the meaning of 'calamitas' in v. 22, see note on v. 2 of the first Prologue.

25.] The following passage shows us briefly with what distracting attractions the Roman comedy had to contend. It was acted on an open stage facing towards both ends of the amphitheatre, and consequently the performers might frequently be interrupted by the gladiatorial shows and other exhibitions which took place at the same games. See Macleane's note on Horace, Epist. ii. 1. 186. The Prologue to the Poenulus of Plautus gives us an amusing sketch of the various interruptions which took place among the audience themselves. The following lines are worth quoting:

"Scortum exoletum ne quis in proscenio
Sedeat, neu lictor verbum aut virgae muttiant;
Neu designator praeter os obambulet,
Neu sessum ducat, dum histrio in scena siet.
Diu qui domi otiosi dormierunt decet
Animo aequo nunc stent, vel dormire temperent.

Funambuli eodem accessit expectatio:
Comitum conventus, strepitus, clamor mulierum
Fecere ut ante tempus exirem foras.
Vetere in nova coepi uti consuetudine,
In experiendo ut essem: refero denuo.
Primo actu placeo; quum interea rumor venit
Datum iri gladiatores; populus convolat:
Tumultuantur, clamant, pugnant de loco:
Ego interea meum non potui tutari locum.
Nunc turba nulla est: otium et silentium est:
Agendi tempus mihi datum est: vobis datur
Potestas condecorandi ludos scenicos.
Nolite sinere per vos artem musicam
Recidere ad paucos: facite ut vestra auctoritas
Meae auctoritati fautrix adjutrixque sit.
[Si nunquam avare pretium statui arti meae,
Et eum esse quaestum in animum induxi maximum,
Quam maxime servire vestris commodis,]
Sinite impetrare me, qui in tutelam meam

Servi ne obsideant, liberis ut sit locus;
Vel aes pro capite dent; si id facere non queant,
Domum abeant, vitent ancipiti infortunio,
Ne et hic varientur virgis, et loris domi,
Si minus curassint cum heri veniant domum.
* * * * *
Et hoc quoque etiam quod paene oblitus fui;
Dum ludi fiunt in popinam pedisequi
Irruptionem facite, nunc dum occasio est,
Nunc dum scriblitae aestuant occurrite."
Poenulus, Prolog. 17—43.

See also Prologue to the Eunuchus, 44. There is some doubt about the meaning of 'comitum' in v. 27. Bentley proposes 'comiti conventus,' 'the coming together of the assembly.' But 'comites' may bear the same meaning as 'pedisequi' in the preceding passage of Plautus, of 'attendants' in general, nor need we fix the meaning more closely.

29. *Vetere in nova coepi uti consuetudine*] 'I began to practise my old habit in the case of this new play, that I might try my fortune.' As he had done with the plays of Caecilius when they were rejected, so now he determined to try whether he could not procure a successful hearing for the Hecyra; but again he was unsuccessful in consequence of another interruption. For he had not got beyond the first act when every thing was thrown into disorder by the announcement that an exhibition of gladiators was about to take place.

37. *Condecorandi*] 'You have now the opportunity,' he says, 'of adorning the dramatic celebrations with your presence.' The speaker goes on to warn his audience that if they discourage new poets from bringing their plays forward, the drama will fall into the hands of a few persons, and so will inevitably decay. The only guarantee for excellence in poetry is to be found in competition. He repeats this argument in the Prologue to the Phormio, v. 16:

"Is sibi responsum hoc habeat, in medio omnibus
Palmam esse positam qui artem tractant musicam."

Terence's opponents were at this time probably in possession of the popular ear, and wished to keep it, to the exclusion of all new poets. See the Introduction.

41. *Si nunquam avare*] This and the two following lines occur in the Prologue to the Heautontimorumenos, v. 48—50. There they suit the context; here they are irrelevant. I have therefore marked them as doubtful; though the concurrent testimony of MSS. forbids their absolute exclusion.

44. *Qui in tutelam*] 'Let me obtain of you this favour, that now that the poet has

Studium suum et se in vestram commisit fidem,
Ne eum circumventum inique iniqui irrideant.
Mea causa causam hanc accipite, et date silentium,
Ut libeat scribere aliis, mihique ut discere
Novas expediat posthac pretio emtas meo.

ACTUS PRIMI SCENA PRIMA.

PHILOTIS. SYRA.

Ph. Per pol quam paucos reperias meretricibus
Fideles evenire amatores, Syra.

commended his art to my keeping, and himself to your good faith, his enemies may not glory over his discomfiture without cause.' 'Circumveniri' is common in Cicero in the sense of the text. See In C. Verrem ii. 4. 8: "Quid te a Centuripina civitate, a Catinensi, ab Halesina, . . . circumveniri atque opprimi dicis? tua te Messana circumvenit," and Tuscul. Disput. i. 41, in his translation of Socrates' speech from Plato's Apology: "Quanta delectatione autem afficerer, quum Palamedem, quum Ajacem, quum alios, judicio iniquo circumventos, convenirem?"

49. *Posthac pretio emtas meo*] These words have occasioned a good deal of controversy. We know from other passages that plays were purchased by the aediles in the first instance for the purpose of representation at the games. (See Eunuchus, Prolog. v. 20). Donatus accordingly explains 'pretio meo' by 'aestimatione a me facta quantum aediles darent,' that the aediles consulted Ambivius, as an experienced stage-manager, as to the proper price to be set on a play. This, however, is not supported by any authority; and would not have been (as Colman remarks) a very creditable mode of settling the assize of plays. The probability is that the stage-managers sometimes purchased plays on their own account; and this may have happened in the case of plays which had failed from some accident, as in the case of the Hecyra, but which the manager knew to have sufficient merit to entitle them to success. That plays were sold more than once we know from the first Prologue, v. 7. But this whole subject is so obscure, that we cannot do more than hazard a probable conjecture.

ACT I. SCENE I. This scene is quite superfluous as far as the action of the play is concerned. The following scene gives us the real Introduction or Prologue to the play, in which the conduct of Pamphilus is related up to the point at which the action commences. Here we have two characters, Syra and Philotis, who are not in any way concerned with the action. They talk over the fact of Pamphilus' marriage, which Philotis considers to be a breach of his engagement to his mistress, Bacchis; for he had promised her that he would never marry during her lifetime. Syra, the old woman, takes occasion from this to advise Philotis never to show men any mercy; but to fleece and spoil them to the utmost.

The Metre is iambic trimeter.

1. *Per pol quam paucos*] For 'perquam paucos.' See note on Andria iii. 2. 6. Bentley considers 'paucis' to be the right reading, and to be supported by the lines which Donatus quotes from Apollodorus. These have been restored by Bentley thus:

ὀλίγαις ἐραστὴς γέγον' ἑταίραισι, Σύρα, βέβαιος.

But this is at the best a happy conjecture, and is not sufficient to fix our text. On the contrary, I think that 'paucos' is required by the following lines; for Terence goes on to dwell on the conduct of Pamphilus, who might have been supposed an exception to the rule of infidelity in lovers. The connexion of ideas is: 'How few lovers do we find constant! Even this Pamphilus has proved faithless.' If 'paucis' had been used, then Bacchis' name would have been made more prominent.

2. *Evenire*] Donatus remarks that this

Vel hic Pamphilus jurabat quoties Bacchidi,
Quam sancte ut quivis facile posset credere,
Nunquam illa viva ducturum uxorem domum.
Hem duxit. *Sy.* Ergo propterea te sedulo
Et moneo, et hortor, ne cujusquam misereat,
Quin spolies, mutiles, laceres, quemque nacta sis.

word is well chosen to express the idea that fidelity is the exception, not the rule; "ut non rationis, sed casus sit id quod rarissimum est." On the notion of the word see the note on Adelphi v. 3. 29.

3. *Vel hic Pamphilus*] 'To go no further than Pamphilus. How often did he swear to Bacchis, that he would never marry during her lifetime.' 'Vel' is often used in the sense of 'etiam,' as all the commentators say here; but that does not quite give its force in this place. It is used here and in other places by way of citing an example of some general rule laid down immediately before. So it is used in Cicero, Fam. ii. 13: "Raras tuas quidem sed suaves accipio literas. Vel quas proxime acceperam, quam prudentes!" And to go no further than Terence, see Heaut. iv. 6. 1:

"Nulla est tam facilis res quin difficilis siet,
Quam invitus facias. Vel me haec deambulatio,
Quam non laboriosa, ad languorem dedit,"

and Eunuchus iii. 1. 5—7:

"—— Est istuc datum
Profecto ut grata mihi sint quae facio omnia.
Gn. Adverti hercle animum. *Th.* Vel rex semper maximas
Mihi agebat quicquid feceram; aliis non item."

For 'quam sancte' in the following line, see note on 'quam familiariter,' Andria i. 1. 109. See ii. 2. 26:

"—— Sancte adjurat,
Non posse apud vos Pamphilo se absente perdurare."

The dative is found with 'juro' in Plautus and Terence, but very seldom. The passage before us is a single example in Terence. For Plautus, compare Rudens v. 3. 16: "Non tu juratus mihi es?" Persa iii. 2. 2: "Qui mihi juratus est sese hodie argentum dare." In Andria iv. 3. 13, 14 we have another construction:

"Quia si forte opus sit ad herum jurandum mihi
Non apposuisse ut liquido possim."

Compare Plautus, Cistellaria i. 1. 99:

"At ille conceptis juravit verbis apud matrem meam
Me uxorem ducturum esse."

8. *Spolies, mutiles, laceres*] Donatus distinguishes carefully between the meaning of these words. But there is no doubt that they are used here merely in their most general sense. 'You are to strip them, maim them, tear them in pieces.' 'Spolio' presents no difficulty. 'Mutilus,' like the Greek μύτιλος or μίτυλος, was properly applied to an animal that had broken a horn, as by Caesar, Bell. Gall. vi. 27, speaking of the elk, "mutilae sunt cornibus," which is not, strictly speaking, true (see Long's note). Hence 'mutilatio' was equivalent to ἀκρωτηριασμός. Plautus prefers the compound 'admutilo' in the sense of 'mutilo' here, 'to pillage.' See Captivi ii. 2. 18:

"Sed utrum strictimne attonsurum dicam esse an per pectinem,
Nescio: verum si frugi est, usque admutilabit probe,"

and other passages. 'Lacer' appears to have been used much in the same sense, with a particular reference to the loss of limb or organ of sense. See many examples in Forcellini. The sense of tearing in pieces is, however, the prevailing one in all the derived words. Bentley reads 'quemquem nacta sis;' but the Bembine and other old copies have 'quemque,' as in the text. This use of 'quisque' in the sense of 'quicumque' may be compared with Plautus, Mil. Glor. ii. 2. 6, 7:

"Quemque a milite hoc videritis hominem in nostris tegulis
Extra unum Palaestrionem, huc deturbatote in viam,"

and Asinaria i. 3. 47:

"Cetera, quaeque volumus uti, Graeca mercamur fide."

'Nanciscor' is sometimes used in a special sense of the capture of their prey by wild beasts, as in Horace, Carm. iii. 11. 41:

"Quae velut nactae vitulos leaenae
Singulos, eheu, lacerant;"

Ph. Utine eximium neminem habeam? *Sy.* Neminem;
Nam nemo illorum quisquam, scito, ad te venit
Quin ita paret sese abs te ut blanditiis suis
Quam minimo pretio suam voluptatem expleat.
Hiscine tu, amabo, non contra insidiabere?
Ph. Tamen pol eandem injurium est esse omnibus.
Sy. Injurium autem est ulcisci adversarios,
Aut qua via te captent eadem ipsos capi?
Eheu me miseram, cur non aut istaec mihi
Aetas et forma est, aut tibi haec sententia?

But, as in the case of the preceding words, it is not necessary to treat the expression as a metaphor.

9. *Utine eximium neminem habeam?*] 'Do you mean that I am to make an exception of no one?' For this abrupt use of 'utine' see ii. 1. 2: "Utine omnes mulieres eadem aeque studeant nolintque omnia." Phormio v. 6. 34: "Somnium: utine haec ignoraret suum patrem." This elliptical use of 'ut' is not at all uncommon. See Phormio iv. 3. 64: "Impuratus me ille ut etiam irrideat?" and v. 8. 3: "Hicine ut tibi respondeat?" 'Eximius,' as we are informed by Donatus on this passage, was particularly applied to animals selected for sacrifice, especially to boars. "Sed proprie eximii sunt porci majores, qui ad sacrificandum liberius pascuntur." Hence it is used, as here, in the sense of 'selected,' 'exceptional.' Compare the uses of ἐξαίρετος. Cicero uses the word in the same sense, In Q. Caecilium Divinatio, 16: "Quid enim dices? an id quod dictitas injuriam tibi fecisse Verrem? Arbitror: neque enim esset verisimile, quum omnibus Siculis faceret injurias, te illi unum eximium cui consuleret fuisse."

10. *Nemo... quisquam*] 'Nemo' is often accompanied by such words as 'alius,' 'alter,' 'quisquam.' Compare Eunuchus ii. 1. 20:

> "—— Hoc nemo fuit
> Minus ineptus magis severus quisquam, nec magis continens."

Adelphi iii. 2. 55:

> "Nam hercle alius nemo respicit nos."

Eunuchus v. 8. 1:

> "—— Ecquis me hodie vivit fortunatior?
> Nemo hercle quisquam."

For 'ita paret sese' see note on Eunuchus ii. 2. 18. A great many good manuscripts have 'sese,' which is to be preferred to 'se,' as it relieves the line of an awkward hiatus. For 'amabo' in v. 13, see notes on Eunuchus i. 2. 50 and iii. 3. 31.

14. *Eandem injurium est esse omnibus*] 'It is unfair to behave to all alike.' 'Injurius' is a rare word. It occurs here and in Andria ii. 3. 2: "Ipsus sibi esse injurius videatur." See also Heaut. ii. 3. 79; Adelphi i. 2. 26, and ii. 1. 51. Cicero uses it once, De Officiis iii. 23: "Si tabulam de naufragio stultus arripuerit, extorquebitne eam sapiens, si potuerit? Negat, quia sit injurium."

17. *Cur non aut istaec mihi &c.*] 'Why have I not your age and good looks? or you my mind?' Horace has two lines which are referred to by all the editors, and which the Scholiast of Cruquius (see Macleane's note) considers to have been imitated from Terence:

> "Quae mens est hodie, cur eadem non puero fuit?
> Vel cur his animis incolumes non redeunt genae?"
>
> Carm. iv. 10. 7, 8.

ACTUS PRIMI SCENA SECUNDA.

PARMENO. PHILOTIS. SYRA.

Pa. Senex si quaeret me, modo isse dicito
Ad portum, percontatum adventum Pamphili.
Audin quid dicam Scirte? si quaeret me, uti
Tum dicas: si non quaeret, nullus dixeris;
Alias ut uti possim causa hac integra.
Sed videone ego Philotium? unde haec advenit?
Philotis salve multum. *Ph.* O salve Parmeno.
Sy. Salve mecastor Parmeno. *Pa.* Et tu aedepol Syra.

Act I. Scene II. As Syra and Philotis are talking, Parmeno comes from his master's house, on his way to the Piraeeus, to meet his young master Pamphilus, who is expected to return from his travels. After a little exchange of compliments with Parmeno, and a short explanation of the cause of her return to Athens, Philotis proceeds to ask him what is the truth of this story which Bacchis has just told her of Pamphilus' marriage; for she can hardly credit it, after all that she remembers to have passed between him and Bacchis. Parmeno is gradually led to disclose to her all he knows of Pamphilus and his marriage, on condition that she will observe perfect secrecy. Pamphilus was obliged to marry against his own wish, for he was still as much attached as ever to Bacchis. Accordingly at first he entirely neglected his wife, and determined to take the first opportunity of divorcing her. Meanwhile he visited Bacchis. But she became exacting and ill-tempered, while his wife bore all his ill-treatment with the greatest patience. And so by degrees Pamphilus was estranged from his mistress and attached to his wife. About this time a relation of the family dies at Imbros, and his property comes to Laches, the father of Pamphilus. Laches sends his son to look after it, and Philumena is left with her mother-in-law. They live together very harmoniously at first; but after a time Philumena began to shun her mother-in-law in every way; and at last on pretence of a domestic sacrifice she goes home to her own mother's house, and refuses to return. Her mother-in-law, Sostrata, sends in vain for her. She pretends sickness, and will admit no one. In consequence every one thinks that Sostrata and her daughter-in-law have quarrelled; and Laches has been to Phidippus, Philumena's father, about it. So matters stand at present.

The Metre is iambic trimeter.

2. *Percontatum*] We find also the form 'percunctatum.' The form of the text is the most correct. Similarly 'cunctor' was also written 'contor.' See note on Heaut. ii. 2. 11, where it is confounded with 'conor.' 'Contor' no doubt originally meant 'to probe,' 'to inquire,' nor does the derivation of Donatus seem at all unreasonable: "*Percontatum* a conto dicitur, quo nautae utuntur ad exploranda loca navibus opportuna." 'Percontor' will then merely be 'to inquire thoroughly.' His explanation of the form 'percunctor,' "ab eo quod a cunctis perquiratur, dicitur," is simply absurd. We may take the form 'contor' as the original in all cases. The common meaning of 'cunctor,' 'to delay,' arose from the idea of our dwelling upon that which is a subject of our inquiries. The word 'percontor' is of frequent occurrence. In Plautus, Asinaria ii. 4. 95, it is used transitively:

> "—— Atque etiam tu quoque ipse, si esses percontatus
> Me ex aliis, scio pol, crederes nunc quod fers."

4. *Nullus dixeris*] 'Mind, if he asks after me, then you are to say this. If he does not, you are not to say any thing; that it may be open to me to use this excuse on some other occasion.' For 'nullus dixeris' see note on Eunuchus ii. 1. 10; and for 'integra,' note on Heaut. Prolog. 4 and v. 3. 8. 'Uti dicas' is a common elliptical expression, some such word as 'cura' being understood, as ὅρα in common Greek phrases.

8. *Salve mecastor*] 'Mecastor' and 'aedepol' were the common oaths of wo-

Dic mihi, Philotis, ubi te oblectasti tam diu?
Ph. Minime equidem me oblectavi, quae cum milite
Corinthum hinc sum profecta inhumanissimo:
Biennium ibi perpetuum misera illum tuli.
Pa. Aedepol te desiderium Athenarum arbitror,
Philotium, cepisse saepe, et te tuum
Consilium contemsisse. *Ph.* Non dici potest
Quam cupida eram huc redeundi, abeundi a milite,
Vosque hic videndi, antiqua ut consuetudine
Agitarem libere inter vos convivium;
Nam illi haud licebat nisi praefinito loqui
Quae illi placerent. *Pa.* Haud opinor commode
Finem statuisse orationi militem.
Ph. Sed quid hoc negoti est modo quae narravit mihi

men; but we find both used frequently by men. For 'aedepol' see note on Eunuchus v. 2. 28. We find 'ecastor' used by a man in Plautus, Asinaria v. 2. 49. 86. Terence uses the word correctly. For the derivation of the word see note on 'mehercles,' Eunuchus i. 1. 22.

9. *Te oblectasti*] See note on Eun. i. 2. 115.

14. *Et te tuum consilium contemsisse*] 'Surely, my dear Philotis, I think that you must often have longed for Athens, and have repented of your decision.' Donatus remarks that the phrase 'desiderium Athenarum' is an ἀμφιβολία. He means, that it may either mean 'you longed for Athens,' or, 'you were much missed at Athens.' For the latter meaning we may compare Cicero's expression: "Brutus erat in desiderio civitatis," 'Brutus was much missed in the city,' Phil. x. 7. But the former is most natural here; and the repetition of 'te' is at most a natural emphasis. We may compare Horace, Epist. i. 14. 21, 22:

" —— Fornix tibi et uncta popina
Incutiunt urbis desiderium, video."

I do not find another instance of the phrase 'contemnere consilium;' but the meaning is plain.

18. *Agitarem . . . convivium*] Compare Heaut. iv. 4. 11: "Apud eum miles Dionysia agitat," and note. For this particular phrase see Plautus, Asinaria v. 1. 7:

"Age ergo agitemus hoc convivium
Vino et sermone suavi."

19. *Nam illi haud licebat nisi praefinito loqui*] 'For there I was not allowed to speak except in a set fashion.' Donatus notices the reading 'illi.' The ordinary copies have 'illic,' which would suit the line equally well; but we may fairly conclude that the less common word is to be preferred. 'Illi' is simply the old locative, like 'ibi,' 'ubi,' and all such forms. See notes on Adelphi i. 2. 36; v. 3. 57. 'Praefinito' is the adverbial form answering to the Greek —ως, as 'consulto,' 'optato,' &c. There is no need therefore to supply 'tempore' with Donatus. 'More' would be the more natural word. 'I could talk only in set phrase, and as he liked.' The sort of regimen which Philotis was under may be understood by comparing Plautus, Asinaria, Act IV. Scene 2, where the parasite is laying down rules for the conduct of the mistress of the Braggadocio Diabolus. Among other things, he says, she is to be exceedingly chary of speaking to any man, even to any male god. The following lines are to the point:

"Talos ne cuiquam homini admoveat, nisi tibi;
Quum jaciet, 'Te' ne dicat: nomen nominet.
Deam invocet sibi quam lubebit propitiam;
Deum nullum. Si magis religiosa fuerit,
Tibi dicat; tu pro illa ores, ut sit propitius." (vv. 34—38.)

22. *Sed quid hoc negoti est*] Compare Andria v. 2. 8: "Quid istic tibi negoti est?" Adelphi iv. 5. 73; and note on Eunuchus iii. 4. 8.

Hic intus Bacchis? quod ego nunquam credidi
Fore ut hac ille viva posset animum inducere
Uxorem habere. *Pa.* Habere autem? *Ph.* Eho tu, an non habet?
Pa. Habet: sed firmae hae vereor ut sint nuptiae.
Ph. Ita Di Deaeque faxint, si in rem est Bacchidis.
Sed qui istuc credam ita esse? dic mihi, Parmeno.
Pa. Non est opus prolato: hoc percontarier
Desiste. *Ph.* Nempe ea causa, ut ne id fiat palam.
Ita me Di amabunt, haud propterea te rogo
Ut hoc proferam, sed ut tacita mecum gaudeam.
Pa. Nunquam dices tam commode ut tergum meum
Tuam in fidem committam. *Ph.* Ah noli, Parmeno;
Quasi tu non multo malis narrare hoc mihi
Quam ego quae percontor scire. *Pa.* Vera haec praedicat;
Et illud mihi vitium est maximum. Si mihi fidem
Das te tacituram, dicam. *Ph.* Ad ingenium redis.
Fidem do: loquere. *Pa.* Ausculta. *Ph.* Istic sum.

24. *Animum inducere uxorem habere*] 'Animum inducere' is a very common idiom of Terence, and is used in various ways; (1) with an infinitive following, as here. Compare Andria v. 1. 15: "Oro ut ne illis animum inducas credere." Eunuchus iii. 2. 37: "Qui huic animum assentari induxeris." In Hecyra iv. 2. 27: "Non tute incommodam rem—in animum induces pati," we have a slight variation of the phrase, (2) with an objective clause following, as in Hecyra ii. 2. 22: "Quae dicis omnia esse ut dicis animum induco." Compare Heaut. Prol. 46. Andria iv. 3. 6. Hecyra ii. 3. 4. See index to the phrases of Terence. Cicero uses these phrases frequently. See Forcellini.

25. *Habere autem?*] 'To have a wife, do you say?' 'Autem' is sometimes used in questions to correct a previous statement. Compare Cicero, Ad Atticum v. 13: "Quid in Republica fiat: fiat autem? imo vero etiam quid futurum sit perscribe ad me omnia." Livy xxi. 44: "Parum est quod Siciliam ademit, nisi adimat etiam Hispaniam: et, si inde cessero, in Africam transcendet. Transcendet autem dico?" &c. See Phormio ii. 3. 41:

" —— Quasi non noris, temptatum advenis.
De. Egone autem tempto?"

In a less marked way, this adversative sense of 'autem' continually occurs.

27. *Ita Di Deaeque faxint*] For the form 'faxint' see note on Andria iv. 4. 13.

29. *Non est opus prolato*] 'It will never do for the matter to get wind.' For the sense we may compare Adelphi iii. 2. 41: "Nunc si hoc palam proferimus ille infitias ibit, sat scio," and in this scene, v. 78: "Hoc ego proferre incommodum mihi esse arbitror." For the construction of the clause compare 'opus facto esset,' Andria iii. 2. 10; 'parato opus,' iii. 2. 43; 'tacito est opus,' Adelphi iii. 2. 44; 'transcurso opus est,' Hecyra iii. 4. 17; and note on iv. 4. 43.

37. *Et illud mihi vitium est maximum*] Philotis had said, 'Don't speak in that way, Parmeno. As if you were not much more anxious to tell me this, than I who ask you am to know it.' 'Quite true,' answers Parmeno; 'and that is my greatest fault. So if you will promise to keep it quiet, I will tell you.' Servants of course are always unable to keep their masters' secrets. For 'ad ingenium redis,' 'now you are yourself again,' compare Adelphi i. 1. 46: "Si sperat fore clam, rursum ad ingenium redit," and for 'istic sum,' 'I am attending to you,' note on Andria i. 2. 15. In v. 36 there is another reading, 'perconter,' but the text gives the best sense.

Pa. Hanc Bacchidem
Amabat ut quum maxime tum Pamphilus
Quum pater uxorem ut ducat orare occipit:
Et haec communia omnium quae sunt patrum,
Sese senem esse, dicere, illum autem unicum;
Praesidium velle se senectuti suae.
Ille primo se negare: sed postquam acrius
Pater instat, fecit animi ut incertus foret
Pudorine anne amori obsequeretur magis.
Tundendo atque odio denique effecit senex:
Despondit ei gnatam hujus vicini proximi.
Usque illud visum est Pamphilo neutiquam grave,
Donec jam in ipsis nuptiis, postquam videt
Paratas, nec moram ullam quin ducat dari,
Ibi demum ita aegre tulit ut ipsam Bacchidem,
Si adesset, credo ibi ejus commiseresceret.
Ubicumque datum erat spatium solitudinis,
Ut colloqui mecum una posset; "Parmeno,
Perii: quid ego egi? in quod me conjeci malum?
Non potero hoc ferre, Parmeno: perii miser."
Ph. At te Di Deaeque perduint cum isto odio Lache.

40. *Ut quum maxime*] 'Pamphilus was as strongly attached to Bacchis as he ever was, when his father began to beseech him to marry.' We more commonly meet with the abbreviated phrase, 'quum maxime,' as in Andria v. 1. 4. See the note.

48. *Tundendo atque odio*] 'By dinning it into his ears, and by importunity, at last the old man gained his point.' 'Tundo' is here used as 'obtundo' in Andria ii. 2. 11; see note. Compare Plautus, Poenulus i. 3. 25: "Pergin aures tundere?" Cicero gives us a proverb, "Si quem plane rudem institui ad dicendum velim, his potius tradam assiduis, uno opere eandem incudem diem noctemque tundentibus" (De Oratore ii. 39), 'harping on the same string day and night.' In Eunuchus iii. 1. 14: "Negoti si quando odium ceperat," we have 'odium' in the sense of 'weariness;' see note. Here we have the active side of the same notion, 'wearisome importunity.' Compare Plautus, Asinaria ii. 4. 40: "Perii hercle, hic jam me abegerit suo odio." Phormio v. 6. 9: "Pergit hercle? nunquam tu odio tuo me vinces."

54. *Ejus commiseresceret*] Compare Heaut. iv. 5. 1, note.

55. *Spatium solitudinis*] 'Whenever an opportunity was given him of being alone, that he could talk to me.' 'Spatium' originally was applied to the racecourse, or στάδιον; in which sense it was used in various phrases: see note on Adelphi v. 4. 6. Thence it passed to the notion of a space of time. Compare 'tempus,' note on Andria iii. 2. 38. Terence uses it here and in other places with the implied sense of a 'respite' or 'delay.' See iii. 3. 14: "Nam neque ut celari posset tempus spatium ullum dabat," and Phormio iv. 4. 21:

"Spatium quidem tandem apparandis nuptiis,
Vocandi, sacrificandi dabitur paululum."

In other passages it has the simple notion of time. See Andria i. 2. 11, and iii. 5. 17.

57. *In quod me conjeci malum?*] See note on Andria iii. 4. 23; and iv. 1. 42.

59. *At te Di Deaeque perduint cum isto odio*] 'May the gods and goddesses confound you with your importunity, Laches.' See notes on Andria iv. 1. 42, and Heaut. iv. 6. 6.

Pa. Ut ad pauca redeam, uxorem deducit domum.
Nocte illa prima virginem non attigit;
Quae consecuta est nox eam, nihilo magis.
Ph. Quid ais? cum virgine una adolescens cubuerit
Plus potus, illa se abstinere ut potuerit?
Non verisimile dicis; nec verum arbitror.
Pa. Credo ita videri tibi; nam nemo ad te venit
Nisi cupiens tui: ille invitus illam duxerat.
Ph. Quid deinde fit? *Pa.* Diebus sane pauculis
Post Pamphilus me solum seducit foras;
Narratque ut virgo ab se integra etiam tum siet;
Seque ante quam eam uxorem duxisset domum
Sperasse eas tolerare posse nuptias:
"Sed quam decrerim me non posse diutius
Habere, eam ludibrio haberi, Parmeno,
Quin integram itidem reddâm ut accepi ab suis,
Neque honestum mihi, neque utile ipsi virgini est."
Ph. Pium ac pudicum ingenium narras Pamphili.
Pa. "Hoc ego proferre incommodum mihi esse arbitror;
Reddi patri autem cui tu nihil dicas viti,
Superbum est. Sed illam spero ubi hoc cognoverit,
Non posse se mecum esse, abituram denique."
Ph. Quid interea? ibatne ad Bacchidem? *Pa.* Quotidie.
Sed, ut fit, postquam hunc alienum ab sese videt,
Maligna multo et magis procax facta ilico est.

60. *Uxorem deducit domum*] The bride was conducted to her husband's house at nightfall. On the difference between the Greek and Roman observances in marriages see the Dictionary of Antiquities, 'Matrimonium.' Terence's language is so general that we need not inquire which ceremonies he is alluding to. 'Deducit' need not imply necessarily that the bridegroom escorted his bride himself.

69. *Me solum seducit foras*] 'He takes me apart out of doors by myself.' 'Seduco' is here used in its original sense. Compare Plautus, Asinaria ii. 2. 95: "Nam me hodie senex seduxit solum seorsum ab aedibus."

79. *Reddi patri autem*] 'But to have a girl sent back to her father, with whom you can find no fault, is outrageous.' Some commentators explain here that Phidippus is the father spoken of; but it is merely a statement of a general proposition, as the form of the sentence clearly shows. On 'proferre' in the preceding line see note on v. 29 above.

84. *Maligna multo et magis procax facta ilico est*] 'He visited Bacchis every day. But as it is natural, when she saw him attached to another and withdrawn from herself, she became at once far more chary of her favours, and more grasping.' 'Malignus' is often used in the sense of 'niggardly,' 'scanty,' as opposed to 'benignus,' 'bountiful.' Compare Plautus, Bacchides iii. 2. 17: "Justus, injustus; malignus, largus; commodus, incommodus." Horace, Carm. i. 28. 23:

"At tu, nauta, vagae ne parce malignus arenae
Ossibus et capiti inhumato
Particulam dare."

Virgil, Aen. vi. 270:

"Quale per incertam lunam sub luce maligna
Est iter in silvis."

Ph. Non aedepol mirum. *Pa.* Atqui ea res multo maxime
Disjunxit illum ab illa, postquam et ipse se,
Et illam, et hanc quae domi erat, cognovit satis,
Ad exemplum ambarum mores earum existimans.
Haec, ita uti liberali esse ingenio decet,
Pudens, modesta; incommoda atque injurias
Viri omnes ferre, et tegere contumelias.
Hic animus partim uxoris misericordia
Devinctus, partim victus hujus injuriis,
Paulatim elapsus est Bacchidi, atque huc transtulit
Amorem, postquam par ingenium nactus est.
Interea in Imbro moritur cognatus senex
Horunce: ea ad hos redibat lege hereditas.
Eo amantem invitum Pamphilum extrudit pater.
Relinquit cum matre hic uxorem; nam senex
Rus abdidit se; huc raro in urbem commeat.
Ph. Quid adhuc habent infirmitatis nuptiae?
Pa. Nunc audies. Primo dies complusculos
Bene conveniebat sane inter eas. Interim
Miris modis odisse coepit Sostratam:
Neque lites ullae inter eas, postulatio

For 'procax' see note on Heaut. ii. 1. 15.

88. *Ad exemplum ambarum*] 'This,' says Parmeno, 'was by far the most important thing that estranged him from her; when he came to himself, and was well acquainted both with her, and with his wife at home, and formed his opinion of their characters by the specimen which they both gave of them.' 'Exemplum' signifies properly 'a sample,' something taken from a large quantity. Its derivation is uncertain; but that from 'eximo' seems most natural, though some take it as from 'ex amplo.' Cicero gives a good instance of its literal use. "Si acervos se dicant tritici habere, et eorum exemplum pugno non habeant," Auct. ad Herennium iv. 6. In this sense it is used here. The ordinary use of the word requires no explanation. For other phrases in Terence see notes on Eunuchus v. 4. 23, and Adelphi i. 2. 27.

97. *Ea ad hos redibat lege hereditas*] See note on Andria iv. 5. 4. In the following line 'extrudit' is used to show that Laches had some difficulty in persuading Pamphilus to leave his wife, now that he was becoming attached to her. However, Pamphilus went, and left his wife with his mother, Sostrata. His father knew nothing of the state of affairs between his wife and her daughter-in-law, for he shut himself up in his farm, and seldom came to town. The phrase 'rus abdidit se' in v. 100 may be compared with Cicero, Ad Fam. xiii. 29: "Itaque abdidit se in intimam Macedoniam." Κρύπτομαι is used in the same way, as in a fable of Babrius, v. 4: ἐκρύπτετ' οἴκου γωνίην, 'he went into a corner of the house to hide himself.' For 'commeo' see note on its frequentative 'commeto' Heaut. iii. 1. 35.

105. *Postulatio nunquam*] 'Sostrata and her daughter-in-law did not come to an open quarrel, nor was there ever any dispute between them.' We find 'postulatio' in this sense in Plautus, Bacchides iii. 3. 45: "Acris postulatio haec est, quum hujus dicta intelligo." See also Casina iii. 2. 26. From the connexion of 'lites' and 'postulatio' in this line we may conclude that the latter word was purposely introduced with reference to its forensic use. 'Postulatio' was a word used in religious rites in the sense of 'an expiatory sacrifice,' and in law it is used in the sense of 'an application for leave to bring an action.'

Nunquam. *Ph.* Quid igitur? *Pa.* Si quando ad eam accesserat
Confabulatum, fugere e conspectu ilico;
Videre nolle: denique, ubi non quit pati,
Simulat se a matre arcessi ad rem divinam: abit.
Ubi illic est dies complures, arcessi jubet:
Dixere causam tunc nescio quam: iterum jubet:
Nemo remisit. Postquam arcessunt saepius,
Aegram esse simulant mulierem. Nostra ilico
It visere ad eam: admisit nemo. Hoc ubi senex
Rescivit, heri ea causa rure huc advenit:
Patrem continuo convenit Philumenae.
Quid egerint inter se nondum etiam scio;
Nisi sane curae est quorsum eventurum hoc siet.
Habes omnem rem: pergam quo coepi hoc iter.
Ph. Et quidem ego: nam constitui cum quodam hospite
Me esse illum conventuram. *Pa.* Di vertant bene
Quod agas. *Ph.* Vale. *Pa.* Et tu bene vale, Philotium.

Forcellini quotes from Pliny, Ep. v. 14: "Promisi scripturum me tibi quem habuisset eventum postulatio Nepotis circa Tuscilium Nominatum." See Long's note on Cicero, In C. Verrem ii. 2. 4. Donatus distinguishes between 'postulatio' and 'expostulatio,' in the following manner: "Proprie *expostulatio* est apud illum ipsum qui peccaverit: *postulatio*, de illo apud alterum."

106. *Si quando ad eam accesserat*] These lines are rather obscure from the change of the subject. 'Accesserat' refers to Sostrata. Whenever Sostrata went to see Philumena, the latter avoided her, and finally to escape her society altogether she left her house and went to her own mother. After she had been there some days Sostrata sent for her. For 'ad rem divinam' compare Eunuchus iii. 3. 7, note.

114. *It visere ad eam*] 'My mistress goes at once to her to pay her a visit.' The infinitive is sometimes used for the supine, both active and passive. Compare Horace, Carm. i. 2. 7:

> "—— Omne cum Proteus pecus egit altos
> Visere montes,"

and Ars Poetica 161: "Cereus in vitium flecti."

115. *Rescivit*] 'Rescisco' is a word in frequent use with Terence, and in most cases it signifies 'to discover something that has been concealed.' So here Laches had been ignorant of the state of affairs at his own house. Out of numerous passages we may select Heaut. iv. 3. 19:

> "Noster resciscet ilico esse amicam hanc Clitiphonis:
> Si abduxeris, celabitur itidem ut celata adhuc est."

Many instances may be found in the Index. 'Convenit,' 'went to see,' compare 'adeo.' For 'ea causa' see note on 'ea gratia,' Andria ii. 6. 2.

118. *Nisi sane curae est*] 'I don't know yet what has passed between them; but I am certainly anxious to see how this is likely to end.' For the use of 'nisi' see note on Heaut. v. 2. 5.

120. *Constitui*] See note on Eunuchus i. 2. 125; and for the following words compare Heaut. iv. 4. 4:

> "Aut quum venturam dixero et constituero."

ACTUS SECUNDI SCENA PRIMA.

LACHES. SOSTRATA.

La. Pro Deum atque hominum fidem, quod hoc genus est, quae haec est conjuratio.
Utine omnes mulieres eadem aeque studeant, nolintque omnia;
Neque declinatam quicquam ab aliarum ingenio ullam reperias?
Itaque adeo uno animo omnes socrus oderunt nurus:

ACT II. SCENE I. Laches accuses his wife of having made Philumena so wretched by her ill-temper and harshness that she has been obliged to leave her house. 'It is always the same,' he says, 'mothers-in-law dislike their daughters-in-law. If I had been here, you should have been sent packing, and she should have stayed. And this is the way you requite me for leaving you to yourself, and working like a slave on my farm to support you in idleness at home.' Sostrata replies that she is not to blame; but of course she does not obtain a hearing.

The Metre is as follows; vv. 1—3. 5—7. 10—18, iambic tetrameter; 4. 8, 9. 19, iambic trimeter; 20–45, trochaic tetrameter catalectic.

1. *Quod hoc genus est, quae haec est conjuratio*] 'What a set it is! what a conspiracy there is among them! Would you not think that all women have precisely the same likes and dislikes? Nor can you find any one that swerves in the least from the general character. And so all mothers-in-law by one consent hate their daughters-in-law. They are all determined to oppose their husbands; they are all equally obstinate. They all seem to me to be taught mischief in one school; and I am sure that if such a school exists, my wife here is its mistress.'

2. *Utine omnes*] This is the reading of the Codex Bembinus and of the Victorinus. Bentley would alter it to 'utne.' But the metre requires the longer word at the commencement of the line. The penultima of 'utine' is long. 'Mulieres' is a dissyllable here. For 'studeant' followed by the accusative see note on Andria i. 1. 32.

3. *Declinatam*] The word literally means 'turned aside;' compare "Modo etiam paulum ad dexteram de via declinavi ut ad Pericli sepulcrum accederem," Cicero, De Finibus v. 2. Here it has the sense of 'differing,' 'turned aside from.' The word is used by Quinctilian in the same sense: "Quaedam verborum figurae paulum figuris sententiarum declinantur."

4. *Itaque adeo . . . oderunt nurus*] This simple line has occasioned the greatest perplexity to commentators. Donatus merely says: "Necessaria sententiae ἀμφιβολια ad describendam utramque personam." His pupil, Jerome, in commenting on Micah c. vii., says: "Terentius in Hecyra 'Quid hoc est,' inquit, 'omnes socrus oderunt nurus:' quod quanquam ambiguum sit, tamen propemodum naturale est ut nurus socrum, et socrus oderit nurum." Bentley goes still further, and pronounces the line spurious—(1) as deficient by one whole foot; (2) as ambiguous; (3) as inconsistent with the context. "Nam cum crimen aliquod commune *omnium mulierum* proferatur, male hic repente accusantur *socrus*. Atque si omnium est idem studium, qui fit ut *nurus* et *socrus* tantopere inter se discrepent?" But this is criticism run mad. Terence's idea is very simple—(1) 'Women are all alike; and so all mothers-in-law hate their daughters-in-law.' It is merely an instance of the general agreement of women in what is bad; and it is impossible to perceive any discrepancy between this general statement—not of course meant to be pressed, as Bentley presses it, into an absolute universal—and the more particular one that mothers-in-law hate their daughters-in-law. (2) As for the ἀμφιβολία which all three commentators insist on, it is a mere phantom of their own. The point is not the mutual feeling of mothers and daughters-in-law towards one another; but the feeling of mothers to daughters, which is insisted on throughout the whole scene. (3) The objection on the score of metre is without ground. This verse is an iambic trimeter, as are vv. 8, 9, and 19. Weise is certainly right in making 'socrus' a monosyllable, as is the case with many similar words in Terence. On this subject see the Introduction.

Viris esse adversas aeque studium est; similis pertinacia est;
In eodemque omnes mihi videntur ludo doctae ad malitiam.
Ei ludo, si ullus est, magistram hanc esse satis certo scio.
So. Me miseram, quae nunc quamobrem accuser nescio. *La.* Hem,
Tu nescis? *So.* Non, ita me Di bene ament, mi Lache.
Itaque una inter nos agere aetatem liceat. *La.* Di mala prohibeant.
So. Meque abs te immerito esse accusatam postmodum resc isces. *La.* Scio.
Te immerito? an quicquam pro istis factis dignum te dici potest,
Quae me et te et familiam dedecoras, filio luctum paras?
Tum autem ex amicis inimici ut sint nobis affines facis;
Qui illum decrerunt dignum suos cui liberos committerent.
Tu sola exorere quae perturbes haec tua impudentia.
So. Egone? *La.* Tu, inquam, mulier quae me omnino lapidem non hominem putas.
An, quia ruri crebro esse soleo, nescire arbitramini
Quo quisque pacto hic vitam vestrarum exigat?
Multo melius hic quae fiunt quam illic ubi sum assidue scio:
Ideo, quia, ut vos mihi domi eritis, proinde ego ero fama foris.

6. *Doctae ad malitiam*] Compare Heaut. ii. 3. 120: "Perdocta est probe;" Plautus, Miles Glor. ii. 2. 105: "Docta tibi illanc perdoctam dabo."

15. *Suos cui liberos committerent*] 'And besides that, you make our neighbours enemies instead of friends, after they have thought my son worthy of being entrusted with a child of theirs.' The language is general, and we need not suppose that 'liberos' is here used precisely as an equivalent to 'Philumenam.' It is a general word for 'offspring,' without reference to number or sex. See note on Andria v. 3. 20. For 'committerent' compare Heaut. iv. 3. 36: "Nam, dum amicam hanc meam esse credet, non committet filiam," and note. In the following line 'exorere' has the sense, 'You alone start up to throw every thing into confusion by your shameful conduct.' Donatus says "Verbum hoc impudentiam notat;" and he quotes from Cicero, Deiot. 1: "Exortus est servus qui quem in equuleo appellare non posset, eum accuset solutus." It seems better to keep to the simpler idea, 'arise unexpectedly.'

17. *Lapidem*] See note on Heaut. iv. 7. 3.

19. *Quisque . . . vestrarum*] This is the reading of the Bembine edition. The generality of copies have 'vestrorum,' and Bentley says: "Retine vulgare *vestrorum*, ut utrumque sexum intelligas." But the point which Laches is pressing is this,—that although he goes away to the country and leaves the women alone at home, yet he knows how they are conducting themselves in his absence. Men are not in the question at all; and, if we must be as literal as Bentley, Pamphilus was away at Imbros when this happened. 'Quisque' and similar words are used with reference to females; see note on Eunuchus ii. 3. 82. For 'vestrarum' see note on Eunuchus iv. 4. 10.

21. *Ideo, quia . . . foris*] Laches says, 'I know what goes on here far better than

Jampridem equidem audivi cepisse odium tui Philumenam;
Minimeque adeo mirum; et ni id fecisset magis mirum foret.
Sed non credidi adeo ut etiam totam hanc odisset domum:
Quod si scissem, illa hic maneret potius, tu hinc isses foras.
At vide quam immerito aegritudo haec oritur mihi abs te, Sostrata.
Rus habitatum abii, concedens vobis et rei serviens;
Sumtus vestros otiumque ut nostra res posset pati,
Meo labori haud parcens, praeter aequum atque aetatem meam.
Non te pro his curasse rebus ne quid aegre esset mihi?
So. Non mea opera neque pol culpa evenit. *La.* Imo maxime.
Sola hic fuisti; in te omnis haeret culpa sola Sostrata.
Quae hic erant curares, quum ego vos solvi curis caeteris.
Cum puella anum suscepisse inimicitias non pudet?
Illius dices culpa factum. *So.* Haud equidem dico, mi Lache.
La. Gaudeo, ita me Di ament, gnati causa; nam de te quidem
Satis scio peccando detrimenti nihil fieri potest.

what goes on there, where I always am; and I take care to do this because, just as you behave at home, so I shall be esteemed abroad.' Perlet compares iii. 3. 14, and is of course followed by Hickie; but that is a different construction. With the present construction of 'sum' with the ablative compare Cicero, De Oratore ii. 18: "Quod ejus nomen erat magna apud omnes gloria."

25. *Tu hinc isses foras*] Some suppose an allusion here to a formula of divorce; and we certainly find a similar phrase in Juvenal vi. 146:

"'Collige sarcinulas,' dicet libertus, 'et exi;
Jam gravis es nobis et saepe emungeris; exi
Ocius et propera: sicco venit altera naso;'"

and Martial xi. 104. 1:

"Uxor, vade foras, aut moribus utere nostris."

The proper formula of divorce would have been 'Tuas res tibi habeto' or 'agito.' See Dictionary of Antiquities, 'Divortium.'

30. *Non te pro his curasse rebus &c.*] 'Ought you not, in return for all this, to have taken care that nothing should annoy me?' The ellipse is easily understood. Perlet compares Andria iv. 3. 1: "Nihilne esse proprium cuiquam?" but that is rather a different construction. 'It was not by my doing or by my fault that it happened,' says Sostrata. 'Yes it was entirely,' answers Laches. 'Imo' here directly contradicts the preceding sentence. See note on Andria iii. 5. 12.

36. *Nam de te quidem*] 'I am glad of that for my son's sake; for, as for yourself, no damage can be done you by any fault.' Your character is so bad, that you cannot well make it worse; but your son's wife has a character to lose. This seems the most simple explanation. Donatus also says, 'Your faults are so many that one more or less will make no difference;' but this is forced. 'Detrimentum' is properly that which metals lose by attrition. Forcellini quotes an illustrative passage from Apuleius, Metam. vi.: "Currus limae tenuantis detrimento conspicuus, et ipsius auri damno pretiosus." Hence it passes into the general sense of 'damage,' 'loss.' Compare note on 'intertrimentum' Heaut. iii. i. 39.

So. Qui scis an ea causa, mi vir, me odisse assimulaverit
Ut cum matre plus una esset? *La.* Quid ais? non signi hoc sat est,
Quod heri nemo voluit visentem ad eam te intro admittere?
So. Enim lassam oppido tum esse aibant: eo ad eam non admissa sum.
La. Tuos esse ego illi mores morbum magis quam ullam aliam rem arbitror;
Et merito adeo; nam vestrarum nulla est quin gnatum velit
Ducere uxorem; et quae vobis placita est conditio datur.
Ubi duxere impulsu vestro, vestro impulsu easdem exigunt.

ACTUS SECUNDI SCENA SECUNDA.

PHIDIPPUS. LACHES. SOSTRATA.

Ph. Etsi scio ego, Philumena, meum jus esse ut te cogam
Quae ego imperem facere; ego tamen patrio animo victus faciam
Ut tibi concedam; neque tuae libidini adversabor.
La. Atque eccum Phidippum optime video: ex hoc jam scibo quid sit.

41. *Enim lassam oppido tum esse aibant*] For the position of 'enim' compare Phormio v. 7. 90: "Enim solus nequeo;" see note. Plautus, Aulularia iii. 5. 26: "Enim mihi quidem aequum est purpuram atque aurum dari." In most places referred to by etymologists, the reading is doubtful. In Lucretius vi. 1276, 7, which Forcellini quotes, Lachmann reads:

"Nec jam religio divum nec numina magni
Pendebatur enim: praesens dolor exsuperabat."

See his note on iii. 790. 'That was very natural,' Sostrata means. 'For they said that she was exceedingly tired at that moment; and so I was not admitted to see her.' For 'oppido' see note on Heaut. iv. 2. 2.

44. *Quae vobis placita est conditio datur*] 'And they make a match to your taste.' For 'conditio' see note on Andria i. 1. 52. 'When they have married at your instance, at your instance they put their wives away.'

Act II. Scene II. Phidippus, the father of Philumena, joins Laches and Sostrata. He speaks to his daughter as he leaves the house, and expresses his intention of letting her please herself as to staying with her own mother or going back to Sostrata. Laches warns him that he is allowing his good nature to carry him too far, and that he is a mere tool in the hands of the women. As for his daughter, if she has any thing to complain of he ought to state it, and then they could clear themselves or correct their fault; and if she is only ill, it is an injustice to them to suppose that she will not be as well cared for at their house as at her own home. Her husband will be much vexed if he finds matters thus when he comes home. Phidippus replies that she makes no complaint; but only declares that during the absence of Pamphilus she canno stay at Laches' house; and he cannot foet her to do so against her inclination.

The Metre is iambic tetrameter catalectic.

Phidippe, etsi ego meis me omnibus scio esse apprime obsequentem,
Sed non adeo ut mea facilitas corrumpat illorum animos :
Quod tu si idem faceres, magis in rem et nostram et vestram id esset.
Nunc video in illarum potestate esse te. *Ph.* Heia vero!
La. Adii te heri de filia : ut veni itidem incertum amisti.
Haud ita decet, si perpetuam vis esse affinitatem hanc,
Celare te iras. Si quid est peccatum a nobis, profer :
Aut ea refellendo aut purgando vobis corrigemus,
Te judice ipso. Sin ea est causa retinendi apud vos
Quia aegra est, te mihi injuriam facere arbitror, Phidippe,
Si metuis satis ut meae domi curetur diligenter.
At, ita me Di ament, haud tibi hoc concedo, etsi illi pater es,
Ut tu illam salvam magis velis quam ego : id adeo gnati causa,
Quem ego intellèxi illam haud minus quam se ipsum magnificare.

7. *Magis in rem*] See Andria iii. 3. 14. It is a happy touch of nature, that although Laches had throughout the last scene thrown all the blame of the separation upon Sostrata, yet when he comes to speak to Phidippus on the subject he tries to exculpate his own family, and to put Philumena and her family in the wrong. Bentley proposes to change 'etsi' in v. 5 into 'et :' "ne *ἀνακόλουθον* statuamus, Terentiumque adeo soloecismi reum faciamus." But there is no want of sequence in the clauses. 'Although,' says Laches, 'I know that I am exceedingly obliging to every one, yet it is not to such an extent as to let my easiness corrupt their characters.' Terence uses the form 'apprime' here and in Andria i. 1. 34 :

> "—— Nam id arbitror
> Apprime in vita esse utile ut ne quid nimis."

Eun. v. 4. 30 : "Scis fratrem ejus esse apprime nobilem." Virgil has the form 'adprima,' Georg. ii. 134 : "Flos adprima tenax." The word is seldom used elsewhere. In Cicero, De Finibus iii. 9, Madvig reads 'a primo.'

10. *Si perpetuam vis esse affinitatem hanc*] Bentley would read 'perpetem.' The word is undoubtedly often used in Plautus, as in Amphitruo i. 1. 126 sq. :

> "Neque ego hac nocte longiorem me vidisse censeo.
> Nisi item unam, verberatus quam pependi perpetem."

But we have no authority for intruding it here. The Latin language underwent considerable change between Plautus and Terence, so that the usage of the former is not always a safe guide for settling the text of the latter. 'You ought not,' says Laches, 'if you wish our connexion to last, to conceal the cause of offence in this way.'

12. *Aut purgando vobis*] 'You shall be judge that we will set it right, either by refuting the charge, or by clearing ourselves with you.' For 'purgo' compare Eunuchus iii. 1. 44 : "Sed heus tu, purgone ego me de istac Thaidi ?" Hecyra v. 4. 31 :

> "—— Dixit jurijurando meo
> Se fidem habuisse, et propterea te sibi purgatum."

17. *Id adeo gnati causa*] 'And I feel so strongly attached to her on my son's account, who, I know, values her not less than he does himself.' The reading 'magnificare' is undoubtedly genuine. It appears in the best copies ; and its being used once only in Terence is not sufficient to invalidate it. Compare Plautus, Menaechmei ii. 3. 25 : "Te . . . Venus me voluit magnificare ;" and Rudens i. 2. 43 :

> "—— Pudicitia est, pater,
> Eos nos magnificare qui nos socias sumserunt sibi."

Neque adeo clam me est quam esse eum graviter laturum credam,
Hoc si rescierit : eo domum studeo haec prius quam ille ut redeat.
Ph. Laches, et diligentiam vestram et benignitatem
Novi ; et quae dicis omnia esse ut dicis animum induco :
Et te hoc mihi cupio credere : illam ad vos redire studeo,
Si facere possim ullo modo. *La.* Quae res te id facere prohibet ?
Eho, numquidnam accusat virum ? *Ph.* Minime ; nam postquam attendi
Magis, et vi coepi cogere ut rediret, sancte adjurat
Non posse apud vos Pamphilo se absente perdurare.
Aliud fortasse alii viti est : ego sum animo leni natus :
Non possum adversari meis. *La.* Hem, Sostrata ! *So.* Heu me miseram !
La. Certumne est istuc ? *Ph.* Nunc quidem ut videtur : sed numquid vis ?
Nam est quod me transire ad forum jam oporteat. *La.* Eo tecum una.

19. *Neque adeo clam me est*] Bentley's alteration, 'neque adeo clam *te* est,' is ingenious, and seems to me very probable. Laches has already said that he well knows that his son values his wife very highly ; and he would now turn to Phidippus and say, 'You too must be well aware, what good reason I have for believing that he will be much vexed.' But we have no authority for the change. Zeune would read, 'Quam esse eum graviter laturum credas . . . ?' as in Eunuchus ii. 2. 44 : "Quam hoc munus gratum esse Thaidi arbitrare esse ?"

21. *Diligentiam*] The word is used here in the sense which arises most naturally from its etymology, 'fondness,' 'affection,' and which appears commonly in 'diligo.' This use is rare. See however Cicero, Pro Murena 40 : "Vos pro mea summa et vobis cognita in rempublicam diligentia." For 'animum induco' in the following line see note on i. 2. 24.

25. *Numquidnam*] See note on Andria i. 4. 8. Donatus supposes that 'eho' signifies that Laches asked this question of Phidippus in confidence. "*Eho*, interjectio ponentis aurem propiorem." As if he expected that Philumena had confided to her parent some secret about her husband's behaviour to her. 'Attendi' is explained by Donatus 'attendi animum ;' but it is not easy to see how that would suit the context. Perlet seems to me right in his explanation 'institi.' The sense clearly is, 'When I pressed her more closely, and began to use force to make her return, she solemnly declared that she could not stay in your house during Pamphilus' absence.' Forcellini quotes a passage from Accius (apud Nonium) where it is used in this sense : "Ne attendas petere a me id quod nefas sit concedi tibi."

27. *Perdurare*] Compare the use of 'duro' in Adelphi iv. 2. 15 : "Non hercle hic quidem durare quisquam, si sic fit, potest ;" and note.

28. *Aliud fortasse alii viti est*] 'Some have one fault, and some another : I am naturally easy.' Though the majority of MSS. have 'aliis,' the present text is found in seven MSS. collated by Bentley. It may, however, be doubted whether 'aliis' is Latin. The phrase of the text is too common to need illustration. I may observe that Lachmann, on Lucretius iv. 637, reads 'alii.'

29. *Hem, Sostrata !*] 'There you see, Sostrata !' It is not on account of any ill-treatment by Pamphilus that Philumena will not return home. It must be your fault then. Laches says this aside to Sostrata, and then asks Phidippus, 'It is settled then that she is not to come back ? *Ph.* For the present it seems so.'

31. *Nam est quod me transire ad forum jam oporteat*] 'For I have some business

ACTUS SECUNDI SCENA TERTIA.

SOSTRATA.

Aedepol nae nos sumus inique aeque omnes invisae viris,
Propter paucas, quae omnes faciunt dignae ut videamur malo.
Nam, ita me Di ament, quod me accusat nunc vir sum extra noxiam.
Sed non facile est expurgatu; ita animum induxerunt socrus
Omnes esse iniquas: haud pol me quidem; nam nunquam secus
Habui illam ac si ex me esset nata: nec qui hoc mihi eveniat scio;
Nisi pol filium multimodis jam exspecto ut redeat domum.

for which I must go over to the forum.' 'Quod' is frequently used in this manner in Terence. Compare Heaut. Prol. 3: "Id primum dicam: deinde quod veni eloquar." See the Index of phrases. Compare Plautus, Epidicus iii. 4. 24:

"Animum adverte, ut quod ego ad te venio intelligas."

Stichus i. 2. 70:

"Sed hoc est quod ad vos venio, quodque esse ambas conventas volo."

Act II. Scene III. Sostrata is left behind on the stage; and breaks out into a complaint on the subject of her grievance. She is unjustly accused; and yet it is not easy to clear herself. Her husband is full of the idea that all mothers-in-law hate their daughters-in-law; which is far from being the case with her. She can only hope that her son will come home soon, and all will be cleared up.

The Metre is trochaic tetrameter catalectic.

2.] Euripides has some lines, from which Apollodorus is supposed by some commentators to have borrowed the idea of this line; at all events they are very similar:

τὰ γὰρ γυναικῶν δυσχερῆ πρὸς ἄρσενας,
κἀν ταῖς κακαῖσιν ἀγαθαὶ μεμιγμέναι
μισούμεθ'· οὕτω δυστυχεῖς πεφύκαμεν.
Ion 398—400.

The words 'dignae ut videamur malo' must be translated, 'These few make us all seem capable of wrong.' 'Dignus' means not only 'worthy of receiving,' as 'dignus honore,' but also 'fit to be classed with,' as 'dignus majoribus;' and so here 'worthy of being associated with what is bad.'

4. *Sed non facile est expurgatu*] See note on Heaut. ii. 3. 116.

5. *Haud pol me quidem*] We should naturally have expected 'Haud pol ego quidem;' for she speaks in her own person. But in answers and additional statements it is not uncommon for the latter clause to be attracted into the *oratio obliqua*. Compare Cicero, De Finibus ii. 27: "Qui autem voluptate vitam effici beatam putabit, qui sibi conveniet, si negabit voluptatem crescere longinquitate? Igitur ne dolorem quidem." De Natura Deorum i. 82: "Quid igitur censes? Apin illum nonne deum videri Aegyptiis? Tam hercle quam tibi illam vostram Sospitam." The same attraction is common in the second member of a comparison. See note on Adelphi iv. 1. 18.

7. *Nisi*] See notes on Andria iv. 1. 40, and Heaut. v. 2. 4. Bentley would read 'expeto' for 'expecto;' but the change is unnecessary.

ACTUS TERTII SCENA PRIMA.

PAMPHILUS. PARMENO. MYRRHINA.

Pam. Nemini ego plura acerba credo esse ex amore homini unquam oblata
Quam mihi. Heu me infelicem, hancine ego vitam parsi perdere?
Hacine causa ego eram tantopere cupidus redeundi domum,
Cui quanto fuerat praestabilius ubivis gentium agere aetatem
Quam huc redire, atque haec ita esse miserum me resciscere.
Nam nos omnes, quibus est alicunde aliquis objectus labos,

Act III. Scene I. Pamphilus has now returned from Imbros, and has learnt that his wife has left his mother's house. He is very much distressed at the news; and foresees nothing but misery, and this when he anticipated nothing but happiness from his return home. No one ever fared worse in his love than he has. He was forced to marry when he had engaged his affections in another quarter; and scarcely had he got over this difficulty, and attached himself to his wife, than a new business arose to separate them. And now if he inquires into the present matter, he is sure to find either his wife or his mother in the wrong; and whichever it is it will be equally wretched for him. Nor can he conceive what can have occurred to cause such a breach between them. Parmeno endeavours to comfort him by saying that now he has returned it will undoubtedly be all cleared up; and that he will find that some very trifling cause is at the bottom of it all. While they are talking together in this way they suddenly perceive a disturbance in the house of Philippus. Pamphilus sends Parmeno to inquire the cause of it. He brings back an ambiguous answer; and Pamphilus, losing all patience, goes himself to see what is the matter.

The Metre is as follows; vv. 1, 10, 11, trochaic tetrameter; 2, 3. 5—8. 12, trochaic tetrameter catalectic; 4. 9. 33. 45, 46, iambic tetrameter catalectic; 13—32. 34—44, iambic tetrameter; 47—55, iambic trimeter.

1.] Donatus says of this scene: "Nimis cothurnati et tragici in hac scena dolores essent, non comici, nisi adderet, *ex amore*." The whole passage is very sententious; more so than is usual with Terence. Apollodorus probably differed in this respect from Menander. 'Nemini' is to be pronounced as 'nemni;' and 'ego' as 'yo,' a monosyllable. See note on Eunuchus iii. 2. 7.

2. *Hancine ego vitam parsi perdere?*] Donatus remarks that when 'parco' is used in the sense of 'to be sparing of,' it forms the perfect in 'parsi;' when in the sense of 'to forgive,' in 'peperci.' The distinction is borne out by the general use of the word. For 'parsi' compare Plautus, Pseudolus i. 1. 3:

"Duorum laborum ego hominum parsissem libens,
Mei te rogandi et tui respondendi mihi;"

and Captivi, Prolog. 32:

"Nihil pretio parsit, filio dum parceret."

Also with the accusative, as in Plautus, Curculio iii. 5. 10:

"Qui homo mature quaesivit pecuniam,
Nisi eam mature parsit, mature esurit."

So here, 'Why was I careful of my life?'

4. *Ubivis gentium*] See Eunuchus iv. 1. 11.

6. *Nam nos omnes . . . lucro est*] 'For as to us all, whenever some trouble is brought on us from any quarter, all the time that intervenes before we know it is clear gain.' This kind of anacoluthia is not uncommon in good writers. There is no need therefore to read 'omnibus nobis' with Bentley; for this is evidently an interpolation in the copies in which he found it, intended to get rid of the difficulty. Such constructions are not uncommon in Cicero. Some good instances are quoted by Madvig, Latin Grammar, § 480. See note on Heaut. v. 4. 18. The sentiment is said by Donatus to be closely co-

Omne quod est interea tempus prius quam id rescitum est lucro est.
Par. At sic citius qui te expedias his aerumnis reperies.
Si non redisses, hae irae factae essent multo ampliores;
Sed nunc adventum tuum ambas, Pamphile, scio reverituras.
Rem cognosces; iram expedies; rursum in gratiam restitues.
Levia sunt haec quae tu pergravia esse in animum induxti tuum.
Pam. Quid consolare me? an quisquam usquam gentium est aeque miser?
Prius quam hanc uxorem duxi habebam alibi animum amori deditum:
Jam in hac re, ut taceam, cuivis facile scitu est quam fuerim miser:
Tamen nunquam ausus sum recusare eam quam mihi obtrudit pater.
Vix me illinc abstraxi, atque impeditum in ea expedivi animum meum,
Vixque huc contuleram; hem, nova res orta est porro ab hac quae me abstrahat.

pied from Apollodorus. Zeune has restored the line as follows: *οἱ πόνοι γὰρ μέλλοντες τὸ τοῦ χρόνου τοῦ νῦν κέρδος κομίζουσιν.* We have the idea in our familiar line,

"Where ignorance is bliss, 'tis folly to be wise;"

and in many passages of the poets. Hickie has quoted the following fine lines from Milton's Comus:

"Peace, brother; be not over exquisite
To cast the fashion of uncertain evils;
For grant they be so, while they rest unknown,
What need a man forestal his date of grief
And run to meet what he would most avoid?
Or if they be but false alarms of fear,
How better is such self-delusion!"

For 'lucro' compare Adelphi v. 3. 31: "Id de lucro putato esse omne," and Phormio ii. 1. 16.

12. *In animum induxti tuum*] See note on i. 2. 24.

14. *Habebam alibi animum amori deditum*] Literally, 'I had my mind devoted to love in another quarter.' For 'facile scitu est' in the following line see note on Heaut. ii. 3. 116.

16. *Vix me illinc abstraxi*] The ordinary text has 'illinc.' The Bembine copy has 'illi.' This however can only be put for 'illic.' See note on Adelphi i. 2. 36. Some commentators maintain that the true reading is 'illim;' for which 'illinc' might easily be substituted. Lucretius has this form (iii. 880—883):

"Corpus uti volucres lacerent in morte feraeque,
Ipse sui miseret: neque enim se dividit illim
Nec removet satis, a projecto corpore, et illum
Se fingit, sensuque suo contaminat astans."

Lachmann in his note on that passage compares Plautus, Poenulus v. 2. 98, but there another reading is 'illinc;' and Captivi iii. 4. 125, where also Lindemann reads 'istinc.' Other passages are quoted by Forcellini; but in all cases there is the reading 'illinc.' If 'illim' was used, it was mainly, if not solely, before consonants; and in Terence and Plautus 'illinc' like 'illic' was often a monosyllable; so that the change is unnecessary. For the use of 'illinc' and 'huc' here compare Andria ii. 3. 12: "Ut ab illa excludar huc concludar."

Tum matrem ex ea re me aut uxorem in culpa inventurum arbitror;
Quod ita quum esse invenero, quid restat nisi porro ut fiam miser?
Nam matris ferre injurias me, Parmeno, pietas jubet.
Tum uxori obnoxius sum; ita olim suo me ingenio pertulit;
Tot meas injurias quae nunquam in ullo patefecit loco.
Sed magnum nescio quid necesse est evenisse, Parmeno,
Unde ira inter eas intercessit quae tam permansit diu.
Par. Haud quidem hercle parvum, si vis vero veram rationem exsequi.
Non maximas quae maximae sunt interdum irae injurias
Faciunt; nam saepe est quibus in rebus alius ne iratus quidem est,
Quum de eadem causa est iracundus factus inimicissimus.
Pueri inter sese quam pro levibus noxiis iras gerunt!
Quapropter? quia enim qui eos gubernat animus infirmum gerunt.

22. *Tum uxori obnoxius sum*] 'And then I am under an obligation to my wife; so patiently did she formerly bear with me; nor did she ever at any time disclose my numerous wrongs to her.' 'In ullo loco' may be compared with the phrase 'interea loci,' where 'locus' passes into the sense of time. See note on Eunuchus i. 2. 46, and compare Heaut. ii. 1. 6: "Et cognoscendi et ignoscendi dabitur peccati locus." In the following line Donatus takes 'quae' with reference to 'injurias;' but it is simpler to refer it to 'uxorem:' this clause then is explanatory of 'ita' in the preceding clause.

26. *Haud quidem hercle parvum*] These lines are rather obscure, and have given rise to endless conjectures. Bentley emends the text as usual; but it is unnecessary to follow him. The reading of the text is the only one that has authority. The whole difficulty of the passage turns upon 'haud parvum' and 'faciunt.' Donatus has 'haud . . . parum,' though the Bembine copy has 'aut;' and 'faciunt' he explains by 'ostendunt.' His general view of the passage is the most natural. Pamphilus had said, 'Something great must have happened, Parmeno, to give rise to this quarrel between them, which has lasted so long.' Parmeno answers, 'No, nor even any thing trifling; if you will look at the matter in its true light. Very often the greatest enmities do not make men's wrongs the greatest (do not show that they have been much injured); for in some things one man is not even annoyed, while a quarrelsome man is made one's bitterest enemy from the same cause.' To complete the sense of v. 26 we must take it as 'haud quidem hercle parvum necesse est evenisse,' as Donatus points out, in contradiction to 'magnum necesse est evenisse.' The next line is made more obscure than is necessary by the ordinary punctuation; which places a comma after 'maximas' and 'irae.' 'Maximas faciunt' must be taken together; 'maximas' being part of the predicate, and not merely attributive; in the sense of our common expressions 'it does not make it any the worse,' 'it makes it out no greater.' In v. 28 most commentators connect 'est' with 'quum,' which is clearly erroneous. 'Est quibus' is a direct translation of *ἔστιν οἷς*. The whole passage is then consistent. Parmeno says, 'We need not look for ever so small an incident as the cause of this quarrel. Even a single word perhaps has given rise to it all.' Madame Dacier, quoted by Hickie, conjectures that Parmeno, as he pretends to philosophize, is made to talk in an obscure manner. But there would not be much point in that. There would be more wit in making him philosophize well. For 'vero' see note on Heaut. v. 1. 58.

31. *Quia enim*] 'Enim' is redundant here, as in many places. Compare "Progeniem sed enim Trojano a sanguine duci

Itidem illae mulieres sunt ferme ut pueri levi sententia.
Fortasse unum aliquod verbum inter eas iram hanc concivisse.
Pam. Abi, Parmeno, intro ac me venisse nuntia. *Par.* Hem, quid hoc est? *Pam.* Tace.
Trepidari sentio et cursari rursum prorsum. *Par.* Agedum ad fores
Accede propius. Hem, sensistin? *Pam.* Noli fabularier.
Pro Jupiter! clamorem audivi. *Par.* Tute loqueris, me vetas.
My. Tace obsecro mea gnata. *Pam.* Matris vox visa est Philumenae.
Nullus sum. *Par.* Quidum? *Pam.* Perii! *Par.* Quamobrem? *Pam.* Nescio quod magnum malum
Profecto, Parmeno, me celas. *Par.* Uxorem Philumenam
Pavitare nescio quid dixerunt: id si forte est nescio.
Pam. Interii. Cur mihi id non dixti? *Par.* Quia non poteram una omnia.
Pam. Quid morbi est? *Par.* Nescio. *Pam.* Quid? nemon medicum adduxit? *Par.* Nescio.

Audierat," Aen. i. 19. 'Quia enim' occurs in Plautus, Amphitruo ii. 2. 43: "Qui tibi istuc in mentem venit? *So.* Quia enim suo advenimus," and in Terence, Heaut. i. 2. 14: "Quapropter? *Cl.* Quia enim incertum est etiam, quid se faciat," iv. 5. 52: "Quamobrem? *Sy.* Quia enim in hunc suspicio est Translata amoris." We may translate the phrase 'Namely because.' For the phrase 'infirmum (animum) gerunt' compare Virgil, Aeneid. ix. 310, 311:

"—— Necnon et pulcher Iulus,
Ante annos animumque gerens curamque virilem;"

and Plautus, Poenulus iii. 6. 16—18:

"Verum ita sunt [omnes] isti nostri divites;
Si quid bene facias, levior pluma est gratia;
Si quid peccatum est, plumbeas iras gerunt."

Lindenbrog quotes Lucretius iii. 447, 448:

"Nam velut infirmo pueri teneroque vagantur
Corpore. sic animi sequitur sententia tenuis."

33. *Fortasse . . . iram hanc concivisse*] Bentley here proposes 'concivisse, here' for 'conciverit,' which is the reading of the common text. 'Conciverit' is awkward, and throws the metre out. Donatus expressly notices the reading 'concivisse,' and says "Nam veteres infinitivo modo adjungebant *fortasse.*" We may conclude therefore that 'concivisse' is the true reading; the line becoming an iambic tetrameter catalectic. Where Bentley gets 'here' from I cannot imagine. We find the infinitive with 'fortasse' in Plautus, Mercator iv. 4. 42:

"—— Fortasse te istum mirari coquum,
Quod venit atque haec attulit;"

and Poenulus v. 2. 43, 44:

"*Ag.* Quid ait? *Mi.* Miseram esse praedicat buccam sibi.
Fortasse medicos nos esse arbitrarier."

Compare 'scilicet' in Heaut. ii. 3. 117: "Scilicet facturum me esse," and note there.

35. *Cursari rursum prorsum*] 'I hear a bustle in the house, and a running backwards and forwards.' For the derived sense of 'prorsum' see note on Eunuchus v. 8. 52. In Eunuchus ii. 2. 47 we have 'sursum deorsum' in the sense of the text. See note.

Pam. Cesso hinc ire intro, ut hoc quamprimum quicquid est certum sciam?
Quonam modo, Philumena mea, nunc te offendam affectam?
Nam si periclum ullum in te inest, perisse me una haud dubium est.
Par. Non usus facto est mihi nunc hunc intro sequi:
Nam invisos omnes nos esse illis sentio.
Heri nemo voluit Sostratam intro admittere.
Si forte morbus amplior factus siet,
Quod sane nolim, maxime heri causa mei,
Servum ilico introisse dicent Sostratae;
Aliquid tulisse comminiscentur mali
Capiti atque aetati illorum, morbus qui auctus siet.
Hera in crimen veniet, ego vero in magnum malum.

ACTUS TERTII SCENA SECUNDA.

SOSTRATA. PARMENO. PAMPHILUS.

So. Nescio quid jamdudum audio hic tumultuari misera:
Male metuo ne Philumenae magis morbus aggravescat;
Quod te Aesculapi, et te Salus, ne quid sit hujus oro.

47. *Non usus facto est, &c.*] 'It is not desirable for me to follow him into the house; for all our household are hated by them. . . . If her illness should happen to be increased, . . . they will immediately say that Sostrata's servant came into the house, and they will make out that he brought some evil on their persons and lives, to increase her illness.' For 'usus facto est' see note on Adelphi iii. 3. 75. The words 'capiti atque aetati illorum' evidently depend upon 'tulisse,' though some commentators, according to Hickie, consider them as a parenthetical imprecation. 'Aetas tua' is a periphrasis met with in Plautus. See Captivi iv. 2. 104: "Vae aetati tuae" for 'vae tibi,' and Menaechmei iv. 3:

"*Er.* Quis hic me quaerit? *Me.* Sibi inimicus magis quam aetati tuae."

So 'capiti et aetati illorum' here is equivalent to 'illis,' 'the whole family,' including of course Philumena, though not exclusively used of her as has been supposed; for the case of 'liberi' in Heaut. i. 1. 99, which has been adduced to support this view, is not really parallel, 'liberi' having a technical use (see note on Andria v. 3. 20), which we cannot extend to 'illis.' For 'capiti' see note on Phormio iii. 2. 7.

55. *Ego vero in magnum malum*] 'My mistress will be blamed, and I shall come in for some great mischief.' For 'malum' in this sense see note on Adelphi i. 1. 44.

ACT III. SCENE II. Sostrata has heard the disturbance that is going on in Phidippus' house, and is about to call and inquire the cause of it. Parmeno stops her; and explains that Pamphilus has gone to see how his wife is, and that she will soon be able to learn from him all that she wishes to know; for Philumena is sure to tell him the whole history of the quarrel between herself and his mother. Pamphilus now returns, looking downcast and sorrowful. He puts off the questions of his mother as well as he can, and gets Parmeno and her out of the way, that he may have an opportunity of lamenting his sorrows by himself and for the benefit of the spectators.

The Metre is iambic tetrameter catalectic.

3. *Quod te Aesculapi, et te Salus . . . oro*] The rites of Aesculapius were trans-

Nunc ad eam visam. *Par.* Heus, Sostrata. *So.* Ehem. *Par.* Iterum istinc excludere.
So. Ehem, Parmeno, tune hic eras? Perii, quid faciam misera?
Non visam uxorem Pamphili, cum in proximo hic sit aegra?
Par. Non visas? ne mittas quidem visendi causa quemquam:
Nam qui amat cui odio ipsus est bis facere stulte duco:
Laborem inanem ipsus capit, et illi molestiam affert.
Tum autem filius introiit videre, ut venit, quid agat.
So. Quid ais? an venit Pamphilus? *Par.* Venit. *So.* Dis gratiam habeo.
Hem, istoc verbo animus mihi rediit, et cura ex corde excessit.
Par. Jam ea de causa maxime nunc huc introire nolo:
Nam si remittent quippiam Philumenae dolores,
Omnem rem narrabit, scio, continuo sola soli
Quae inter vos intervenit, unde ortum est initium irae.
Atque eccum video ipsum egredi: quam tristis est! *So.* O mi gnate.
Pam. Mea mater salve. *So.* Gaudeo venisse salvum: salvan
Philumena est? *Pam.* Meliuscula est. *So.* Utinam istuc ita Di faxint.

ferred to Rome from Epidaurus. Ovid gives a poetical account of the migration of the god in the form of a serpent; see Metam. xv. 622 sqq. The temple of Aesculapius was on the island of the Tiber, which was sometimes called in consequence 'Aesculapii insula.' Salus was held to be the daughter of Aesculapius, and they were generally invoked together. Salus is often mentioned in Plautus. See note on Adelphi iv. 7. 43.

10. *Tum filius . . . quid agat*] 'Moreover your son has gone in, as soon as he came home, to see how she is.' For 'videre' see note on i. 2. 114. The words 'ut venit' are thrown in parenthetically to inform Sostrata of the fact of her son's return, and do not interfere with the construction of the sentence. 'Introiit' is the perfect tense, not the aorist.

14. *Nam si remittent quippiam Philumenae dolores*] Donatus read 'Philumenae,' and so did Rufinus in his work on comic metres. Bentley prefers 'Philumenam' solely on account of the words 'narrabit . . . sola soli.' "Si enim," he says, "*Philumenam* scribis, ea est ista *sola*: sin *Philumenae*, quae ista *sola* sit, nescias." It is hard to see why we may not supply the subject of 'narrabit,' with which 'sola' agrees, from 'Philumenae,' as well as from 'Philumenam,' which is not so natural with 'remittent.' 'Remitto' is here used as it is by medical writers, in a neuter sense. Compare Celsus iv. 24: "Ubi dolor et inflammatio se remiserunt." Cicero, De Claris Oratoribus 34: "Cum remiserant dolores pedum." 'Quippiam' means 'to some extent,' 'aliquatenus.' Compare Andria ii. 6. 7:

"Num illi molestae quippiam hae sunt nuptiae
Hujusce propter consuetudinem hospitae?"

We may translate, 'If Philumena's pain abates ever so little she will at once, I am sure, tell him all privately.' In v. 16, the Bembine MS. has 'intervenerit;' but the indicative is best here, and the reading of the text is supported by all other authorities.

Quid tu igitur lacrimas? aut quid es tam tristis? *Pam.* Recte, mater.
So. Quid fuit tumulti? dic mihi: an dolor repente invasit?
Pam. Ita factum est. *So.* Quid morbi est? *Pam.* Febris. *So.* Quotidiana? *Pam.* Ita aiunt.
I sodes intro; consequar jam te, mea mater. *So.* Fiat.
Pam. Tu pueris curre Parmeno obviam, atque eis onera adjuta.
Par. Quid? non sciunt ipsi viam domum qua redeant? *Pam.* Cessas?

ACTUS TERTII SCENA TERTIA.

PAMPHILUS.

Nequeo mearum rerum initium ullum invenire idoneum,
Unde exordiar narrare quae nec opinanti accidunt;

20. *Recte, mater*] See notes on Heaut. ii. 1. 16, and Eunuchus ii. 3. 50. For 'tumulti' in the following line compare Andria ii. 2. 28: "Nil ornati, nil tumulti;" and note on Eunuchus iii. 4. 4.

24. *Atque eis onera adjuta*] 'Do you, Parmeno, run to meet the servants, and help them with the baggage.' 'Pueri' is here used like the Greek παῖδες, for 'servants.' Compare Plautus, Mostellaria i. 3. 150: "Cedo aquam manibus puer." Cicero, Pro Roscio Amerino 28: "Unus puer, victus quotidiani administer, ex tanta familia Sextio Roscio relictus non est." The 'pueri' were a particular class of slaves, perhaps the same as the 'pedisequi' (note on Andria i. 1), who accompanied their masters abroad. See Macleane's note on Horace, Sat. i. 9, 10. The Macedonian kings had a regular class of such attendants, who went by the name of 'pueri regii.' "Pueri regii apud Macedonas vocabantur principum liberi, administerium electi regis," Livy 45. 6. The use of 'adjuto' here is rather singular. In certain fragments quoted by Forcellini we find 'adjuto' with a dative of the person, instead of the ordinary accusative. We may consider the construction of the text to be an instance of the same idiom, 'onera' being the accusative of nearer definition. The present construction is, however, generally explained as a case of hypallage. Parmeno is anxious to stay and hear the news; and he therefore grumbles at being sent off on this errand by his master. In Scene 4 he is sent off again on a business which keeps him out of the way for a longer time.

Act III. Scene III. Pamphilus now gives vent to his feelings, and recounts the circumstances of his visit to his wife. When he arrived he soon found that he was unexpected, and at the moment unwelcome. He no sooner entered his wife's room than he discovered what was the real nature of her illness; and he retired at once, in amazement at the disgraceful event. He was followed by his mother-in-law, who explained to him that her daughter had been wronged by some unknown person before her marriage to him, and that she had left his mother's house that her present state might be concealed from all her husband's family. She entreated him to conceal the event from every one; and to act towards her as he thought due to himself. No one else should be allowed to have any suspicion of the real state of the case. This promise Pamphilus had given, and he is now distracted by his misfortune; for he cannot think of taking her back; while at the same time he is strongly attached to her; and he cannot bear to think of the solitude and unhappiness of his future life. Still, as he formerly disengaged himself from his love that he might attach himself to his wife, so he must now exercise the same constraint on himself. Parmeno at all events, who is now returning, must be kept out of the way, that he may not discover what is going on.

Partim quae perspexi his oculis, partim quae accepi auribus:
Qua me propter exanimatum citius eduxi foras.
Nam modo me intro ut corripui timidus, alio suspicans
Morbo me visurum affectam ac sensi esse uxorem; hei mihi!
Postquam me aspexere ancillae advenisse, ilico omnes simul
Laetae exclamant, "Venit;" id quod me repente aspexerant.
Sed continuo vultum earum sensi immutari omnium,
Quia tam incommode illis fors obtulerat adventum meum.
Una illarum interea propere praecucurrit nuntians
Me venisse: ego ejus videndi cupidus recta consequor.
Postquam introii extemplo ejus morbum cognovi miser;
Nam neque ut celari posset tempus spatium ullum dabat,
Neque voce alia ac res monebat ipsa poterat conqueri.
Postquam aspexi, "O facinus indignum!" inquam; et corripui ilico
Me inde lacrimans, incredibili re atque atroci percitus.
Mater consequitur: jam ut limen exirem ad genua accidit
Lacrimans misera: miseritum est. Profecto hoc sic est, ut puto:
Omnibus nobis ut res dant sese ita magni atque humiles sumus.
Hanc habere orationem mecum a principio institit:
"O mi Pamphile, abs te quamobrem haec abierit causam vides;
Nam vitium est oblatum virgini olim ab nescio quo improbo:

The Metre is as follows; vv. 1—48, trochaic tetrameter catalectic; 49—54, iambic trimeter.

5. *Modo*] The last syllable of 'modo' is lengthened here, and in a few other passages. See note on v. 3. 32.

12. *Ego ejus videndi cupidus recta consequor*] 'In my anxiety to see her I follow directly.' This use of the gerundive has already been noticed on Heaut. Prol. v. 29: "Novarum qui spectandi faciunt copiam." See note. Madvig, however, in his note on Cicero, De Finibus i. 18, maintains that the construction of the text is derived from the common use of 'sui' &c. with the gerundive. We should say 'sui,' 'mei,' 'tui,' 'nostri,' 'vestri videndi causa;' correctly, for these possessives are genitives singular neuter; and so we have here by a false analogy (as if 'mei' were the regular genitive of 'ego') the same construction transferred to 'ejus.' We may compare Phormio i. 3. 23, 24:

"—— Ego in eum incidi infelix locum
Ut neque mihi ejus sit amittendi nec retinendi copia,"

where 'ejus' evidently refers to 'uxorem;' see above, vv. 15, 16. See note on the passage. For 'recta' see note on Andria ii. 6. 11.

14. *Spatium*] See note on i. 2. 55.

20. *Omnibus nobis . . . humiles sumus*] 'We are strong and weak, just as circumstances happen.' For 'dant sese' compare the similar phrase in Heaut. v. 1. 43: "Quot res dedere ubi possem persentiscere." Donatus quotes from Apollodorus *οὕτως ἕκαστος διὰ τὰ πράγματα σεμνὸς ἦεν καὶ ταπεινὸς*, and from Homer, Odyss. Σ. 136:

τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων
οἷον ἐπ' ἦμαρ ἄγῃσι πατὴρ ἀνδρῶν τε θεῶν τε.

Nunc huc confugit te atque alios partum ut celaret suum."
Sed cum orata ejus reminiscor, nequeo quin lacrimem miser.
"Quaeque fors fortuna est," inquit, "nobis quae te hodie obtulit,
Per eam te obsecramus ambae, si jus, si fas est, uti
Adversa ejus per te tecta tacitaque apud omnes sient.
Si unquam erga te animo esse amico sensti eam, mi Pamphile,
Sine labore hanc gratiam te ut sibi des pro illa nunc rogat.
Caeterum de reducenda id facias quod in rem sit tuam,
Parturire eam neque gravidam esse ex te solus conscius.
Nam aiunt tecum post duobus concubuisse eam mensibus:
Tum postquam ad te venit mensis agitur hic jam septimus;
Quod te scire ipsa indicat res. Nunc si potis est, Pamphile,
Maxime volo doque operam ut clam eveniat partus patrem,
Atque adeo omnes: sed si fieri id non potest quin sentiant,
Dicam abortum esse: scio nemini aliter suspectum fore
Quin, quod verisimile est, ex te recte eum natum putent.
Continuo exponetur: hic tibi nihil est quicquam incommodi;
Et illi miserae indigne factam injuriam contexeris."
Pollicitus sum; et servare in eo certum est quod dixi fidem;
Nam de reducenda, id vero neutiquam honestum esse arbitror;
Nec faciam; etsi amor me graviter consuetudoque ejus tenet.
Lacrimo, quae posthac futura est vita quum in mentem venit,
Solitudoque. O fortuna, ut nunquam perpetuo es bona!
Sed jam prior amor me ad hanc rem exercitatum reddidit,

26. *Quaeque fors fortuna est*] 'Whatever extraordinary chance it is,' she says, 'which has brought you upon us to-day, in its name we both entreat you, if human and divine law will allow you, to let her misfortunes be entirely hidden and hushed up as far as you are concerned.' On 'fors fortuna' see note on Eunuchus i. 2. 54. 'Adversum' is here used as a substantive. Compare Heaut. ii. 3. 114: "Hic si quid nobis forte adversi evenerit;" and Tacitus, Annal. i. 1: "Sed veteris populi Romani prospera vel adversa claris scriptoribus memorata sunt."

30. *Hanc gratiam . . . des*] 'She now asks you to do her this favour in return for her previous kindness.' 'Gratiam dare' is a very rare phrase. I do not find another instance of it. 'Gratia' in the sense of 'favour' is common.

47. *Sed jam prior . . . reddidit*] 'But my former love affair has got me into good training for this one; for as I then got rid of it by my resolution, so again I will now do my best for my present affection.' The last line is rather obscurely expressed; but its meaning is not unintelligible. As he had rid himself of one attachment on principle, so he will now apply himself to getting rid of his present feelings of love towards his wife. Bentley considers the line to be spurious, and reads "Quo ego eum consilio missum feci, eodem huic operam dabo." 'Idem' must refer to 'ego.' For 'ad hanc rem exercitatum' see ii. 1. 6: "Doctae ad malitiam," 'paratus ad partes.'

Quem ego tum consilio missum feci: idem nunc huic operam dabo.
Adest Parmeno cum pueris: hunc minime est opus
In hac re adesse; nam olim soli credidi
Ea me abstinuisse in principio, cum data est.
Vereor, si clamorem ejus hic crebro audiat,
Ne parturire intelligat: aliquo mihi est
Hinc ablegandus dum parit Philumena.

ACTUS TERTII SCENA QUARTA.

PARMENO. SOSIA. PAMPHILUS.

Par. Ain tu tibi hoc incommodum evenisse iter?
So. Non hercle verbis, Parmeno, dici potest
Tantum quam re ipsa navigare incommodum est.
Par. Itane est? *So.* O fortunate, nescis quid mali
Praeterieris qui nunquam es ingressus mare.
Nam alias ut omittam miserias, unam hanc vide:

Compare Cicero, In C. Verrem ii. 5. 54: "Sex lictores circumsistunt valentissimi et ad pulsandos verberandosque homines exercitatissimi." De Officiis ii. 15: "Deinde consuetudine beneficentiae paratiores erunt et tanquam exercitatiores ad bene de multis promerendum."

50. *Nam olim soli credidi*] See i. 2. 40, &c. Colman objects that this is a serious oversight in Terence. He supposes that Parmeno was already acquainted with the fact that Philumena had gone to her mother's house to conceal the birth of her child. But there is no ground for this supposition. As far as the plot of the play is concerned, this circumstance does not come out till the present scene. All that Parmeno knew was that Pamphilus and his wife had not lived together during the early part of their union. There is no hint that Pamphilus himself had the least suspicion of the real state of the case till the present moment.

54. *Ablegandus*] The word is commonly used in this sense, of sending out of the way any one whose presence is undesirable. Compare Plautus, Miles Gloriosus iii. 2. 56:

"—— Hunc subcustodem suum
Foras ablegavit, dum eapse huc transiret."

Act III. Scene IV. Parmeno now returns with the servants who were carrying Pamphilus' baggage from the vessel in which he had returned home. He is talking with Sosia about the disagreeables of a sea voyage. Pamphilus meets him with a new errand as soon as he arrives. He is to run over to the Acropolis, and look for his friend Callidemides, and tell him that he is unable to keep his appointment with him. His appearance is fully described, and Parmeno is instructed to wait for him if necessary till the evening.

The Metre is iambic trimeter.

3. *Tantum quam . . . incommodum est*] 'It is impossible, Parmeno, that words can express the full extent of the troubles of a sea voyage.' We find the phrase 'tantus—quam' in other places. See Livy vii. 35: "Nec in acie tantum ibi cladis acceptum quam quod trecentos septem milites Romanos captos Tarquinienses immolarunt;" and xxvi. 1: "Non ab ira tantum . . . quam quod urbs tam nobilis ac potens sicut defectione sua traxerat aliquot populos ita recepta inclinatura rursus animos videbatur ad veteris imperii respectum." The commentators quote from Posidippus:

ὁ μὴ πεπλευκὼς οὐδὲν ἑώρακε κακὸν,

and from Menander:

πῦρ καὶ θάλασσα καὶ γυνὴ, κακὰ τρία.

Dies triginta aut plus eo in navi fui,
Cum interea semper mortem exspectabam miser;
Ita usque adversa tempestate usi sumus.
Par. Odiosum. *So.* Haud clam me est: denique hercle aufugerim
Potius quam redeam, si eo mihi redeundum siet.
Par. Olim quidem te causae impellebant leves
Quod nunc minitare facere ut faceres, Sosia.
Sed Pamphilum ipsum video stare ante ostium.
Ite intro: ego hunc adibo si quid me velit.
Here, etiam tu hic stas? *Pam.* Et quidem te exspecto. *Par.* Quid est?
Pam. In arcem transcurso opus est. *Par.* Cui homini? *Pam.* Tibi.
Par. In arcem? quid eo? *Pam.* Callidemidem hospitem
Myconium, qui mecum una advectus est, conveni.
Par. Perii! vovisse hunc dicam, si salvus domum
Redisset unquam, ut me ambulando rumperet.
Pam. Quid cessas? *Par.* Quid vis dicam? an conveniam modo?
Pam. Imo, quod constitui me hodie conventurum eum

9. *Ita usque adversa tempestate usi sumus*] 'I was thirty days or more,' says Sosia, 'on board ship; and all the while I was always in an agony, expecting my death; we had such bad weather the whole time.' For 'usque' see note on Eunuchus iii. 2. 18, and compare Cicero, Ad Fam. xii. 19: "Mihi quidem usque curae erit quid agas." Virgil, Eclog. ix. 63, 64:

"Aut si nox pluviam ne colligat ante veremur,
Cantantes licet usque (minus via laedat) eamus."

'Tempestate' is here used in the general sense of 'weather,' 'bad weather' being signified by the addition of 'adversa.' It is often used in the opposite sense with a favourable epithet, as in Caesar, Bell. Gall. i. 23: "Nactus idoneam ad navigandum tempestatem tertia vigilia solvit." Many instances of both senses may be seen in Forcellini. We may compare the use of 'felicitas' in Eunuchus ii. 3. 31, 32:

"Nec quenquam esse ego hominem arbitror cui magis bonae
Felicitates omnes adversae sient,"

where see note.

11. *Si eo mihi redeundum siet*] 'If I had to come to that again.' Bentley reads 'sciam' for 'siet,' with the authority of some old editions; but the change is unnecessary. In reply to Sosia's threat, Parmeno says, 'It took very little once to make you do what you now threaten to do.'

16. *Etiam tu hic stas?*] 'Are you still standing here?' 'Etiam' is often used by Terence in the sense of 'etiam nunc;' see note on Andria i. 1. 89. Some editions and manuscripts have 'etiam tu nunc;' but 'nunc' is clearly an addition intended to explain 'etiam;' and it encumbers the metre.

17. *In arcem transcurso opus est*] 'You must run over to the Acropolis. *Par.* Who must? *Pam.* You.' For the construction compare "Quod parato opus est," Andria iii. 2. 43; and note on iii. 2. 10. The words 'in arcem transcurso opus est' are of course sufficiently plain without the addition of the personal pronoun; and Parmeno's question is merely a joke.

23. *Imo, quod constitui me hodie conventurum eum*] Parmeno says, 'What do you want me to tell him?' 'Am I only to go and meet him?' 'No,' says Pamphilus,

Non posse; ne me frustra illic exspectet: vola.
Par. At non novi hominis faciem. *Pam.* At faciam ut noveris.
Magnus, rubicundus, crispus, crassus, caesius,
Cadaverosa facie. *Par.* Di illum perduint.
Quid si non veniet? maneamne usque ad vesperum?
Pam. Maneto: curre. *Par.* Non queo; ita defessus sum.
Pam. Ille abiit: quid agam infelix? prorsus nescio
Quo pacto hoc celem quod me oravit Myrrhina,
Suae gnatae partum; nam me miseret mulieris.
Quod potero faciam, tamen ut pietatem colam;
Nam me parenti potius quam amori obsequi
Oportet. Atat eccum Phidippum et patrem
Video: horsum pergunt. Quid dicam hisce incertus sum.

ACTUS TERTII SCENA QUINTA.

LACHES. PHIDIPPUS. PAMPHILUS.

La. Dixtin dudum illam dixisse se exspectare filium?
Ph. Factum. *La.* Venisse aiunt: redeat. *Pa.* Quam causam dicam patri

'you are to say that I cannot keep the appointment which I made to meet him, that he may not wait for me there to no purpose.' For 'imo' see note on Andria iii. 5. 12, and for 'constitui' note on Eunuchus i. 2. 125.

26. *Crispus, crassus, caesius*] Donatus tells us that Apollodorus wrote *φαλακρὸς*, in accordance with the Greek proverb *Μυκώνιος φαλακρός*. All the inhabitants of Myconus were said to be subject to baldness. Donatus quotes from Lucilius: "Myconi calva omnis juventus;" but he supposes Terence to have purposely written 'crispus' for 'calvus.' For 'caesius' see note on Heaut. v. 5. 17.

Act III. Scene V. Pamphilus has just sent off Parmeno when his father comes up with Phidippus. This places him in a difficulty. How is he to explain why he will not receive his wife again? Laches makes some inquiries of his son on business matters, connected with the death of his friend Phania at Imbros, and then proceeds to the case of Philumena, who, he pretends, had been sent for home by her father; but would now return. Pamphilus informs him that he knows all; that Philumena will bear witness that this separation was not caused by him; but that as she and his mother cannot agree, his duty to the latter leads him to prefer her to his wife. To avoid further importunity, he retires, leaving Phidippus and Laches to settle the matter between them; and the consequence is that Phidippus gets into a high passion at what he considers this unworthy treatment of his daughter, and goes off in a rage, while Laches prepares to vent his annoyance on Sostrata.

The Metre is as follows; vv. 1—34, trochaic tetrameter catalectic; 35—65, iambic trimeter.

1.] Laches says, 'Did you not say just now that she was only waiting for my son? Well, they say he has come home; let her come back.' Compare ii. 2. 26:

"—— Postquam attendi
Magis, et vi coepi cogere ut rediret, sancte adjurat
Non posse apud vos Pamphilo se absente perdurare."

Quamobrem non reducam nescio. *La.* Quem ego hic audivi loqui?
Pa. Certum offirmare est viam me quam decrevi persequi.
La. Ipsus est de quo hic agebam tecum. *Pa.* Salve, mi pater.
La. Gnate mi, salve. *Ph.* Bene factum te advenisse, Pamphile;
Atque adeo, quod maximum est, salvum atque validum. *Pa.* Creditur.
La. Advenis modo? *Pa.* Admodum. *La.* Cedo, quid reliquit Phania
Consobrinus noster? *Pa.* Sane hercle homo voluptati obsequens
Fuit dum vixit; et qui sic sunt haud multum heredem juvant:
Sibi vero hanc laudem relinquunt: "Vixit, dum vixit, bene."

4. *Certum offirmare est*] 'I am determined to persist in the course which I have decided to follow out.' See note on Eunuchus ii. 1. 11, where the different usages of 'offirmo' are enumerated. The present phrase occurs only here.

8. *Admodum*] 'Exactly so.' 'Admodum' is sometimes used in dialogue in this sense, as a strong affirmative answer. Compare Plautus, Rudens iv. 4. 36, 37:

"*Pa.* Nempe tu hanc dicis quam esse aiebas dudum popularem meam?
Tr. Admodum."

Bacchides v. 1. 24, 25:

"*Phi.* Numquidnam ad filium haec aegritudo attinet?
Ni. Admodum."

It is generally attached to adjectives and verbs in an intensive sense. See note on Heaut. i. 1. 1.

9. *Consobrinus noster*] The word 'consobrinus' originally was 'consororinus,' and was applied to sisters' children. It was sometimes used more widely. On the whole subject of degrees of affinity see the Dictionary of Antiquities, p. 310 (art. 'Cognati').

11. *Vixit, dum vixit, bene*] 'Phania,' says Parmeno, 'was a man devoted to pleasure during his lifetime; and those who are so are not of much use to their heirs. At all events they leave behind them this praise, "He lived like a good fellow, while he lived."' Lindenbrog on Phormio v. 8. 66, quotes an old epitaph from Torda in Transylvania:

VIXI . DUM . VIXI . BENE . JAM . MEA .
PERACTA . MOX . VESTRA . AGETUR .
FABULA . VALETE ET PLAUDITE .

and the words seem to have been used proverbially. Laches is naturally disappointed at this account of his kinsman; and says, 'What then, have you brought home nothing more than this one sentiment?' 'Whatever he has left,' answers Pamphilus, 'is so much to our advantage.' Here Laches recovers his spirits, at hearing that something is left at all events, sufficiently to express some grief at his friend's death; at which Phidippus, who may be supposed to have been not altogether free from jealousy in the matter, drily remarks, 'You may safely indulge your regret; for Phania will never come to life again; and yet I know which you would rather have.' The passage is a very fair specimen of the quiet humour in which Terence, or his original, excelled. The student should notice the peculiar force of 'vellem' (with 'mallem,' 'nollem') as expressing a wish which one would have under other circumstances, the fulfilment of which is now impossible. Compare

"—— Quam vellent aethere in alto
Nunc et pauperiem et duros perferre labores!"

Virgil, Aen. vi. 437, 438.

La. Tum tu igitur nihil attulisti huc plus una sententia?
Pa. Quicquid est id quod reliquit profuit. *La.* Imo obfuit;
Nam illum vivum et salvum vellem. *Ph.* Impune optare istuc licet:
Ille reviviscet jam nunquam; et tamen utrum malis scio.
La. Heri Philumenam ad se arcessi hic jussit: dic jussisse te.
Ph. Noli fodere: jussi. *La.* Sed eam jam remittet. *Ph.* Scilicet.
Pa. Omnem rem scio ut sit gesta: adveniens audivi omnia.
La. At istos invidos Di perdant qui haec libenter nuntiant.
Pa. Ego me scio cavisse ne ulla merito contumelia
Fieri a vobis posset: idque si nunc memorare hic velim,
Quam fideli animo et benigno in illam et clementi fui,
Vere possum; ni te ex ipsa haec magis velim resciscere;
Namque eo pacto maxime apud te meo erit ingenio fides,
Quum illa quae nunc in me iniqua est aequa de me dixerit:
Neque mea culpa hoc discidium evenisse, id testor Deos.
Sed quando sese esse indignam deputat matri meae

17. *Noli fodere: jussi*] 'You need not jog me; I did.' 'Fodico' is used by Horace in this sense:

"Mercemur servum qui dictet nomina, laevum
Qui fodicet latus, et cogat trans pondera dextram
Porrigere."
Horace, Epist. i. 6. 50—52.

See Macleane's note.

19. *At . . . perdant*] See note on Andria iv. 1. 42.

22. *Quam fideli animo . . . fui*] These dependent interrogative propositions are always found in the conjunctive in the later writers. This exceptional use is sometimes found in poets. In the same manner we have 'possum' in the following line where a more correct writer would have given us 'possim,' the reason being that 'possum' is attracted into the mood of the dependent clause. Pamphilus says, 'I could easily show you how faithful and kind I have been to her, if I did not wish you to learn this from her own mouth; for my good conduct will be most clearly established in your sight, if she who is now estranged from me says what is good of me.'

27. *Sed quando sese esse indignam &c.*] 'But since she thinks it unworthy of her to yield to my mother, and to bear with her temper with becoming moderation, and since a reconciliation cannot in any other way be effected between them, either my mother, Phidippus, or Philumena must be parted from me.' The text of this passage has occasioned considerable difficulty. The common text has 'cui concedat,' which does not give an intelligible sense taken with 'matri meae.' The reading 'quae' is found in the Bembine manuscript, and makes the sense clear. Weise in his notes to the Hecyra (Tauchnitz edition, p. 362) supposes a case of attraction: "Quum proprie esse debeat *Sed quando se non eam existimat, quae debeat matri meae concedere aut ejus mores* &c.; pro his dicere orditur *Sed quando illa se indignam putat matri quae concedat:* pro his autem ait: *matri cui concedat cujusque* mores" &c. But I think it is far more likely that from 'QUAE,' the reading of the old MSS., some copyist

Quae concedat, cujusque mores toleret sua modestia,
Neque alio pacto componi potest inter eas gratia,
Segreganda aut mater a me est, Phidippe, aut Philumena:
Nunc me pietas matris potius commodum suadet sequi.
La. Pamphile, haud invito ad aures sermo mihi accessit tuus,
Quum te postputasse omnes res prae parente intelligo.
Verum vide ne impulsus ita prave insistas, Pamphile.
Pa. Quibus iris impulsus nunc in illam iniquus siem?
Quae nunquam quicquam erga me commerita est, pater,
Quod nollem; et saepe quod vellem meritam scio.
Amoque et laudo et vehementer desidero;
Nam fuisse erga me miro ingenio expertus sum;

even before Donatus' time should have written 'QUOI;' and hence the error of the common text. For 'cujusque' Bentley reads 'quaque ejus,' which certainly improves the metre; but has no authority. 'Mores' is used here in the sense of 'difficult temper.' Compare 'morosus.' See Horace: "Canities morosa," Carm. i. 9. 17. For 'mores' in a bad sense compare Andria ii. 3. 21: "Uxorem his moribus Dabit nemo," and note; and Plautus, Trinummus iii. 2. 43: "Atque is (amor) mores hominum moros et morosos efficit." For 'componi' compare Phormio iv. 3. 16, 17:

"Vides inter vos sic haec potius cum bona
Ut componantur gratia quam cum mala."

Plautus, Mercator v. 2. 112:

"—— Pacem componi volo
Meo patri cum matre: nam nunc est irata."

31. *Nunc me pietas matris*] 'As things now stand, my duty to my mother prevails to urge me to consult her interests.' The meaning of 'commodum' here is more fully expressed below, v. 45: "Matris servibo commodis." 'Suadeo' is used by classical writers with the accusative, only when the infinitive follows. Compare Virgil, Aeneid. xii. 813, 814:

"Juturnam misero, fateor, succurrere fratri
Suasi, et pro vita majora audere probavi."

33. *Quum te postputasse . . . prae parente*] Compare Adelphi ii. 3. 9: "Qui omnia sibi post putavit esse prae meo commodo."

36. *Commerita est*] Laches had said, 'I cannot but approve of your resolution to prefer your parent to every thing else; but take care that you do not enter on a bad course from some angry impulse against your wife.' 'Why should I,' says Pamphilus, 'deal unfairly to her from any angry impulse, when she has never committed any fault against me of which I could complain?' 'Commereo' and 'commereor' are generally used in a bad sense. See iv. 2. 4: "Nunquam sciens commerui merito ut caperet odium illa mei." Phormio i. 4. 28: "Nam si senserit te timidum pater esse, arbitrabitur Commeruisse culpam." 'Commereor' is sometimes used absolutely as here. In Plautus, Aulularia iv. 10. 12, it has a transitive sense: "Fateor me peccavisse et me culpam commeritum scio;" and in Trinummus i. 1. 4, it is used passively:

"—— Nam ego amicum hodie meum
Concastigabo pro commerita noxia."

38. *Desidero*] Festus properly remarks that 'desidero' is a word connected with 'sidus.' It is the converse of 'considero.' 'Considero' originally meant 'to observe the heavens when full of stars;' and so 'desidero,' 'to lose sight of the stars.' We need find no difficulty, as Forcellini does, in an etymology which recals the primitive habits of close observation of nature, with which all language was in its early stage intimately connected. Hence 'desidero' signifies 'to miss,' 'to feel the want of,' a meaning which occurs in numerous passages of the classics. Hence it passes into the sense of 'to lose,' 'to find missing.' See Cicero, In C. Verrem ii. 4. 44: "Neque quicquam

Illique exopto ut reliquam vitam exigat
Cum eo viro me qui sit fortunatior;
Quandoquidem illam a me distrahit necessitas.
Ph. Tibi id in manu est ne fiat. *La.* Si sanus sies,
Jube illam redire. *Pa.* Non est consilium, pater.
Matris servibo commodis. *La.* Quo abis? mane;
Mane, inquam: quo abis? *Ph.* Quae haec est pertinacia?
La. Dixin, Phidippe, hanc rem aegre laturum esse eum?
Quamobrem te orabam filiam ut remitteres.
Ph. Non credidi aedepol adeo inhumanum fore.
Ita nunc is sibi me supplicaturum putat?
Si est ut velit reducere uxorem, licet;
Sin alio est animo, renumeret dotem huc; eat.
La. Ecce autem tu quoque proterve iracundus es.
Ph. Percontumax redisti huc nobis, Pamphile.
La. Decedet jam ira haec, etsi merito iratus est.
Ph. Quia paulum vobis accessit pecuniae,

ex fano Chrysae praeter unum perparvulum signum ex aere desideratum est." Sometimes in Cicero it has the sense of our derived word 'desire.' See examples in Forcellini. Here Pamphilus says that although circumstances have made it necessary for him to part from his wife, he still loves and esteems her; and regrets her loss.

43. *Tibi id in manu est ne fiat*] 'You have it in your own power to prevent that.' Compare iv. 4. 44: "Uxor quid faciat in manu non est mea." 'In manu esse' was 'to be in a person's power.' Hence in the marriage 'per conventionem in manum' the wife became dependent on her husband, or on him in whose power her husband was. (See Dictionary of Antiquities, art. 'Matrimonium,' pp. 740—742.) Compare Livy xxxiv. 7: "Et vos in manu et tutela, non in servitio debetis habere eas;" and xxxix. 18: "Mulieres damnatas cognatis aut in quorum manu essent tradebant, ut ipsi in privato animadverterent in eas." Hence we have the general phrase 'in manu est,' 'it is under my control,' 'it is within my power.' Tacitus, Histor. ii. 76: "Juxta deos, in tua manu positum est." Cicero, Ad Fam. xiv. 2: "Haec non sunt in manu nostra." Few words appear in a greater number of phrases than 'manus.' See note on 'prae manu,' Adelphi v. 9. 23.

45.] Pamphilus goes off, to avoid further importunity. The old men are now left to arrange the matter together, and very naturally they quarrel over it.

52. *Renumeret dotem huc; eat*] Phidippus says, 'If he wishes to take his wife back, let him. If he is not so minded, let him pay me back her dowry, and be off.' According to Roman law the wife's dower became the husband's property, but continued so only while their union lasted. In the case of separation, the woman, or her father, could bring an action for its restitution. Under the Greek law a similar provision existed. See this whole subject in the Dictionary of Antiquities, 'Dos.' 'Huc' is equivalent to 'mihi.' See note on Andria i. 5. 51. The behaviour of Phidippus is very natural. He thinks that Pamphilus is giving himself great airs, and that his father is inclined to support him because they have come in for a fortune.

54. *Percontumax*] Donatus says "Proprie *contumax* dicitur contemptu potiorum," apparently alluding to the derivation of the word from 'contemno.' It is, however, more probably connected with 'tumeo.' 'Nobis' is a translation of the Greek *ἡμῖν*. The whole passage looks like a close imitation; it is more terse and abrupt than Latin dialogue generally is. We may imagine the original line to have run *κατῆλθες ἡμῖν, Πάμφιλ', αὐθαδέστερος*. After relieving himself of his anger, Phidippus goes off in a rage. All the usual forms of leave-taking are omitted here, to mark the angry separation of the speakers.

Sublati animi sunt. *La.* Etiam mecum litigas?
Ph. Deliberet, renuntietque hodie mihi,
Velitne an non; ut alii, si huic non sit, siet.
La. Phidippe, ades, audi paucis. Abiit. Quid mea?
Postremo inter se transigant ipsi, ut libet;
Quando nec natus neque hic mihi quicquam obtemperant;
Quae dico parvi pendunt. Porto hoc jurgium
Ad uxorem, cujus haec fiunt consilio omnia;
Atque in eam hoc omne quod mihi aegre est evomam.

ACTUS QUARTI SCENA PRIMA.

MYRRHINA. PHIDIPPUS.

My. Perii: quid agam? quo me vertam? quid viro meo respondebo

60. *Audi paucis*] 'Hear me a moment.' Compare Andria iii. 3. 4, where the best reading is 'ausculta paucis,' supported by the passage before us, though Bentley connects 'paucis' with the following words. See note. Compare also Eunuchus v. 8. 37: "Prius audite paucis."

63. *Porto hoc jurgium Ad uxorem*] 'I will take this quarrel to my wife.' "*Porto* quasi aliquid magnum," says Donatus. In a similar sense we have in Andria ii. 6. 2:

"Hic nunc me credit aliquam sibi fallaciam
Portare."

Propertius i. 3. 29:

"Nequa tibi insolitos portarent visa timores.
Neve quis invitam cogeret esse suam."

65. *Hoc omne quod mihi aegre est evomam*] Compare Adelphi iii. 2. 13, 14:

"Nihil est quod malim quam illam totam familiam mihi dari obviam,
Ut ego iram hanc in eos evomam omnem dum aegritudo haec est recens."

Cicero uses a similar expression: "In me absentem orationem ore impurissimo evomuit." The phrase 'aegre est' occurs often in Plautus and Terence. See Adelphi i. 2. 57. Hecyra ii. 1. 30. Plautus, Captivi iii. 5. 43: "Sed hoc mihi aegre est me huic dedisse operam malam."

Act IV. Scene I. Phidippus, after leaving Laches, had gone straight home, and arrived soon after his daughter had been delivered of a child. He had heard its cries, and had gone straight to his daughter's room, where he discovered how matters really stood. He now comes out of his house to look for his wife; and of course abuses her roundly. 'What is the meaning of all this?' he says. 'Whose child is it? Well, it is Pamphilus'. Why is it to be put out of the way then? I see now. You objected to our daughter's marriage to Pamphilus because he kept a mistress; and as he did not give her up immediately after his marriage, you have done all you can to separate them. Why how could you expect, if he was worth having as a son-in-law, that he would all in a moment give up one to whom he had been attached for so long? As for the child, I will not have it exposed. It shall be brought up.' Upon this Phidippus returns to the house to give his orders about the child to the servants, leaving Myrrhina in great perplexity; for she is uncertain what Pamphilus may do, when he hears that another man's child is going to be brought up as his.

Some critics have supposed that this scene should be part of the third act, on the ground that the interval between it and the last scene is less than would be allowed between two acts. But this reasoning assumes that Myrrhina had left her house the moment Phidippus returned to it, and that he had immediately followed her on to the

Misera? nam audivisse vocem pueri visus est vagientis:
Ita corripuit derepente tacitus sese ad filiam.
Quod si rescierit peperisse eam, id qua causa clam me habuisse
Dicam non aedepol scio.
Sed ostium concrepuit. Credo ipsum exire ad me: nulla sum.
Ph. Uxor ubi me ad filiam ire sensit, se duxit foras;
Atque eccam video. Quid ais, Myrrhina? Heus, tibi dico. *My.* Mihine, mi vir?
Ph. Vir ego tuus sim? tun virum me aut hominem deputas adeo esse?
Nam si utrumvis horum, mulier, unquam tibi visus forem,
Non sic ludibrio tuis factis habitus essem. *My.* Quibus? *Ph.* At rogitas?
Peperit filia. Hem, taces? ex quo? *My.* Istuc patrem rogare est aequum?
Perii: ex quo censes nisi ex illo cui data est nuptum, obsecro?
Ph. Credo; neque adeo arbitrari patris est aliter: sed demiror
Quid sit quamobrem tantopere omnes nos celare volueris
Partum, praesertim quum et recte et tempore suo pepererit.
Adeon pervicaci esse animo ut puerum praeoptares perire,

stage; but for all that appears in the scene itself a longer time might well have elapsed; and there seems no good reason for departing from the ordinary arrangement of the editions.

The Metre of this scene is as follows; trochaic tetrameter, 1, 2. 4. 8, 9. 11, 12. 14. 17—19; trochaic tetrameter catalectic, 3. 7. 10. 13. 15, 16. 20—27. 32—50; trochaic dimeter catalectic, 5; iambic tetrameter, 6. 28—31. 51—61.

2. *Vagientis*] The word is particularly applied to the cry of young infants and the young of animals. See Ovid, Metam. xv. 466:

"Aut qui vagitus similes puerilibus haedum
Edentem jugulare potest?"

3. *Derepente*] The word occurs again in v. 39. See also Plautus, Mostellaria ii. 2. 57: "Atque ille exclamat derepente maximum." We may compare the form 'desubito,' Heaut. iv. 2. 6: "Crucior, bolum tantum mihi ereptum tam de subito e faucibus," which occurs not unfrequently in Plautus and Lucretius.

4. *Clam me habuisse*] 'Clam habere' and 'clam ferre' are used as equivalent to 'celare.' Compare iv. 4. 33—35:

"Pater, si me ex illa liberos vellet sibi
Aut se esse mecum nuptam, satis certo scio
Non me clam haberet quod celasse intelligo;"

and Livy xxxi. 47: "Consul alter C. Aurelius ad confectum bellum cum in provinciam venisset haud clam tulit iram adversus praetorem quod absente se rem gessisset."

6. *Sed ostium concrepuit*] See note on Andria iv. 1. 58.

15. *Celare*] See note on Andria iii. 4. 6.

17. *Adeon pervicaci esse animo &c.*] 'Could you be so stubborn as to prefer that the child should be destroyed, although you knew that he would be the means of establishing our friendship more firmly from this

Ex quo firmiorem inter nos fore amicitiam posthac scires,
Potius quam adversum animi tui libidinem esset cum illo nupta?
Ego etiam illorum esse hanc culpam credidi, quae te est penes.
My. Misera sum. *Ph.* Utinam sciam ita esse istuc: sed nunc mihi in mentem venit
De hac re quod locuta es olim, quum illum generum cepimus:
Nam negabas nuptam posse filiam tuam te pati
Cum eo qui meretricem amaret, qui pernoctaret foris.
My. Quamvis causam hunc suspicari quam ipsam veram mavolo.

time forward, rather than that she should be his wife against your wish?' Phidippus supposes that the child is Pamphilus'; and that the reason for keeping its birth so secret was that it might be exposed as soon as born. This again he accounted for by the fact that his wife had never liked her daughter's marriage with Pamphilus, and was determined that it should not be established as far as the existence of any children was concerned. 'I see,' Phidippus says, 'while I thought Pamphilus' family to blame, it is you that are the cause of the whole.' For the construction of the infinitive in an indignant question see notes on Andria i. 5. 10, Eunuchus ii. 1. 3, and Heaut. iv. 5. 3. "*Pervicax*," says Donatus, "est perseverans cum quadam vi." Etymologically it is clearly connected with 'pervinco.' See Catullus 74 (76) (Weise). 15:

"Una salus haec est, hoc est tibi pervincendum.
Hoc facies, sive id non pote, sive pote."

There was an old distinction between 'pervicax' and 'pertinax,' according to which the latter had a bad sense, the former a good. Forcellini quotes from Nonius v. 40, the following lines of Accius; in which the etymological meaning of the word is well pointed out:

"Tu pertinaciam esse, Archiloche, hanc praedicas:
Ego pervicaciam aio, et hac me uti volo.
Nam pervicacem dici me esse et vincere
Perfacile patior: pertinacem nihil moror.
Hic fortis dicitur, illam indocti possident.
Tu addis quod vitio est, demis quod laudi datur."

In our language 'pertinax' still retains the sinister sense here given it. 'Pervicax' is lost, and is replaced by 'persevering.' Terence clearly gives the word a bad sense. It is seldom used in early authors; and of later authors we find Tacitus using it in both senses. Compare Annal. iii. 33, in Caecina's attack upon the female influences at Rome: "Duo esse praetoria; pervicacibus magis et impotentibus mulierum jussis; quae Oppiis quondam aliisque legibus constrictae nunc vinclis exsolutis domos fora, jam et exercitus regerent;" and Histor. iv. 5, in his character of Helvidius Priscus: "Civis, senator, maritus, gener, amicus, cunctis vitae officiis aequabilis, opum contemptor, recti pervicax, constans adversus metus."

21. *Utinam sciam ita esse istuc*] 'I only wish I could be sure that you were sorry;' literally, 'that what you say was so.' For 'istuc' compare Andria i. 5. 60, &c. 'But I now remember what you said on this subject some time ago when we took him as our son-in-law; when you said that you could not suffer your daughter to be married to a man who loved a courtezan, who spent his nights away from home.' The common text has 'ex hac re,' but Donatus in his note on iv. 4. 89, expressly quotes the line as 'de hac re.' 'Ex hac re' does not give a very clear meaning. If it were the reading, the sense would be, 'This occurs to me—what I have already accused you of—from what you said,' &c.

Ph. Multo prius scivi quam tu illum amicam habere, Myrrhina:
Verum id vitium nunquam decrevi esse ego adolescentiae:
Nam id est omnibus innatum: at pol jam aderit se quoque etiam quum oderit.
Sed ut olim te ostendisti eadem esse nihil cessavisti usque adhuc,
Ut filiam ab eo abduceres, neu quod ego egissem esset ratum.
Id nunc res indicium haec facit quo pacto factum volueris.
My. Adeon me esse pervicacem censes cui mater siem
Ut eo essem animo, si ex usu esset nostro hoc matrimonium?
Ph. Tun prospicere, aut judicare nostram in rem quod sit potes?
Audisti ex aliquo fortasse qui vidisse eum diceret
Exeuntem aut introeuntem ad amicam. Quid tum postea,
Si modeste ac raro hoc fecit? nonne ea dissimulare nos

27. *Verum id vitium &c.*] Compare Adelphi i. 2. 21:

"Non est flagitium, mihi crede, adolescentulum
Scortari neque potare."

We must take 'vitium' here in the same general sense as 'flagitium' in that passage. See note.

28. *At pol jam aderit*] The metre is obstructed if we read 'innatum est.' Bentley proposes various alterations. I have transposed the former part of the line, placing 'est' before 'omnibus,' which sets the metre right, and avoids all unnecessary change. For the sentiment of the latter part of this line, compare the speech of Clitipho in Heaut. v. 4. 20:

"—— Eheu, quam ego nunc totus displiceo mihi,
Quam pudet! neque quod principium inveniam ad placandum scio."

Plautus, Bacchides iii. 3. 12, 13:

"Paulisper, Lyde, est libido homini suo animo obsequi.
Jam aderit tempus cum sese etiam ipse oderit."

Juvenal, contrasting youth with old age, says:

"Taedia tunc subeunt animos, tunc seque suamque
Terpsichoren odit facunda et nuda senectus." Sat. vii. 34, 35.

For 'aderit,' absolutely, compare Andria i. 1. 125:

"Prope adest cum alieno more vivendum est mihi."

31. *Id nunc res indicium haec facit*] 'This conduct of yours shows me how you wished to have things.' The clause 'quo ... volueris' is explanatory of 'id,' which is governed by the logical idea of 'indicium facit,' equivalent to 'indicat.' For 'pervicacem' in the following line see note on v. 17.

33. *Si ex usu esset nostro hoc matrimonium?*] 'Do you suppose that I should be so obstinate against my own daughter, as to feel thus, if this marriage were of any advantage to us?' For 'ex usu nostro' compare Eunuchus v. 8. 47:

"Ad omnia haec magis opportunus, nec magis ex usu tuo
Nemo est."

Cicero, Tuscul. Disput. iv. 7: "Libido opinio venturi boni quod sit ex usu jam praesens esse atque adesse." Plautus uses the dative in the same sense, Curculio iv. 2. 14:

"Ut muscae, culices, cimices, pedesque, pulicesque
Odio et malo et molestiae, bono usui estis nulli."

Magis humanum est quam dare operam id scire qui nos oderit?
Nam si is posset ab ea sese derepente avellere
Quacum tot consuesset annos, non eum hominem ducerem,
Nec virum satis firmum gnatae. *My.* Mitte adolescentem, obsecro,
Et quae me peccasse ais. Abi: solum solus conveni.
Roga velitne an non uxorem: si est ut dicat velle se,
Redde; sin est autem ut nolit, recte ego consului meae.
Ph. Si quidem ille ipse non vult, et tu sensti esse in eo, Myrrhina,
Peccatum, aderam cujus consilio ea par fuerat prospici.
Quamobrem incendor ira esse ausam facere haec te injussu meo.
Interdico ne extulisse extra aedes puerum usquam velis.
Sed ego stultior meis dictis parere hanc qui postulem.
Ibo intro, atque edicam servis ne quoquam efferri sinant.
My. Nullam pol credo mulierem me miseriorem vivere;
Nam ut hic laturus hoc sit, si ipsam rem ut siet resciverit,
Non aedepol clam me est, quum hoc quod levius est tam animo iracundo tulit:
Nec qua via sententia ejus possit mutari scio.
Hoc mihi unum ex plurimis miseriis reliquum fuerat malum,
Si puerum ut tollam cogit, cujus nos qui sit nescimus pater.
Nam quum compressa est nata, forma in tenebris nosci non quita est;

38. *Qui nos oderit?*] 'Supposing him to do so moderately and not too frequently, is it not more sensible to pretend not to see, than to make a point of knowing it, to make him hate you all the more?' For 'qui' in the sense of the purpose, result of an action, see Andria, Prol. 5.

40. *Quacum tot consuesset annos*] See note on Adelphi iv. 5. 32, and compare Phormio v. 6. 33.

41. *Nec virum satis firmum gnatae*] We may compare Andria iii. 3. 39: "Tibi generum firmum et filiae invenias virum." The meaning is 'constant,' 'faithful,' particularly of marriage relations. See i. 2. 26: "Sed firmae hae vereor ut sint nuptiae."

Mitte adolescentem] 'Pray have done with the young man, and what you call my faults. Go and have a private interview with him.' 'Mitte' is commonly used in this sense; see Adelphi ii. 1. 31: "Mitte ista, atque ad rem redi." In v. 43 the final syllable of 'rŏgă' is short, as of some other imperatives, such as 'jube,' 'abi.' See Introduction, and note on Adelphi iii. 4. 21.

47. *Injussu meo*] This substantive is always used in the ablative. It is not common in early authors. Terence uses it here, in iv. 4. 82, and in Phormio ii. 1. 1. Livy and Cicero both use it. See De Senectute 20: "Vetatque Pythagoras injussu imperatoris, id est, Dei, de praesidio et statione vitae decedere." Livy uses it absolutely, as in iii. 63: "Senatus in unum diem supplicationes decrevit: populus injussu et altero die frequens iit supplicatum."

52. *Nam ut hic laturus hoc sit*] 'Hic' is Phidippus. For the whole sentence compare ii. 2. 19, 20.

57. *Forma in tenebris non quita est*] For the deponent form of this word com-

Neque detractum ei est quicquam qui posset post nosci qui siet.
Ipse eripuit vi in digito quem habuit virgini abiens annulum.
Simul vereor Pamphilum, ne orata nostra nequeat diutius
Celare, quum sciet alienum puerum tolli pro suo.

ACTUS QUARTI SCENA SECUNDA.

SOSTRATA. PAMPHILUS.

So. Non clam me est, nate mi, tibi me esse suspectam uxorem tuam
Propter meos mores hinc abisse, etsi ea dissimulas sedulo.
Verum, ita me Di ament, itaque obtingant ex te quae exopto mihi,
Ut nunquam sciens commerui merito ut caperet odium illa mei;
Teque ante quam me amare rebar ei rei firmasti fidem.
Nam mihi intus tuus pater narravit modo quo pacto me habueris

pare Plautus, Persa ii. 2. 12: "Nec subigi queantur unquam." Rudens iv. 4. 20: "Ut nequitur comprimi!" Lucretius i. 1042, 1043:

"Cudere enim crebro possunt partemque morari
Dum veniant aliae ac suppleri summa queatur."

Sallust also has 'nequitur' Jugurtha, c. 31: "Quicquid sine sanguine civium ulcisci nequitur jure factum sit." The analogous form 'potestur' occurs in Lucretius iii. 1023 (1010 Lachmann): "Quod tamen expleri nulla ratione potestur." The forms 'possitur' and 'possuntur' are also recorded. See Forcellini, 'Possum.'

Act IV. Scene II. Sostrata has heard from her husband that Pamphilus has determined not to take back his wife, but to be separated from her rather than from his mother. She has decided on her part not to allow his affection for her to separate him from Philumena; and she now tells him that she has made up her mind to retire to their country house, that Philumena may return to him. Pamphilus does not receive the proposal favourably, in spite of her renewed arguments in favour of her decision. This step of hers would deprive him of any excuse for separation from his wife. She is therefore unable to persuade him to accept her proposal.

The Metre is iambic tetrameter.

4. *Commerui*] See note on iii. 5. 36.

5. *Teque ante quam*] The common text has 'quam,' but Bentley reads from one of the oldest English manuscripts 'quod.' Donatus, however, says "Deest *tam*," evidently considering it as an antithesis to 'quam.' Whichever reading we adopt, and I have preferred to keep 'quam' as supported by the great majority of good authorities, the sense is the same. 'As I all along thought that you loved me, so now you have confirmed my opinion.' 'Ei rei' is a mere paraphrase, referring to the whole preceding clause. 'Firmare fidem' varies in meaning with the sense of 'fides.' In Andria iii. 1. 4: "Sed hic Pamphilus—firmavit fidem," it means 'has firmly pledged his faith.' In the text 'fides' has the sense of 'belief,' and in v. 1. 23, where Bacchis says:

"Aliud si scirem qui firmare meam apud vos possem fidem
Sanctius quam jusjurandum, id pollicerer tibi."

The meaning is, 'If I knew any way in which to pledge you my word of honour more sacredly than by an oath.' For the variety of meaning in 'fides' see Forcellini; and notes on Andria iii. 4. 7; iv. 1. 19.

6. *Quo pacto me habueris praepositam*]

Praepositam amori tuo: nunc tibi me certum est contra gratiam
Referre, ut apud me praemium esse positum pietati scias.
Mi Pamphile, hoc et vobis et meae commodum famae arbitror:
Ego rus abituram hinc cum tuo me esse certo decrevi patre,
Ne mea praesentia obstet, neu causa ulla restet reliqua
Quin tua Philumema ad te redeat. *Pa.* Quaeso, quid istuc consili est?
Illius stultitia victa ex urbe tu rus habitatum migres?
Non facies: neque sinam ut qui nobis, mater, maledictum velit
Mea pertinacia esse dicat factum, haud tua modestia.
Tum tuas amicas te et cognatas deserere et festos dies
Mea causa nolo. *So.* Nihil pol jam istaec res mihi voluptatis ferunt:
Dum aetatis tempus tulit perfuncta satis sum: satias jam tenet
Studiorum istorum. Haec mihi nunc cura est maxima ut ne cui meae
Longinquitas aetatis obstet, mortemve exspectet meam.

'Habueris praepositam,' a periphrasis for 'praeposueris,' with a further sense of continuance of action, which is expressed in Greek by the aorist participle with ἔχειν. Compare such phrases as *τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει*, Soph. Antig. 22; *οὐδέ πω λήξαντ' ἔχει*, Oed. Tyr. 371. Compare Eunuchus ii. 3. 91, 92:

"—— Quae nos nostramque adolescentiam
Habent despicatam."

Plautus, Casina ii. 2. 15: "Vir me habet pessimis despicatam modis." The phrase frequently appears in Cicero. De Oratore i. 43: "Auctoritate nutuque legum domitas habere libidines." Many instances are given by Forcellini.

8. *Ut apud me praemium esse positum pietati scias*] The reading 'pietati' is taken from the Liber Victorinus, and is undoubtedly better than the reading 'pietatis' found in old editions. The same phrase occurs in Plautus, Poenulus v. 4. 29, 30:

"Quibus annos multos carui, quasque e patria perdidi parvas,
Redde his libertatem, invictae praemium ut esse sciam pietati."

14. *Neque sinam &c.*] 'Nor, mother, will I allow any one who wishes to malign us to say that this was caused by my obstinacy rather than by your kindness.' This use of 'volo' with the participle, where the infinitive would be more natural, is not uncommon. Compare Cicero, De Officiis iii. 27: "Consultum velit." 'Modestia' simply means 'moderation;' hence 'complaisance,' 'kindness.' See iii. 5. 28, and many other instances. Cicero uses the word among other Latin equivalents for the untranslatable *σωφροσύνη* of the Greeks, Tuscul. Disput. iii. 8. See note on Heaut. iv. 3. 3.

17. *Istaec res*] 'Istaec,' the old form of the feminine plural, as 'haec' for 'hae.' See notes on Eunuchus iii. 5. 34, and Heaut. iv. 7. 10.

18. *Satias*] Compare Eunuchus v. 5. 3: "Ubi satias coepit fieri commuto locum."

20. *Mortemve exspectet meam*] See the note on Adelphi i. 2. 29: "Ubi te exspectatum ejecisset foras." Colman quotes from Shakespeare the following lines, carrying out the idea of a step-mother's death being more expected than regretted:

"Now, fair Hippolyta, our nuptial hour
Draws on apace; four happy days bring in

Hic video me esse invisam immerito: tempus est concedere.
Sic optime, ut ego opinor, omnes causas praecidam omnibus;
Et me hac suspicione exsolvam, et illis morem gessero.
Sine me obsecro hoc effugere vulgus quod male audit mulierum.
Pa. Quam fortunatus caeteris sim rebus, absque una hac foret,
Hanc matrem habens talem, illam autem uxorem. *So.* Obsecro, mi Pamphile,
Non tute incommodam rem, ut quaeque est, in animum induces pati?
Si caetera sunt ita ut vis, itaque ut esse ego illam existimo,
Mi gnate, da veniam hanc mihi: reduce illam. *Pa.* Vae misero mihi!
So. Et mihi quidem! nam haec res non minus me male habet quam te, gnate mi.

Another moon: but oh! methinks, how slow
The old moon wanes! She lingers my desires,
Like to a step-dame or a dowager,
Long withering out a young man's revenue."
Mids. Night's Dream, Act I., Sc. i.

'Longinquitas' is commonly applied to time by Cicero. See Tuscul. Disput. v. 40: "Sin forte (dolores corporis) longinquitate producti vehementius tamen torquent quam ut causa sit cur ferantur; quid est tandem, Di boni, quod laboremus?" Westerhovius quotes from Menander the saying Πικρόν ἐστι θρέμμα γέρων ἐν οἰκίᾳ μένων.

25.] 'How happy should I be in every other respect, if it were not for this one thing; that I have such a mother as mine, and such a wife!' 'Absque' is frequently used thus in Terence and Plautus. See Phormio i. 4. 11: "Nam absque eo esset, recte mihi vidissem." The phrase 'absque te esset,' 'but for you,' occurs in Plautus, Menaechmei v. 7. 35. Trinummus iv. 1. 13. See also Captivi iii. 5. 96:

"Quod absque hoc esset, qui mihi hoc fecit palam,
Usque offrenatum suis me ductarent dolis."

Pamphilus alludes of course to the unlucky circumstance of his wife's having a son. This is the one circumstance which spoils his good fortune.

27. *Ut quaeque est*] Sostrata misunderstands her son. She supposes him to complain of his wife; and suggests that he ought to put up with her. 'Will you not make up your mind to put up with this inconvenience, such as there always will be?' 'Ut quaeque est' literally means 'as every thing is,' more or less. 'Quisque' is distributive. The idea is, that in all circumstances, without exception, there is some drawback, and he must not expect to be free from this even in the case of his wife.

ACTUS QUARTI SCENA TERTIA.

LACHES. SOSTRATA. PAMPHILUS.

La. Quem cum istoc sermonem habueris procul hinc stans accepi, uxor.
Istuc est sapere, qui ubicumque opus sit animum possis flectere;
Quod faciendum sit post fortasse idem hoc nunc si feceris.
So. Fors fuat pol. *La.* Abi rus ergo hinc: ibi ego te et tu me feres.
So. Spero ecastor. *La.* I ergo intro, et compone quae tecum simul
Ferantur: dixi. *So.* Ita ut jubes faciam. *Pa.* Pater.
La. Quid vis, Pamphile? *Pa.* Hinc abire matrem? minime. *La.* Quid ita istuc vis?
Pa. Quia de uxore incertus sum etiam quid sim facturus. *La.* Quid est?
Quid vis facere nisi reducere? *Pa.* Equidem cupio; et vix contineor;
Sed non minuam meum consilium: ex usu quod est id persequar.

Act IV. Scene III. Laches has overheard all that has passed between his wife and his son. He quite agrees with his wife in her view of the case, and urges her to execute her decision at once. Pamphilus endeavours to prevent her departure, on the ground that he has not quite decided what he shall do about his wife. Laches, however, persists. 'The best plan is for his mother to be out of the way. Old people and young never get on well together. Their part has been played, and it is time for them to leave the stage.' At this point Phidippus comes up.

The Metre is as follows; vv. 1. 16, iambic tetrameter catalectic; 2, 3, iambic tetrameter; 4, 5. 8. 10—14, trochaic tetrameter catalectic; 6, iambic trimeter; 7. 9, trochaic tetrameter; 15, iambic dimeter.

2. *Istuc est sapere*] 'It is true wisdom to act as you do; to be able to turn your mind in any direction that may be necessary, and to do now at once what you may possibly have to do hereafter.' The following words, 'fors fuat pol,' have been much commented on; but their meaning seems simple enough, 'May fortune favour us!' Donatus explains the phrase as an euphemism, "τῷ εὐφημισμῷ adversus triste dictum usu est . . . . dixerat enim ille *Quod faciendum sit post fortasse.*" Laches had spoken of the future in a harsh manner. She turns it off with a word of good omen. 'Fuas' occurs in Plautus, Captivi ii. 3. 71: "Atque horum verborum causa cave tu mihi iratus fuas." Miles Gloriosus ii. 6. 114: "Ibo intro, ne dum absim illi sortiti fuant." Lucretius uses the same form (iv. 636, 637):

"Tantaque in his rebus distantia differitasque,
Ut quod ali cibus est aliis fuat acre venenum."

5. *Compone quae tecum simul ferantur*] 'Pack up what is to go with you.' So Plautus, Miles Gloriosus iv. 7. 21: "Omnia composita sunt quae donavi ut ferat;" and Propertius i. 9. 13:

"I, quaeso, et tristes istos compone libellos;
Et cane quod quaevis nosse puella velit."

8. *Etiam*] See note on Andria i. 1. 89.

10. *Sed non minuam meum consilium*] 'But I will not alter my determination; I will carry out what is expedient.' For 'minuam' see note on Andria ii. 3. 18, and for 'ex usu,' note on iv. 1. 33.

Credo ea gratia concordes magis, si non reducam, fore.
La. Nescias. Verum id tua refert nihil utrum illae fecerint,
Quando haec abierit. Odiosa haec est aetas adolescentulis.
E medio aequum excedere est. Postremo jam nos fabula
Sumus, Pamphile, "senex atque anus."
Sed video Phidippum egredi per tempus: accedamus.

ACTUS QUARTI SCENA QUARTA.

PHIDIPPUS. LACHES. PAMPHILUS.

Ph. Tibi quoque aedepol iratus sum, Philumenâ,
Graviter quidem; nam hercle abs te factum est turpiter;

11. *Credo ea gratia concordes . . . fore*] 'I trow that they will be on good terms with each other only on condition that I do not receive her back.' He means that as long as they are separated there will be no danger of their quarrelling. Laches, being a matter-of-fact old gentleman, takes the words very literally. 'You don't know that,' he says. 'But after all it does not matter a jot to you what they do when your mother is gone.' For 'ea gratia' see note on Andria ii. 6. 2. The explanation of the construction of 'tua refert' and the cognate phrases has given great trouble to grammarians. Professor Key considers 'refert' to be equivalent to 'rem fert,' and 'mea,' 'tua,' &c. to 'meam,' 'tuam.' This is consistent with his explanation of other forms. See Key's Latin Grammar, § 910. Others consider these forms to be neuter plural. Madvig (Latin Grammar, § 295), agreeing with most scholars of the present day, takes them to be ablative singular feminine. I am not convinced by Key's reasoning that 'nostra interest' is a corruption of 'nostram inter rem est,' any more than that 'qua propter,' and 'interea,' are for 'quam (rem) propter,' 'inter eam (rem).' This theory of supplying 'res' is unsound; the usage of the Latin language is rather to use 'res' superfluously than to leave it to be supplied. Nor do we ever find such an expression as 'rem fert,' 'it brings advantage.' The objection to Madvig's view is similar; we do not find the phrase 're ferre,' 'to be of advantage.' 'Interest' is explained by Forcellini as 'in re est,' though he seems to give this explanation without any reference to the etymology. This view is adopted by Kennedy (Progressive Latin Grammar, 161, n.). We must clearly take all the similar cases of a long final 'ā' together. Phormio v. 7. 47:

"Etiam dotatis soleo. Quid id || nostra? |
Nihil,"

proves the long 'ā' in the present case; though Phormio iv. 5. 11:

"Datum es|se do||tis. Quid | tua, mal||um,
id refert? Mag||ni, De|mipho,"

which he quotes, does not prove it. See the note on the latter passage. In such words as 'antea,' 'postea,' 'interea,' Donaldson argues that the final 'a' is the remnant of the neuter plural 'aec' or 'ae,' which appears in 'antehac,' 'posthac,' 'istac.' He applies the same criticism to the forms before us, considering 'mea,' &c., as equivalent to 'meae,' 're' being 'rei.' This view is not entirely free from objection, but it has this advantage, that 'fero' is thus used absolutely (see Andria i. 2. 17; ii. 6. 12), though it is not easy to account for the dative 'rei.'

14. *Fabula sumus, Pamphile, senex atque anus*] 'In a word we have already become a by-word, "old man and old woman."' Compare Horace, Epod. xi. 7, 8:

"Heu me, per Urbem—nam pudet tanti
mali—
Fabula quanta fui!"

Compare also Epist. i. 13. 9. Donatus supposes that the words 'senex atque anus' are quoted as the beginning of a fable. But it is far more natural to take them as a simple proverbial expression.

16. *Per tempus*] See note on Andria iv. 4. 44.

Act IV. Scene IV. Phidippus is now in a very different temper. He has discovered his daughter's secret, and lays all the blame of her separation from her husband upon his own wife, completely absolving Sostrata from all share in the matter. He recommends Pamphilus to acknowledge his child; and Laches, who is delighted to bear that he has a grandson, joins him in the request; though he cannot understand what could have been Myrrhina's reason for hiding this fact from them all. This, however, is only a new reason in Pamphilus' eyes for not taking back his wife, now that she has a son by another man. He therefore refuses on the ground that if his wife had wished to have children by him she would not have concealed the birth of this child. Laches is provoked at his son's obstinacy, and accuses him of infidelity to his wife. He is sure that he has gone back to his mistress, and that this is at the bottom of it all. Pamphilus, seeing no way of justifying himself, leaves them, in the hope that they will not venture to bring up the child without his consent. Laches and Phidippus determine to send for Bacchis, and to warn her against receiving Pamphilus.

The Metre is iambic trimeter.

4. *Huic*] 'But for her (your mother) there is no excuse.'

6. *Quo pacto hoc aperiam?*] 'How can I answer these relations of mine?' says Pamphilus, 'or how can I tell them the whole matter?' Bentley proposes 'operiam,' 'how can I conceal the matter?' and gives in support of it "ipsius Donati auctoritas." He cannot have read Donatus very carefully. His words are as follows: "Hoc modo ostendit nec esse quod simulet;" (evidently alluding to 'quid respondebo his?') "nec id quod verum est dicendum sibi esse" (alluding to 'aut quo pacto hoc aperiam'). He expected all kinds of questions about his wife, and he did not know how to put them off; nor could he make up his mind to explain the real state of affairs.

8.] The natural order of the words is 'quominus jam redeat domum.' For 'commeruit,' in the following line, see note on iii. 5. 36.

11. *Mutatio fit*] 'We have made an exchange. It is she that troubles us, Laches.' 'Mutatio' seems most naturally to mean 'an interchange' here. See Cicero, De Officiis i. 7: "In hoc naturam debemus ducem sequi, communes utilitates in medium afferre, mutatione officiorum, ... devincire hominum inter homines societatem." Bentley gives the words 'mutatio fit' as an *aside* to Pamphilus, 'a change has taken place;' but there is no reason for this alteration. The words suit Phidippus very well. He says, 'I thought your wife to blame, now I find that it is mine who is in fault.' Pamphilus says, aside, 'So that I do not take back Philumena, let them make any disturbance they like.'

18. *Praegnas fuerat filia*] This form occurs in the Bembine and Vatican manuscripts, and is certainly used by Plautus, Amphitruo ii. 2. 100: "Enimvero praegnati oportet et malum et malum dari." See also Truculentus i. 2. 102; ii. 4. 39; iv. 3. 37. The form 'praegnans' occurs also in a few places in Plautus. See Asinaria ii. 2. 10. Aulularia ii. 1. 43. Miles Gloriosus iv. 2. 86.

Etsi tibi causa est de hac re: mater te impulit:
Huic vero nulla est. *La.* Opportune te mihi,
Phidippe, in ipso tempore ostendis. *Ph.* Quid est?
Pa. Quid respondebo his? aut quo pacto hoc aperiam?
La. Dic filiae rus concessuram hinc Sostratam:
Ne revereatur minus jam quo redeat domum. *Ph.* Ah,
Nullam de his rebus culpam commeruit tua:
A Myrrhina haec sunt mea uxore exorta omnia.
Mutatio fit: ea nos perturbat, Lache.
Pa. Dum ne reducam, turbent porro quam velint.
Ph. Ego, Pamphile, esse inter nos, si fieri potest,
Affinitatem hanc sane perpetuam volo:
Sin est ut aliter tua siet sententia,
Accipias puerum. *Pa.* Sensit peperisse; occidi.
La. Puerum? quem puerum? *Ph.* Natus est nobis nepos:
Nam abducta a vobis praegnas fuerat filia,

Neque fuisse praegnatem unquam ante hunc scivi diem.
La. Bene, ita me Di ament, nuntias; et gaudeo
Natum illum, et tibi illam salvam: sed quid mulieris
Uxorem habes, aut quibus moratam moribus?
Nosne hoc celatos tam diu? nequeo satis
Quam hoc mihi videtur factum prave proloqui.
Ph. Non tibi illud factum minus placet quam mihi, Lache.
Pa. Etiamsi dudum fuerat ambiguum hoc mihi,
Nunc non est quum eam consequitur alienus puer.
La. Nulla tibi, Pamphile, hic jam consultatio est.
Pa. Perii. *La.* Hunc videre saepe optabamus diem
Quum ex te esset aliquis qui te appellaret patrem.
Evenit: habeo gratiam Dis. *Pa.* Nullus sum.
La. Reduc uxorem, ac noli adversari mihi.
Pa. Pater, si ex me illa liberos vellet sibi,
Aut se esse mecum nuptam, satis certo scio
Non me clam haberet quod celasse intelligo.
Nunc quum ejus alienum esse a me animum sentiam,
Nec conventurum inter nos posthac esse arbitror,
Quamobrem reducam? *La.* Mater quod suasit sua
Adolescens mulier fecit: mirandumne id est?
Censen te posse reperire ullam mulierem
Quae careat culpa? an quia non delinquunt viri?
Ph. Vosmet videte jam, Lache et tu Pamphile,
Remissane opus sit vobis redductan domum.
Uxor quid faciat in manu non est mea:

21. *Quid mulieris uxorem habes?*] See note on Eunuchus iii. 4. 8.

23. *Nosne hoc celatos tam diu?*] For the construction of the sentence see notes on Eunuchus ii. 1. 3. Andria i. 5. 10. In Andria iii. 4. 6, we have 'celo' followed by two accusatives. See note. Hence in the passive the verb still retains one of the accusatives. See note on. Eunuchus, Prolog. 17. Another construction would be 'Nosne de hoc celatos?' as in Cicero, Ad Fam. v. 2: "Te maximis de rebus a fratre esse celatum." The same idiom prevails largely in Greek. See the list of verbs that take a double accusative, in Jelf's Greek Grammar, § 583.

25. *Non tibi illud factum minus placet quam mihi*] 'The business cannot please you less than it does me.' The meaning is plain enough, 'I like the affair as little as you do;' though Bentley transposes 'tibi' and 'mihi,' and Donatus supposes the words to be used ironically. A proper emphasis on the word 'minus' brings out the sense clearly.

26. *Etiamsi &c.*] 'Although this was for a long time a matter of perplexity to me, it is not so any longer now that she is accompanied by another man's child.' Pamphilus means that he cannot have further doubt about his wife. Much as he had wished to take her back, he cannot think of it now. He says this, of course, aside; but his manner is hesitating, and so Laches addresses himself to remove his doubts.

43. *Remissane opus sit &c.*] See i. 2. 29: "Non est opus prolato," and note. Compare Cicero, Ad Atticum x. 4. 11: "Sed opus fuit Hirtio convento." So we have the corresponding phrases 'mansum oportuit,' note on Heaut. i. 2. 26, and 'non oportuit relictas,' Heaut. ii. 3. 6.

44. *In manu non est mea*] See note on iii. 5. 43.

Neutra in re vobis difficultas a me erit.
Sed quid faciemus puero? *La.* Ridicule rogas:
Quicquid futurum est, huic suum reddas scilicet,
Ut alamus nostrum. *Pa.* Quem ipse neglexit pater
Ego alam? *La.* Quid dixti? Eho, an non alemus, Pamphile?
Prodemus quaeso potius? Quae haec amentia est?
Enimvero prorsus jam tacere non queo;
Nam cogis ea quae nolo ut praesente hoc loquar.
Ignarum censes tuarum lacrimarum esse me?
Aut quid sit id quod sollicitere ad hunc modum?
Primum hanc ubi dixti causam, te propter tuam
Matrem non posse habere hanc uxorem domi,
Pollicita est ea se concessuram ex aedibus.
Nunc postquam ademtam hanc quoque tibi causam vides;
Puer quia clam te est natus nactus alteram es.
Erras, tui animi si me esse ignarum putas.
Aliquando tandem huc animum ut adjungas tuum,
Quam longum spatium amandi amicam tibi dedi!
Sumtus quos fecisti in eam quam animo aequo tuli!
Egi atque oravi tecum uxorem ut duceres.
Tempus dixi esse; impulsu duxisti meo:
Quae tum obsecutus mihi fecisti ut decuerat;
Nunc animum rursum ad meretricem induxti tuum:
Cui tu obsecutus facis huic adeo injuriam:
Nam in eandem vitam te revolutum denuo

48. *Quem ipse neglexit pater*] 'Am I to bring up a child whom his own father has neglected?' 'Ipse' is the reading of all the best manuscripts; though Donatus informs us that there was also the reading 'ipsa,' which he prefers. The sense would then be that Philumena had no care for the child, as she was going to have it exposed, and why then should he take any trouble about it? But the text is best as it stands. The sentence is delivered aside; but Laches catches the last words of it.

62. *Spatium*] See note on i. 2. 55.

64. *Egi atque oravi tecum*] 'I pleaded with you and entreated you to marry.' 'Oro' is used with 'mecum,' 'tecum,' &c. commonly by Plautus. See Asinaria iii. 3. 96:

"Nunc istam tantisper jube petere atque orare mecum."

Casina ii. 5. 15:

"Negavi enim ipsi me concessurum Jovi
Si mecum oraret."

This idiom was the most proper in the original sense of 'oro,' 'to speak,' which in its early use was equivalent to 'causam agere.' Hence 'oratores,' as Festus says, was applied to lawyers, 'causarum actores,' and to ambassadors, "qui reipublicae mandatas causas agebant." For 'agere' compare Eunuchus iii. 3. 8: "Rem seriam velle agere mecum." Heaut. iii. 3. 34, &c.

67. *Animum rursum ad meretricem induxti tuum*] For the common use of the phrase 'animum inducere' see note on i. 2. 23. This is a solitary instance in Terence of the use of the words with 'ad' following.

69. *Revolutum denuo*] 'Denuo' (de novo) is often used in a superfluous sense when the word preceding it conveys the notion of repetition of an action. Compare

Video esse. *Pa.* Mene? *La.* Te ipsum. Et facis injuriam,
Quum fingis falsas causas ad discordiam,
Ut cum illa vivas, testem hanc quum abs te amoveris;
Sensitque adeo uxor; nam ei causa alia quae fuit
Quamobrem abs te abiret? *Ph.* Plane hic divinat; nam id est.
Pa. Dabo jusjurandum nihil esse istorum tibi. *La.* Ah,
Reduc uxorem: aut quamobrem non opus sit cedo.
Pa. Non est nunc tempus. *La.* Puerum accipias; nam is quidem
In culpa non est: post de matre videro.
Pa. Omnibus modis miser sum; nec quid agam scio;
Tot me nunc rebus miserum concludit pater.
Abibo hinc, praesens quando promoveo parum;
Nam puerum injussu, credo, non tollent meo;
Praesertim in ea re quum sit mihi adjutrix socrus.
La. Fugis? hem, nec quicquam certi respondes mihi?
Num tibi videtur esse apud sese? Sine.
Puerum, Phidippe, mihi cedo; ego alàm. *Ph.* Maxime.
Non mirum fecit uxor si hoc aegre tulit.
Amarae mulieres sunt: non facile haec ferunt.
Propterea haec ira est: nam ipsa narravit mihi.
Id ego hoc praesente tibi nolebam dicere,
Neque ei credebam primo; nunc vero palam est.
Nam omnino abhorrere animum huic video a nuptiis.
La. Quid ergo agam, Phidippe? quid das consili?
Ph. Quid agas? Meretricem hanc primum adeundam censeo.

Prol. ii. 30: "Refero denuo." Plautus, Captivi ii. 3. 51:

"Fecisti ut redire liceat ad parentes denuo."

This is not a tautology, but a case of that liberality of idiom which prevails in all languages. So we say 'I go back again;' in German we have 'zurückkehren' and 'wiederzurückkehren.' For 'revolvor' compare Cicero, Ad Atticum xiii. 26: "Itaque revolvor identidem in Tusculanum," 'And so I return again and again to my Tusculan place.'

76. *Quamobrem non opus sit cedo*] 'Take back your wife, or tell me why you cannot.' For 'cedo' see note on Heaut. iv. 8. 5.

80. *Concludit*] 'My father drives me into a corner in so many ways.' For the sense of 'concludo' see note on Andria ii. 3. 12.

81. *Promoveo parum*] 'I will go away, since by staying here I am doing no good.' Compare Andria iv. 1. 16: "Atque aliquis dicat, Nihil promoveris." For another sense of 'promoveo' see Andria iv. 2. 27, 28:

"Eho tu impudens non satis habes quod tibi dieculam addo
Quantum huic promoveo nuptias?"

82. *Injussu ... meo*] See note on iv. 1. 47.

85. *Apud sese*] See note on Heaut. v. 1. 48.

86. *Cedo*] See note on Heaut. iv. 8. 5.

89. *Nam ipsa narravit mihi*] See iv. 1. 21—24.

94. *Quid agas?*] 'What are you to do?'

Oremus; accusemus; gravius denique
Minitemur, si cum illo habuerit rem postea.
La. Faciam ut mones. Eho, puer, curre ad Bacchidem hanc
Vicinam nostram: huc evoca verbis meis;
Et te oro porro in hac re adjutor sis mihi. *Ph.* Ah,
Jamdudum dixi, idemque nunc dico, Lache;
Manere affinitatem hanc inter nos volo,
Si ullo modo est ut possit, quod spero fore.
Sed visne adesse me una, dum istam convenis?
La. Imo vero abi: aliquam puero nutricem para.

ACTUS QUINTI SCENA PRIMA.

BACCHIS. LACHES.

Ba. Non hoc de nihilo est quod Laches me nunc conventam esse expetit;

98. *Huc evoca verbis meis*] 'Tell her in my name to come here.' The expression occurs in Plautus. See Bacchides iv. 3. 94:

"Scribe. *Mne.* Quid scribam? *Ch.* Salutem tuo patri verbis tuis;"

and Miles Gloriosus, iii. 3. 38, 39:

"Quasique anulum hunc ancillula tua abs te detulerit ad me,
Quem nunc ego militi darem tuis verbis."

Cicero uses the same expression, Ep. ad Atticum xvi. 11. 7: "Atticae, quoniam, quod optimum in pueris est, hilarula est, meis verbis suavium des;" and Livy uses a similar phrase in ix. 36: "Eo forte quinque legati cum duobus tribunis plebis venerant denuntiatum Fabio senatus verbis ne saltum Ciminium transiret." Phidippus, thinking it indelicate to remain to see Bacchis about a matter in which his own daughter is concerned, goes to look for a nurse, leaving Laches to arrange matters with their new ally.

Act V. Scene I. Bacchis comes in to her interview with Laches. She professes to be afraid that he has sent for her with some unfriendly purpose; and he first endeavours to quiet her fears on this head, and he then reminds her of Pamphilus' old connexion with her, which he has reason to believe is still continued. So his mother-in-law says, and for this reason has taken away his wife. Bacchis declares, in reply, that the report is false. Her protestations convince Laches; and he begs her to endeavour to prove to Myrrhina and her daughter that her connexion with Pamphilus has been broken off since his marriage. She undertakes to do her best, as she is very anxious to vindicate Pamphilus, and to remove all suspicion on her own account.

The Metre is as follows; vv. 1—4. 17, 18, iambic tetrameter; 5, iambic dimeter catalectic; 6—16, iambic tetrameter catalectic; 20, 21, trochaic tetrameter; 19. 22—41, trochaic tetrameter catalectic. The last line must be carried on to the first line of the next scene.

1. *Non hoc de nihilo est*] 'It is not for nothing that Laches is now anxious to have an interview with me.' The phrase 'de nihilo' occurs in Plautus, Truculentus iv. 2. 61: "De nihilo nihil est irasci, quae te non flocci facit;" and Curculio iv. 1. 17: "Qui alteri de nihilo audacter dicunt contumeliam." Compare Propertius iii. (ii.) 7. (16.) 51, 52:

"Non haec Pleïades faciunt, neque aquosus Orion,
Nec sic de nihilo fulminis ira cadit."

For 'me conventam esse expetit' see note on iv. 2. 14: "Qui nobis—maledictum velit;" and on iv. 4. 43.

Nec pol me multum fallit quin quod suspicor sit quod velit.
La. Videndum est ne minus propter iram hanc impetrem quam possiem;
Aut ne quid faciam plus quod post me minus fecisse satius sit.
Aggrediar. Bacchis, salve.
Ba. Salve, Lache. *La.* Aedepol credo te nonnihil mirari, Bacchis,
Quid sit quapropter te huc foras puerum evocare jussi.
Ba. Ego pol quoque etiam timida sum, quum venit mihi in mentem quae sim,
Ne nomen mihi quaesti obsiet; nam mores facile tutor.
La. Si vera dicis, nihil tibi est a me pericli, mulier;
Nam aetate jam ea sum ut non siet peccato mihi ignosci aequum:

3. *Videndum est &c.*] 'I must take care that I do not obtain less than I might on account of my anger.' 'Iram hanc' is '*my* anger,' 'the anger which I now feel at my son's separation from his wife.' This would not be worth notice, were it not that Bentley has altered 'hanc' (which he considers unmeaning) into 'hinc' for 'ab hac Bacchide;' an entirely gratuitous change. Laches is anxious to conciliate Bacchis, although he considers her to be the cause of all the mischief. Donatus remarks upon Terence's skill in making the characters in this scene perfectly natural, while he deviates from the ordinary treatment of such characters: "Rarus vitae color in hac locutione miscetur a poeta. Nam meretrix loquitur et senex: et, quod est mirabilius, bona meretrix mitis senex: ut intelligas laborasse Terentium ut et a lege comicorum recederet, et in actu tantum consuetudinem retineret." In the following line 'minus fecisse' is equivalent to 'non fecisse.' 'Satius' is very common in all authors.

5.] These and the two following lines are arranged according to the Bembine manuscript. In scanning v. 6, the learner must remember that 'Aedepol' is pronounced as a dissyllable.

8. *Venit in mentem*] See note on Eunuchus iv. 3. 24.

9. *Ne nomen mihi quaesti obsiet*] The old text was 'Ne nomen mihi quaestus obstet apud te.' But the words 'apud te' are omitted from the Bembinus, Vaticanus, and Victorinus; and the Bembine has 'quaesti.' Hence Faern, followed by Bentley, arranged the text as it now stands. For the form 'quaesti' see below, Scene 3, 38: note on Eunuchus iii. 4. 4.

Nam mores facile tutor] 'All that I fear is that the name of my profession will be against me; for I can easily defend my conduct.' Perlet compares Adelphi ii. 1. 7:

"Leno ego sum. *Aes.* Scio. *Sa.* At ita ut usquam fuit fide quisquam optima;"

and below, Scene 3, 38, where Bacchis speaks of her general good moral conduct:

"Nunquam animum quaesti gratia ad malas adducam partes.
Ego dum illo licitum est usa sum benigno et lepido et comi."

11. *Nam aetate jam .... ut non siet peccato mihi ignosci aequum*] 'For I am now at that time of life when I have no right to expect to have a fault overlooked; and I therefore am more careful in every thing and more cautious not to act at random.' The commentators have been anxious to find a recondite meaning in these words, and that not the most innocent; but Laches simply means, 'An old man cannot afford to make mistakes like a young man.' As for the construction, which Donatus considers ambiguous, and which some commentators try to explain by calling 'peccato' an ablative absolute, some by considering it to be put for 'peccanti,' there is no difficulty, if we only remember that 'ignosco' is used both with a dative of the thing and a dative of the person. See Plautus, Mil. Glor. ii. 6. 61: "Inscitiae meae et stultitiae ignoscas;" and Cicero, Ad Atticum xi. 14. 1: "Omnes enim Achaici deprecatores, item qui in Asia, quibus non erat ignotum." The construction before us is simply a combination of the two, in which the dative of the person becomes one of reference. For the passive 'ignosci' see the passage of Cicero just quoted; Adelphi iii. 4. 28: "Ignotum est; tacitum est; creditum est;" and Phormio v. 8. 25:

"Ego . . . esse in hac re culpam meritam non nego,
Sed ea quin sit ignoscenda."

Quo magis omnes res cautius ne temere faciam accuro:
Nam si id facis facturave es bonas quod par est facere,
Inscitum offerre injuriam tibi immerenti iniquum est.
Ba. Est magna ecastor gratia de istac re quam tibi habeam:
Nam qui post factam injuriam se expurget, parum mihi prosit.
Sed quid istuc est? *La.* Meum receptas filium ad te Pamphilum. *Ba.* Ah!
La. Sine dicam. Uxorem hanc prius quam duxit, vestrum amorem pertuli.
Mane: nondum etiam dixi id quod volui. Hic nunc uxorem habet:
Quaere alium tibi firmiorem, dum tibi tempus consulendi est;
Nam neque ille hoc animo erit aetatem, neque pol tu eadem istac aetate.
Ba. Quis id ait? *La.* Socrus. *Ba.* Mene? *La.* Te ipsam; et filiam abduxit suam;
Puerumque ob eam rem clam voluit natus qui est extinguere.
Ba. Aliud si scirem qui firmare meam apud vos possem fidem

14. *Inscitum offerre injuriam*] 'It would be unjust in me foolishly to do you an injury when you do not deserve it.' 'Inscitus' is often used by Plautus in this sense. Miles Gloriosus iii. 1. 140: "Qui deum consilia culpet stultus inscitusque sit." See many examples in Forcellini. Compare also Cicero, De Natura Deorum ii. 13: "Quid est autem inscitius quam eam naturam quae omnes res sit complexa non optimam dici?"

19. *Mane*] The last syllable is short. See note on Adelphi iii. 4. 21, and above, iv. 1. 42. This line is a trochaic tetrameter catalectic; and we must therefore allow an hiatus after 'dixi.'

20. *Firmiorem*] Compare Andria iii. 3. 39.

21.] For 'aetatem' see note on Eunuchus iv. 5. 7; and for 'istac aetate,' note on Heaut. i. 1. 58.

22. *Quis id ait? . . . Mene?*] Bacchis sets aside all that Laches had last said, and replies at once to the charge which he had made against her in the words, 'meum receptas filium.' After 'mene' supply 'receptare Pamphilum' from v. 17.

23.] This line is supposed to contradict iii. 3. 40, where Myrrhina says to Pamphilus, 'continuo exponetur.' There may be a little exaggeration on the part of Laches, or 'extinguere' may be used generally as 'to do away with,' which need not be opposed to 'exponere.' See Phormio i. 2. 57, 58:

"—— Ni vis boni
In ipsa inesset forma, haec formam extinguerent."

In Adelphi iii. 2. 16, the word has a strong sense: "Seni animam primum extinguerem ipsi qui illud produxit scelus."

24. *Qui firmare meam apud vos possem*

Sanctius quam jusjurandum, id pollicerer tibi, Lache,
[Me] segregatum habuisse, uxorem ut duxit, a me Pamphilum.
La. Lepida es; sed scin quid volo potius sodes facias? *Ba.* Quid [vis]? cedo.
La. Eas ad mulieres huc intro, atque istuc jusjurandum idem
Polliceare illis: exple animum iis, teque hoc crimine expedi.
Ba. Faciam; quod pol, si esset alia ex hoc quaestu, haud faceret scio,
Ut de tali causa nuptae mulieri se ostenderet.
Sed nolo falsa fama esse gnatum suspectum tuum,
Nec leviorem vobis, quibus est minime aequum, viderier
Immerito; nam meritus de me est quod queam illi ut commodem.
La. Facilem benevolumque lingua tua jam tibi me reddidit;

fidem] For 'qui' see note on Andria, Prolog. 5. It is here the ablative of the instrument. For 'firmare fidem' see note on iv. 2. 5. In this line 'A'liud si | scírem' is taken by Bentley as the first 'dipodia' of the trochaic tetrameter, the final syllable of 'aliud' being elided in pronunciation, so that 'aliud' is pronounced 'alid' or 'al'd.' This is better than to interpolate here an iambic tetrameter, as is done by some. In v. 26 the ordinary reading is 'Me segregatum habuisse,' which makes it an iambic verse. Accordingly Bentley omits 'me' to make the line trochaic. Without venturing to strike out the word, I have marked both it and [vis] in the following line so as to show that they are irreconcilable with the metre. The words 'segregatum . . . . a me Pamphilum' certainly contradict i. 2. 82, "*Ph.* Quid interea? ibatne ad Bacchidem? *Pa.* Quotidie." Nor need we trouble ourselves to reconcile the two passages. Terence would not care to represent Bacchis as a perfect character, nor as one who would stick at an exaggeration, if not a lie, to serve her purpose. We may, however, allow some little latitude to the words 'ut duxit uxorem.' Donatus observes on v. 2. 30, "Proprie ab meretrice *segregari* dicitur, ab uxore *disjungi*;" but the distinction is set aside by iii. 5. 30: "Segreganda aut mater a me est, Phidippe, aut Philumena," and v. 2. 23: "Nam nupta meretrici hostis est, a viro ubi segregata est." The word is very common. For 'habuisse Pamphilum segregatum' see note on iv. 2. 6.

27. *Sodes*] See note on Andria i. 1. 58.

28. *Istuc jusjurandum idem polliceare illis*] 'And offer them the same pledge that you do me.' 'Polliceor' is commonly used in a transitive sense in Plautus and Terence. So in Aulularia iii. 4. 11:

"Credo ego aedepol illi mercedem gallo pollicitos coquos,
Si id palam fecisset."

Bacchides ii. 2. 8:

"Hospitium et coenam pollicere, ut convenit
Peregre advenienti: ego autem venturum annuo."

See Andria i. 1. 49: "Sed postquam amans accessit, pretium pollicens." Phormio i. 2. 18: "Pellexit, modo non auri montis pollicens." The word is probably corrupted from 'pro-liceor,' 'to offer a price at a sale.' Hence it passed into the general sense of 'to proffer.' Forcellini gives some examples from Cicero of the transitive use of the word. So 'polliceri jusjurandum' is 'to offer to take an oath.'

30. *Ex hoc quaestu*] 'No one else of my profession would do it.' Compare 'ex hoc genere,' 'ex hac familia,' &c.

33. *Nec leviorem*] 'Nor do I wish that he should appear more dissipated than he is to you, who are the last who ought to think him so.' 'Volo' must be supplied from the negative 'nolo.' See note on Andria iii. 5. 18.

Nam non sunt solae arbitratae hae: ego quoque etiam credidi.
Nunc quum ego te esse praeter nostram opinionem comperi,
Fac eadem ut sis porro; nostra utere amicitia ut voles.
Aliter si facias —— sed reprimam me, ne aegre quicquam ex me audias.
Verum te hoc moneo unum: amicus qualis sim aut quid possiem
Potius quam inimicus periclum facias.

ACTUS QUINTI SCENA SECUNDA.

PHIDIPPUS. LACHES. BACCHIS.

Ph. Nihil apud me tibi
Defieri patiar quin quod opus sit benigne praebeatur.

37. *Nunc quum . . . ut sis porro*] 'Now that I have discovered you to be different from my opinion of you; see that you maintain this character hereafter, and then you shall make what use you will of my friendship.' For 'porro' see note on Andria, Prolog. 22. Weise in his Tauchnitz edition observes that 'utere' may be taken as the imperative by supposing an hiatus after 'nostra,' and pronouncing 'amitia' as 'puditiam,' in Andria i. 5. 53. But this is needless.

40. *Amicus qualis sim*] The ordinary text has 'qualis sim amicus,' on which Weise remarks (notes on Hecyra, Tauchnitz edition), that 'amicus' is to be taken as a trochee. But the awkwardness of having recourse to this shift is avoided by transposing the words as in the text, which gives a better emphasis to 'amicus.'

41.] Some few editions end the line with 'Faciam sedulo' from Bacchis; but this is an evident interpolation. It is very common for a scene to end with an unfinished line.

Act V. Scene II. Phidippus returns with the nurse whom he has hired to take charge of Philumena's child. Laches explains to him that Bacchis has protested her innocence. At first he makes light of her declaration; but she offers to establish her innocence in any way he likes; and repeats that her object is merely to reconcile Pamphilus to his wife. Laches reminds Phidippus that they have tried in vain themselves to settle matters, and advises him to see what Bacchis can do towards this object. Phidippus agrees that the experiment shall be made; and the old men join in encouraging Bacchis to go to Myrrhina and Philumena.

The Metre from v. 2 to the end of the scene is iambic tetrameter catalectic.

1. *Nihil apud me tibi defieri patiar*] Phidippus is speaking to the nurse whom he has hired to take charge of his grandson. 'I will not allow you,' he says, 'to want any thing at my house, but will see that all that you require is liberally provided.' For 'apud me' see note on Heaut. i. 1. 110. We find 'defit' in Plautus. See Menaechmei i. 4. 2:

"Abi atque obsonium aufer. Tribus vide quod sit satis.
Neque defiat, neque supersit."

Virgil, Eclog. ii. 22: "Lac mihi non aestate novum, non frigore defit." 'Benignus' is not unfrequently used in the sense of 'plentiful.' See Horace, Carm. i. 17. 14—16:

"—— Hic tibi copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu;"

and Epod. 17. 65, 66:

"Optat quietem Pelopis infidi pater,
Egens benignae Tantalus semper dapis."

So 'malignus' has the sense of 'scanty,' 'niggardly.' See note on i. 2. 83.

Sed quum tu satura atque ebria eris, puer ut satur sit facito.
La. Noster socer, video, venit: puero nutricem adduxit.
Phidippe, Bacchis dejerat persancte. *Ph.* Haecine ea est? *La.* Haec est.
Ph. Nec pol istae metuunt Deos; neque has respicere Deos opinor.
Ba. Ancillas dedo: quolibet cruciatu per me exquire.
Haec res hic agitur: Pamphilo me facere ut redeat uxor
Oportet; quod si perficio, non poenitet me famae,
Solam fecisse id quod aliae meretrices facere fugitant.

3. *Sed quum tu satura atque ebria eris*] 'But when you have had enough to eat and to drink, see that the boy has enough food.' 'Satur' is a more general term than 'ebrius.' See Adelphi v. 1. 3: "Sed postquam intus sum omnium rerum satur." 'Ebrius' is used with 'saturitas' in Plautus, in the same general sense. See Captivi i. 1. 40, 41:

"—— Sed aperitur ostium
Unde saturitate saepe ego exii ebrius;"

and in one place it has the notion of 'plentiful.' See Casina iii. 6. 31: "Facite coenam mihi ut ebria sit." Martial very frequently applies 'ebrius' to dyed garments. See Epigram. xiv. 154, on wool dyed the colour of an amethyst:

"Ebria Sidoniae quum sim de sanguine conchae,
Non video quare sobria lana vocer."

5. *Dejerat persancte*] For 'dejerat' see note on Eunuchus ii. 3 39.

6. *Neque has respicere Deos opinor*] 'Certainly these women do not fear the gods, and I don't think that the gods pay any attention to them.' On the meaning of 'respicio' see note on Andria iv. 1. 17. Donatus says, "Et inferiores sunt quam in quas Dii vindicent;" which is clearly the true meaning. They do not fear the gods, for the gods are sure not to notice their conduct. This is the idea which runs through the ode addressed to Barine by Horace (Carm. ii. 8), which commences

"Ulla si juris tibi pejerati
Poena, Barine, nocuisset unquam;
Dente si nigro fieres vel uno
Turpior ungui,
Crederem."

The opposite idea is expressed by Plautus, Persa iv. 4. 32—34:

"*Sa.* Esne tu huic amicus? *Io.* Tanquam Di omnes qui coelum colunt.
Do. Tum tu mihi es inimicus certus; nam generi lenonio
Nunquam ullus Deus tam benignus fuit qui fuerit propitius."

In the passage before us Phidippus means, 'Bacchis may perjure herself with impunity: she fears no punishment.' He is naturally more angry with the seducer of his daughter's husband than Laches is with his son's mistress.

7. *Ancillas dedo*] By the Greek law the testimony of slaves was not received otherwise than by torture. An accused person might offer his slaves, or demand those of his adversary, to be examined by torture. It was sometimes left to the accuser to apply any kind of torture he pleased. This offer and demand were called *πρόκλησις εἰς βάσανον*. A refusal was a strong presumption of guilt. Torture was also applied to slaves under the Roman law. See the Dictionary of Antiquities, article 'Tormentum.' So here Bacchis says, 'I give you up my maids, examine them by any kind of torture you like as far as I am concerned.' With 'per me' compare the common phrases 'per me, te, stare.'

9. *Non poenitet me famae*] 'And if I do this I am not dissatisfied with the reputation that I shall have, of having been the only one to do what other courtezans avoid doing.' For 'poenitet' see Eunuchus v. 6. 12, and note.

11.] The meaning is, 'This has been all along a game of cross purposes. We have suspected our wives without cause, as we now find from the facts of the case. Now let us bring Bacchis to the same test; and your wife, when she finds that she has believed a false charge, will change her tone; and when her opposition is removed, you need not fear my son. He is angry at the concealment of the child's birth, that is a mere trifle, and will be forgotten.' In v. 13 the common text has 'falso' after 'se;' but it is not found in several manuscripts. Bentley remarks "*crimen* per se habet notionem falsitatis," and Donatus says "*Crimen* nunc pro falsa suspicione;" but this sense arises only out of the context. The word is neutral. Perlet suggests with probability that 'falso' crept in from v. 11. For 'missam iram faciet' see note on Andria iv. 1. 55.

La. Phidippe, nostras mulieres suspectas fuisse falso
Nobis in re ipsa invenimus: porro hanc nunc experiamur:
Nam si compererit crimini tua se uxor credidisse,
Missam iram faciet: sin autem est ob eam rem iratus gnatus,
Quod peperit uxor clam, id leve est; cito ab eo haec ira abscedet.
Profecto in hac re nihil mali est quod sit discidio dignum.
Ph. Velim quidem hercle. *La.* Exquire: adest: quod satis sit faciet ipsa.
Ph. Quid mihi istaec narras? an quia non tute ipse dudum audisti
De hac re animus meus ut sit, Laches? illis modo explete animum.
La. Quaeso aedepol, Bacchis, mihi quod es pollicita tute ut serves.
Ba. Ob eam rem vis ergo intro eam? *La.* I atque exple animum iis, ut credant.
Ba. Eo; etsi scio pol iis fore meum conspectum invisum hodie;
Nam nupta meretrici hostis est, a viro ubi segregata est.
La. At haec amicae erunt, ubi quamobrem adveneris rescis cent.
Ph. At easdem amicas fore tibi promitto, rem ubi cognoverint.
Nam illas errore et te simul suspicione exsolves.
Ba. Perii: pudet Philumenae. Sequimini me huc intro ambae.

16. *Quod sit discidio dignum*] 'Indeed there is nothing in this whole affair which can justify a separation.' Forcellini distinguishes between 'discidium' and 'dissidium' thus: "Dicitur (*discidium*) de separatione corporum, estque a praeterito verbi *discindo*; cum *dissidium* proprie sit discordia et dissensus animorum, a *dissideo*;" though he adds "quanquam a librariis haec saepe commutantur." But Madvig in his edition of Cicero's Tusculan Disputations has proved that this distinction is groundless; and that the true form of the word is 'discidium,' for which 'dissidium' has been substituted by an error of copyists. See his edition, Excursus ii.

23. *Segregata*] See note on v. 1. 24.

24. *At haec amicae erunt*] For the form 'haec' equivalent to 'hae,' see note on Heaut. iv. 7. 10, and compare Eunuchus iii. 5. 34: "Continuo haec adornant ut lavet." In this place 'haec' is the reading of the Bembine manuscript, and is required by the metre.

27. *Pudet Philumenae*] 'I am ashamed of seeing Philumena.' This use of 'pudet' as applied to persons who have been wronged by one's self, is not very common. Forcellini quotes from Justin, De Alex. xii. 6: "Accesserat poenitentiae nutricis suae, sororis Cliti, recordatio, cujus absentis eum maxime pudebat, tam foedam illi alimentorum suorum mercedem redditām." Compare Heaut. ii. 3. 19:

"Cujus nunc pudet me et miseret, qui harum mores cantabat mihi."

La. Quid est quod mihi malim quam quod huic intelligo evenire,
Ut gratiam ineat sine suo dispendio, et mihi prosit?
Nam si est ut haec nunc Pamphilum vere ab se segregarit,
Scit sibi nobilitatem ex eo et rem natam et gloriam esse,
Referetque gratiam ei, unaque nos sibi opera amicos junget.

ACTUS QUINTI SCENA TERTIA.

PARMENO. BACCHIS.

Pa. Aedepol nae meam herus esse operam deputat parvi preti,
Qui ob rem nullam misit, frustra ubi totum desedi diem,
Myconium hospitem dum exspecto in arce Callidemidem.
Itaque ineptus hodie dum illic sedeo, ut quisque venerat,

31. *Scit sibi nobilitatem &c.*] 'For if it is true that she has really dismissed Pamphilus from her company, she knows that she has now a good reputation and honour, and that her fortune is made.' 'Nobilitas' is here used in a good sense. In Heaut. ii. 1. 15 we have 'nobilis' in a bad sense:

"Mea est potens, procax, magnifica, sumtuosa, nobilis,"

and so too 'nobilito' in Eunuchus v. 6. 20; see note.

32. *Unaque . . . opera*] 'And she will be repaying him his kindness to her, and at the same time will attach us to herself as her friends.' The phrases 'una opera' and 'eadem opera,' 'by one and the same means,' 'at one and the same time,' occur in Plautus. See Captivi ii. 3. 89: "Eadem opera a Praetore sumam syngraphum." Mostellaria i. 3. 101, 102:

"*Ph.* Cedo cerussam. *Sc.* Quid cerussa opus nam? *Ph.* Qui malas oblinam.
Sc. Una opera ebur atramento candefacere postules."

Pseudolus i. 3. 99:

"—— Quia pol qua opera credam tibi
Una opera alligem fugitivum canem agninis lactibus."

ACT V. SCENE III. Parmeno has just returned from his errand to the Acropolis. See Act iii. Scene 4. It had been a wild-goose chase. Every man that came to the Acropolis he had asked whether he was from Myconus, whether his name was Callidemides, whether he had any friend of the name of Pamphilus at Athens; but all in vain. He now arrives as Bacchis is coming out of Phidippus' house. She immediately sends him off to fetch his master, and to tell him that the ring which he gave her some time ago has been recognized by Myrrhina as her daughter's. Bacchis then proceeds to soliloquize upon the strange chance by which she has been the means of restoring Pamphilus to his wife. This ring was brought to her by Pamphilus a few months before; and his story was that he had got it from a woman whom he had met in the street, and to whom he had offered violence. It has now been recognized by Myrrhina; and it appears that it was Philumena whom Pamphilus met on that occasion. In all this she has done the best she can for Pamphilus; and has endeavoured to help him in his difficulty.

The Metre is as follows; vv. 1—17, trochaic tetrameter catalectic; 18—42, iambic tetrameter catalectic.

1. *Aedepol*] See note on Eunuchus v. 2. 28. For 'desedi' in the next line compare Plautus, Bacchides ii. 3. 2, 3:

"Nam meus formidat animus, nostrum tamdiu
Ibi desidere neque redire filium;"

and Pseudolus iv. 4. 7: "Quid tu intus, quaeso, desedisti?"

Accedebam. "Adolescens, dic dum, quaeso, es tu Myconius?"
"Non sum." "At Callidemides?" "Non." "Hospitem ecquem Pamphilum
Hic habes?" Omnes negabant: neque eum quenquam esse arbitror.
Denique hercle jam pudebat: abii. Sed quid Bacchidem
Ab nostro affine exeuntem video? Quid huic hic est rei?
Ba. Parmeno, opportune te offers: propere curre ad Pamphilum.
Pa. Quid eo? *Ba.* Dic me orare ut veniat. *Pa.* Ad te? *Ba.* Imo ad Philumenam.
Pa. Quid rei est? *Ba.* Tua quod nihil refert percontari desinas.
Pa. Nihil aliud dicam? *Ba.* Etiam; cognosse annulum illum Myrrhinam
Gnatae suae fuisse quem ipsus olim mihi dederat. *Pa.* Scio.
Tantumne est? *Ba.* Tantum: aderit continuo, hoc ubi ex te audierit.
Sed cessas? *Pa.* Minime equidem; nam hodie mihi potestas haud data est;
Ita cursando atque ambulando totum hunc contrivi diem.
Ba. Quantam obtuli adventu meo laetitiam Pamphilo hodie!
Quot commodas res attuli! quot autem ademi curas!
Gnatum ei restituo, paene qui harum ipsiusque opera periit:
Uxorem, quam nunquam est ratus posthac se habiturum, reddo;
Qua re suspectus suo patri et Phidippo fuit exsolvi.

5. *Quaeso, es tu Myconius?*] Bentley reads 'tune es Myconius?' which gives 'Myconius' a more correct scansion. But we have not the slightest authority for the change. As the text stands the antepenultimate syllable of 'Myconius' is lengthened by ictus.

9. *Ab nostro affine*] 'From our neighbour's here.' 'Noster' was commonly used by slaves of every thing that belonged to their masters. So in Andria v. 2. 5 Davus calls Chremes, supposing him still to be his master's intended father-in-law, 'O noster Chreme.' See note on the passage.

11. *Imo ad Philumenam*] See note on Andria iii. 5. 12.

12. *Percontari*] See note on i. 2. 2. Lindenbrog quotes from Menander the line ἃ μὴ προσήκει μήτ' ἄκουε μήθ' ὅρα, but it is not necessary to suppose that Terence was copying here.

15. *Tantumne est?*] 'Is that all?' See note on Eunuchus v. 5. 26.

22. *Qua re suspectus suo patri &c.*] 'I have cleared him of the suspicion which his father and Phidippus had of him.' The construction is inverted, by a very common idiom, and the antecedent omitted. So instead of having 'exsolvi ea re de qua suspectus fuit,' we have the attracted form of the text. The word 'exsolvere' is common enough in this sense; see iv. 2. 23: "Et me hac suspicione exsolvam, et illis morem gessero."

Hic adeo his rebus annulus fuit initium inveniendis:
Nam memini abhinc menses decem fere ad me nocte prima
Confugere anhelantem domum, sine comite, vini plenum,
Cum hoc annulo: extimui ilico. "Mi Pamphile," inquam, "amabo,
Quid exanimatus es, obsecro? aut unde annulum istum nactus es?
Dic mihi." Ille alias res agere se simulare: postquam video,
Nescio quid suspicarier; magis coepi instare ut dicat.
Homo se fatetur vi in via nescio quam compressisse;
Dicitque sese illi annulum, dum luctat, detraxisse.
Eum haec cognovit Myrrhina in digito modo me habente.
Rogat unde sit? narro omnia haec: inde est cognitio facta
Philumenam compressam esse ab eo, et filium inde hunc natum.
Haec tot propter me gaudia illi contigisse laetor;
Etsi hoc meretrices aliae nolunt; neque enim est in rem nostram
Ut quisquam amator nuptiis laetetur: verum ecastor
Nunquam animum quaesti gratia ad malas adducam partes.
Ego dum illo licitum est usa sum benigno et lepido et comi.
Incommode mihi nuptiis evenit: factum fateor.
At pol me fecisse arbitror ne id merito mihi eveniret.
Multa ex quo fuerint commoda, ejus incommoda aequum est ferre.

23. *Hic . . . annulus*] The ring is still on her finger, and as she says these words she shows it to the audience.

24. *Nocte prima*] 'Early in the night,' as opposed to 'multa nocte,' and such phrases. See note on Adelphi v. 3. 55. The phrase is not of frequent occurrence. Nepos uses it in Eumenes, cap. 9: "Prima nocte ignes faciant; hos secunda vigilia minuant, tertia perexiguos reddant."

26. *Amabo*] See note on Eunuchus i. 2. 50.

28. *Alias res agere*] 'He pretended not to hear me.' 'Alias res agere' is opposed to 'hoc agere;' see note on Andria i. 2. 15. The construction of the following words is not very clear. It is most natural to consider 'suspicarier' simply as an historic infinitive. 'When I saw this,' says Bacchis, 'I suspected something or other; and I began to urge him more strongly to tell me.' Bentley reads 'suspectarier' quite unnecessarily.

32. *In digito modo me habente*] 'This ring this Myrrhina here recognized as I wore it on my finger.' The old reading is, 'habentem,' which gives no good sense, for, as Bentley remarks, "non Bacchidem, sed ipsum annulum cognovit Myrrhina." I have therefore adopted his reading, 'habente,' in the text. Myrrhina was aware that her daughter's ring had been taken by her lover. See iv. 1. 59. This line is remarkable as one of the few instances where the last syllable of 'modo' is lengthened. Compare Andria iv. 1. 6, in a cretic line:

"Denegando modo quis pudor paululum adest."

See also Plautus, Asinaria, Prolog. 5:

"Age, nunc reside: cave modo ne gratiis."

35. *Propter me*] 'By my means;' see note on Andria i. 5. 36. In v. 40, 'nuptiis' is equivalent to 'ex nuptiis.'

ACTUS QUINTI SCENA QUARTA.

PAMPHILUS. PARMENO. BACCHIS.

Pam. Vide, mi Parmeno, etiam sodes ut mihi haec certa et clara attuleris,
Ne me in breve conjicias tempus gaudio hoc falso frui.
Par. Visum est. *Pam.* Certen? *Par.* Certe. *Pam.* Deus sum, si hoc ita est. *Par.* Verum reperies.
Pam. Manedum sodes: timeo ne aliud credam, atque aliud nunties.
Par. Maneo. *Pam.* Sic te dixisse opinor, invenisse Myrrhinam
Bacchidem annulum suum habere. *Par.* Factum. *Pam.* Eum quem olim ei dedi;
Eaque hoc te mihi nuntiare jussit: itane est factum? *Par.* Ita, inquam.
Pam. Quis me est fortunatior, venustatisque adeo plenior?

Act V. Scene IV. Parmeno returns with Pamphilus, who can hardly believe the news that he has heard; for the message which had been sent by Bacchis about the ring had explained to him the whole state of the case. And if it is true, as Parmeno says it is, no one is more fortunate and happy in his love than he is. Accordingly he begs Parmeno to accept some fitting reward for his good news, much to the mystification of that worthy, who cannot in the least understand how his message has made his master so happy. He sees Bacchis standing at the door of Phidippus' house, and immediately salutes her as his preserver. He learns from her that his father knows nothing of what has been discovered, and they accordingly agree that he shall be kept in ignorance. There is no necessity that every body should know every thing, as they do in comedies. Phidippus too has been told enough to quiet him; but does not know the truth. As for Parmeno, he is very anxious to find out how it is that he has been instrumental in so much happiness. All he knows is that he has never done so much good intentionally in all his life, as he has to-day done unintentionally.

The Metre is mixed, as follows; 1. 7, trochaic tetrameter; 2—6. 8, 9. 11. 27—34. 39, 40, trochaic tetrameter catalectic; 10, iambic dimeter; 12, 13. 19—26. 35—38, iambic tetrameter; 14—18, iambic trimeter.

1. *Vide, mi Parmeno, etiam sodes*] 'Think once more, my good Parmeno, whether this piece of news that you have brought me is clear and certain; that you may not throw me for a moment into a state of delight at this joyful news when it is not true.' 'Etiam' here has the sense of 'even now,' or 'again,' which has been noticed in the note on Andria i. 1. 89. Compare also Plautus, Mostellaria ii. 2. 43: "Circumspice etiam." The construction of the second line is very involved. For the general idea we may compare Heaut. ii. 3. 51: "Ne me in laetitiam frustra conjicias." The words 'gaudio hoc falso frui' are equivalent to 'in gaudium hoc falsum;' and the qualifying clause, 'in breve tempus,' is added independently of the general structure of the sentence. We may construe it more freely, 'That you may not drive me even for a moment into delighting at this false happiness.' The ordinary use of 'conjicio' does not help us here; and we must be content to take the sentence in its present involved state, which is very probably the result of some corruption. Bentley substitutes 'pellicias' for 'conjeceris;' but this is not to explain the difficulty.

3. *Visum est*] 'I have taken good care.' For 'Deus sum' compare Andria v. 5. 3—5, and the passages quoted in the note.

8. *Venustatisque adeo plenior?*] 'Venustas' signifies 'good fortune in love;'

Egone te pro hoc nuntio quid donem? Quid? quid? Nescio.
Par. At ego scio. *Pam.* Quid? *Par.* Nihil enim.
Nam neque in nuntio neque in me ipso tibi boni quid sit scio.
Pam. Egon, qui ab Orco mortuum me reducem in lucem feceris,
Sinam sine munere a me abire? Ah, nimium me ingratum putas.
Sed Bacchidem eccam video stare ante ostium.
Me exspectat, credo: adibo. *Ba.* Salve, Pamphile.
Pam. O Bacchis, O mea Bacchis, servatrix mea.
Ba. Bene factum, et volupe est. *Pam.* Factis ut credam facis;
Antiquamque adeo tuam venustatem obtines,
Ut voluptati obitus, sermo, adventus tuus, quocunque adveneris,
Semper siet. *Ba.* Ac tu ecastor morem antiquum atque ingenium obtines,
Ut unus omnium homo te vivat nusquam quisquam blandior.

see Andria i. 5. 10, note on 'invenustus.' Compare also Plautus, Poenulus i. 2. 44:

"Diem pulcrum et celebrem et venustatis plenum,
Dignum Veneri pol cui sunt Aphrodisia hodie!"

and Stichus ii. 2. 5:

"Amoenitates omnium Venerum atque venustatum affero."

10. *Nihil enim*] Parmeno cunningly declines any reward, hoping that he may lead his master to explain the reason for his great delight; for he is puzzled to conceive what there can have been so very exhilarating in the message which Bacchis sent by him to Pamphilus. For 'reducem ... feceris,' in v. 12, compare Heaut. ii. 4. 18: "Ergo, mea Antiphila, tu nunc sola reducem me in patriam facis."

17. *Volupe est*] This old form occurs only here and in Phormio iv. 3. 5: "Venire salvum volupe est." It and the abbreviated form 'volup' occur frequently in Plautus. 'Volupe' is the neuter of an old adjective 'volupis,' from which we have 'Volupia,' the ancient name of the goddess of pleasure, and the derived forms 'voluptas,' &c. In Plautus, Mostellaria i. 2. 68:

"Cursu, armis, equo: victitabam volup,"

the word is apparently an adverb, as would be natural.

18. *Antiquamque . . . venustatem obtines*] 'And you still preserve your old attractions.' For 'obtines' see notes on Andria iv. 5. 22, and Adelphi v. 3. 26. 'Venustas' here has the sense which is more familiar to readers of Latin poetry, which it is unnecessary to say is closely connected with its other meaning in v. 8. 'It is always a pleasure,' Pamphilus goes on to say, 'to meet you, to talk to you, to have you come any where.' 'Obitus' is, as Donatus remarks, a 'chance meeting.' The word does not occur elsewhere in this sense, except in a fragment of Turpilius (quoted by Forcellini from Nonius, cap. 4):

"Ecquis est qui interrumpit sermonem meum obitu suo."

'Adventus' would be used where the meeting was intentional.

21. *Ut unus &c*] 'Unus quisquam' is used here because the sentence is negative, just as 'unusquisque' would be in an affirmative sentence. 'There is not a single individual of living men who is more polite than you are.' 'Quisquam' excludes all other individuals, just as 'quisque' includes them. Livy uses 'quisquam unus,' in ii. 9: "Nec quisquam unus malis artibus postea tam popularis

Pam. Ha! ha! hae! tun mihi istuc? *Ba.* Recte amasti, Pamphile, uxorem tuam;
Nam nunquam ante hunc diem meis oculis eam, quod nossem, videram.
Perliberalis visa est. *Pam.* Dic verum. *Ba.* Ita me Di ament, Pamphile.
Pam. Dic mihi, harum rerum numquid dixti jam patri? *Ba.* Nihil. *Pam.* Neque opus est
Adeo muttito: placet non fieri hoc itidem ut in comoediis,
Omnia omnes ubi resciscunt: hic quos par fuerat resciscere
Sciunt; quos non autem aequum est scire neque resciscent neque scient.
Ba. Imo etiam hoc qui occultari facilius credas dabo.
Myrrhina ita Phidippo dixit, jurijurando meo
Se fidem habuisse, et propterea te sibi purgatum. *Pam.* Optime est;

esset quam tum bene imperando universus senatus fuit." See also xxviii. 37: "Nec quisquam alterius gentis unus tantum ea arte quantum inter alios omnes Baliares excellunt;" a sentence in which as many words are heaped together to heighten the force of the comparison as here, where commentators have remarked the peculiarly elegant redundancy of the phrase.

25. *Neque opus est adeo muttito*] 'And it must not even be whispered.' For the construction see note on i. 2. 29. 'Muttire,' like 'musso' and 'mussito,' originally meant to 'speak with the mouth nearly closed,' 'to speak softly,' 'in a whisper.' So it is used in Andria iii. 2. 25: "Itaque hercle nihil jam muttire audeo." Compare Plautus, Amphitruo i. 1. 228: "Etiam muttis? *So.* Jam tacebo," and Menaechmei v. 1. 11: "Muttire unum verbum audes aut mecum loqui?" Hence these words were also used in the sense of 'to be silent;' and in this passage some take the words 'adeo muttito' as an imperative, 'and so be silent.' See note on Adelphi ii. 1. 53: "Accipienda et mussitanda injuria adolescentium est."

26. *Placet non fieri hoc itidem ut in comoediis*] Colman quotes some remarks of Madame Dacier's to this effect;—that although it was the general rule in plays that every thing should be cleared up to the satisfaction of all parties, yet "Terence, like a true genius, makes himself superior to rules, and adds new beauties to his piece by forsaking them." What the 'new beauties' are in this case it is difficult to see. The real idea of this line is borrowed no doubt from his original. It was humorous to address the spectators as if they were not listening to a play, but witnessing a scene of real life. Plautus frequently makes his characters talk in this way. Among other instances we may take Pseudolus iv. 6. 19—21:

"Nugas theatri, verba quae in comoediis
Solent lenoni dici, quae pueri sciunt;
Malum et scelestum et perjurum aibat esse me;"

and Rudens iv. 7. 23—27:

"Spectavi ego pridem comicos ad istum modum
Sapienter dicta dicere, atque iis plaudier,
Quum illos sapientes mores monstrabant poplo;
Sed quum inde suam quisque ibant diversi domum,
Nullus erat illo pacto ut illi jusserant."

Not to say any thing of the frequent slaps at 'comici senes' and 'servi comici.'

27. *Resciscunt*] See note on i. 2. 115.

31. *Purgatum*] 'Myrrhina has told Phidippus that she has believed my protestation, and that you are therefore cleared in her sight.' See note on ii. 2. 12; and Eunuchus iii. 1. 44. See also Cicero, Ad Atticum i. 17. 7: "Nunc autem ea fuit necessaria propter eam partem epistolae tuae: per quam te ac mores tuos mihi purgatos ac probatos esse voluisti." Caesar also uses the word in the same sense.

Speroque hanc rem esse eventuram nobis ex sententia.
Par. Here, licetne scire ex te hodie quid sit quod feci boni;
Aut quid istuc est quod vos agitis? *Pam.* Non licet. *Par.* Tamen suspicor.
Egone hunc ab Orco mortuum? quo pacto? *Pam.* Nescis, Parmeno,
Quantum hodie profueris mihi, et me ex quanta aerumna extraxeris.
Par. Imo vero scio; neque hoc imprudens feci. *Pam.* Ego istuc satis scio.
Ba. An temere quicquam Parmenonem praetereat quod facto usus sit?
Pam. Sequere me intro, Parmeno. *Par.* Sequor. Equidem plus hodie boni
Feci imprudens quam sciens ante hunc diem unquam. Ω Plaudite.

32. *Ex sententia*] See note on Heaut. iv. 3. 5.

35. *Egone hunc ab Orco mortuum?*] Parmeno is at his wit's end to discover what it can be that he has done to benefit his master so immensely. He begs Pamphilus to tell him; but he refuses; and then he recurs to the strong language which Pamphilus had before used (v. 12), and repeats it, as if he hoped to extract the secret out of the words. The situation is admirably conceived, and we may easily imagine how the idea would be spun out by a writer of the Dickens' school.

37. *Imo vero scio*] Pamphilus had said, 'You don't know what good you have done me, and out of what misery you have dragged me.' 'Don't I?' says Parmeno. 'Yes I do; and I did not relieve you from your misery without knowing it.' This is a mere brag of Parmeno's, as a last desperate attempt to extract the secret from his master. Bacchis retorts ironically, 'Can any thing useful escape Parmeno?' Poor Parmeno is utterly baffled, and turning to the spectators confesses that he has done more good without knowing it, than he ever did knowingly before. For 'imprudens' see Eunuchus, Prol. 27, note. 'Imprudens' and 'insciens' are synonymous in the following passage of Plautus, which closely resembles the text:

"Reducemque faciet liberum in patriam ad patrem
Imprudens; itidem ut saepe jam in multis locis
Plus insciens quis fecit quam prudens boni."

Captivi, Prolog. 43—45.

For 'quod facto usus sit' see note on Adelphi iii. 3. 75.

40. *Plaudite*] See note on Andria v. 6. 17.

PUBLII TERENTII

CARTHAGINIENSIS AFRI

PHORMIO.

FABULAE INTERLOCUTORES.

ANTIPHO, adolescens, filius Demiphonis.
CHREMES, senex, frater Demiphonis.
CRATINUS, CRITO, HEGIO, } advocati.
DAVUS, servus.
DEMIPHO, senex, frater Chremetis.
DORIO, leno.
GETA, servus Demiphonis.
NAUSISTRATA, matrona, uxor Chremetis.
PHAEDRIA, adolescens, filius Chremetis.
PHORMIO, parasitus.
SOPHRONA, nutrix Phanii.

INTRODUCTION.

In this play we have two brothers, Demipho and Chremes. Chremes had married a lady of property, named Nausistrata, whose estates lay in the island of Lemnos, and by whom he had a son called Phaedria. Once a year Chremes used to go to Lemnos to collect his rents, and used to stay there on each occasion rather longer than was necessary, while the rents which he brought home to his wife were less than in former times when the prices of farm produce was not so high as at this time (compare v. 8. 23, 24, and v. 3. 4—8), which appeared unaccountable to his wife, who did not however suspect him of any thing beyond carelessness and indolence in the management of her business. But it had happened that about fifteen years before the events of this play he had fallen in love with a Lemnian woman, by whom he had a daughter called Phanium. So for fifteen years he had two wives and two establishments, with perfect secrecy, for at Lemnos he went by the name of Stilpho; while he put off his wife's complaints about the short rents by excuses of bad times, ill health, and so on. His brother Demipho had a son named Antipho, and they had agreed that Chremes should now go to Lemnos, and bring over his wife and daughter, and that the cousins should be married at once, Phanium passing for the daughter of a friend. With this object Chremes now makes his yearly visit to Lemnos; and Demipho at the same time goes to Cilicia, where he expects to find a large fortune; while their two sons, Antipho and Phaedria, are left under the charge of Geta, an old family servant of Demipho's, who acted as their paedagogue. At first Geta endeavoured to discharge his duty to his master faithfully; but finding that this conduct got him nothing but abuse, he altered his line, and gave his two pupils every indulgence they demanded. This soon produced the results which might have been anticipated. Phaedria fell madly in love with a music girl, whom he diligently escorted every day to and from the school where she used to go for her finishing lessons; but his case was desperate, for he had not a farthing, and she could not be got from Dorio, the 'leno,' without hard cash. Nor was it long before

Antipho got into a similar scrape, which had a very different end, but one quite as embarrassing to him. For when Chremes reached Lemnos he found that his birds had flown. Phanium and her mother, tired of waiting for him, now that Phanium was grown up, had started for Athens in search of him, with their nurse Sophrona. They inquire every where for Stilpho, but no such person is to be heard of, and they are reduced to great distress, in consequence of which the mother dies soon after their arrival. By a singular chance Antipho happens at this moment to see Phanium, as she is lamenting the death of her mother, and falls desperately in love with her at first sight. He goes to Sophrona, who will not consent to allow any acquaintance but on condition of marriage; and Antipho will sacrifice himself to a girl without a penny rather than lose her altogether. But how is the marriage to be brought about without exposing Antipho to his father's most severe censure? It is managed in the following way. Phormio, a parasite, who seems to have been under considerable obligations to these young men in the way of good living (see ii. 2. 22), gives him this advice. There is an Athenian law, that orphans should be taken in marriage or portioned out by their nearest relation. He will pretend to be Phanium's guardian, and will bring an action against Antipho, as her nearest relation, and as Antipho has no money he will of course be obliged to marry her. So Demipho will not be able to say a word. The plan succeeds to admiration. Phormio gains his suit, and Antipho immediately marries Phanium. He is devoted to his wife, but lives in continual dread of his father's return; and is quite as wretched in consequence of his success as Phaedria is because his case is hopeless.

At this point (Act i. Sc. 4) the action of the play commences. Demipho comes back from Cilicia, and immediately hears the unwelcome news that his son has married a pauper; and he at once attacks Geta, Antipho having made a hasty retreat, who defends himself as best he can, and begins the second plot which they have in hand for obtaining money for Phaedria, who is now driven to the last extremity; for Dorio has given him notice that if thirty minae are not forthcoming by the next day, Pamphila, the music girl, will be sold. Geta pretends therefore that Phormio will be very glad to take Phanium off their hands if they will make it worth his while to do so; for he has certain debts, and is already under an engagement to marry a lady who will bring him a sufficient portion to enable him to clear them off. He must therefore have thirty minae, and he will settle the matter for them. After some trouble the affair is arranged. Phormio receives the money, and at once carries it off to Phaedria, who purchases his Pamphila at once, and is made supremely happy; while poor Antipho is more wretched than ever, and accuses Geta of blundering stupidity in thus

arranging to get rid of his wife for him. Chremes, meanwhile, has returned from Lemnos, and is in great perplexity about his wife and daughter. He is as anxious as Demipho can be to get rid of this wife of Antipho's, and does his best to persuade his brother to arrange matters with Phormio. After this affair is settled he goes to make inquiries for his family from Lemnos, when he falls in with Sophrona, and finds to his unbounded astonishment that this wife of Antipho, whom they have been so anxious to get rid of, is no other than his own daughter Phanium. This discovery is imparted to Demipho after an amusing scene of hints rendered necessary by the presence of Nausistrata (Act v. Sc. 3); and the two old men are now as anxious to be off their bargain with Phormio as they were to make it, and above all to get back the thirty minae which the parasite had taken as Phanium's portion. But they do not find it very easy to manage their scheme. Phormio is ready enough to give up Phanium, but has no intention of parting with the money; and when the old men attempt by fair means or foul to get it back, Chremes discovers to his horror that Phormio has discovered the secret of Phanium's parentage, which Geta had overheard when Chremes first recognized his daughter in Demipho's house. The result of all is that Phormio tells the whole story to Nausistrata. Chremes is utterly confounded, and is quite unable to blame his son for his amour with the music girl, when Phaedria describes to Nausistrata the purpose for which the thirty minae were obtained. The play ends with a conditional forgiveness of Chremes, and an invitation to supper for Phormio.

In the character of Phormio Terence copied from an original, in which the standing idea of the parasite was strictly observed. See notes on Act ii. Scene 2. We have seen a very different idea, though with the same fondness for good living, worked out in the Eunuchus. See the Introduction to that play. Phormio is, however, a very capital specimen of his class, and shows far more readiness and amiability than most of the tribe. It is not unworthy of remark that this play is said by some to have been acted four times in one year. At all events, this and the Eunuchus, the two most spirited of Terence's plays, came on the stage within six months.

PHORMIO.

ACTA LUDIS ROMANIS, L. POSTUMIO ALBINO, L. CORNELIO MERULA, AEDILIBUS CURULIBUS. EGERE L. AMBIVIUS TURPIO, L. ATILIUS PRAENESTINUS. MODOS FECIT FLACCUS CLAUDII, TIBIIS IMPARIBUS. TOTA GRAECA APOLLODORU EPIDICAZOMENOS. FACTA EST IV. C. FANNIO, M. VALERIO, COSS.

Ludis Romanis] The Ludi Romani, also called the Great Games, Magni, and the Race-Games, Circenses, were celebrated on the 4th of September, and were dedicated to the great gods Jupiter, Juno, and Minerva. They were called Circenses because they consisted chiefly of exhibitions in the Circus, and so were distinguished from the Megalensia, in which dramatic exhibitions were the principal part. (See note on the Inscription to the Andria.) They were said to have been instituted by Tarquinius Priscus. These as well as the other games were celebrated by the aediles. Cicero speaks of his own services in this way: "Nunc sum designatus aedilis: habeo rationem quid a populo Romano acceperim: mihi ludos sanctissimos maxima cum cura et caerimonia Cereri, Libero Liberaeque faciendos, mihi Floram matrem populo plebique Romanae ludorum celebritate placandam, mihi ludos antiquissimos, qui primi Romani appellati sunt, cum dignitate maxima et religione Jovi, Junoni, Minervaeque esse faciendos." In C. Verrem ii. 5. 14.

Egere L. Ambivius Turpio] On these actors, and on the musical points in this Inscription, see the notes on the Inscription to the Andria.

Apollodoru] See the note on the Inscription to the Hecyra.

Epidicazomenos] See note on the Prolog. v. 24.

Facta est IV.] C. Fannius Strabo and M. Valerius Messala were consuls A.U.C. 592, B.C. 161. Commentators have been perplexed as to the meaning of these words. We may take them most naturally to mean, 'The play was acted a fourth time;' whether it was performed a fourth time in the same year, or performed at four successive intervals, does not appear. This representation was in the same year with that of the Eunuchus, which was acted five months earlier, on the 4th of April, at the Megalensia.

PROLOGUS.

POSTQUAM poeta vetus poetam non potest
Retrahere ab studio, et transdere hominem in otium,
Maledictis deterrere ne scribat parat;
Qui ita dictitat, quas antehac fecit fabulas

1. *Postquam poeta vetus*] The allusion is to Lavinius, who has been frequently noticed in other Prologues. See notes on Eunuchus, Prolog. i. 20. 25. He is called 'vetus poeta' in the Prologues to the Andria, v. 7, and to the Heautontimorumenos, v. 22. Lavinius is here represented as having failed in his previous attempts to consign Terence to obscurity, and therefore to have brought forward now a new charge; that his plays were deficient in spirit and vigour of style. This Terence notices first, and replies that he certainly has not filled his plays with startling and absurd incidents, such as seem to have been adopted by Lavinius; and he reminds his opponent that his own plays would never have gained a hearing if it had not been for the excellence of his actors (vv. 1—11). Terence then passes on to another point. Some persons had objected to the character of his Prologues as being too polemical. To this he answers that this is entirely the consequence of the unfair conduct of Lavinius. Lavinius attempted to monopolize the stage; and with that object calumniated him. He therefore could not but reply to him; and he may consider therefore that these attacks in his Prologues are but a repayment in his own coin. When Lavinius ceases his attacks, Terence will cease his retorts (vv. 12—23). He then proceeds to explain what is the nature of his new play, the Phormio, called in Greek ἐπιδικαζόμενος (vv. 24—28), and finally appeals to the audience to give him a better hearing than he had once before, when his whole company of actors were driven from the stage in the confusion attending the games.

2. *Retrahere ab studio*] See Hecyra, Prolog. Alter 13:

"—— Ita poetam restitui in locum
Prope jam remotum injuria adversarium
Ab studio atque ab labore atque arte musica."

'Studium' is the 'studium musicum' spoken of in Heaut. Prol. 23. See note. 'Now that the old poet,' the Prologus here says, 'finds himself unable to drag my poet away from his plays and to hand him over to inglorious leisure, he is attempting to keep him from writing by abuse.' We must notice the force of 'transdere' (the old form of 'tradere'). It may be compared with the use of the word in such phrases as 'tradere in custodiam,' 'in pistrinum,' 'in servitutem.' See Forcellini for examples. For 'deterrere' see note on Adelphi i. 2. 61; and compare Cicero, De Oratore ii. 1, where we have a good illustration of most of the words used in these lines: "Erantque multi qui, quanquam non ita sese rem habere arbitrarentur, tamen, quo facilius nos incensos studio dicendi a doctrina deterrerent, libenter id quod dixi de illis oratoribus praedicarent, ut, si homines non eruditi summam essent prudentiam atque incredibilem eloquentiam consecuti, inanis omnis noster esse labor, et stultum in nobis erudiendis patris nostri, optimi ac prudentissimi viri, studium videretur."

4. *Quas antehac fecit fabulas*] For this attraction see note on Andria, Prolog. 3.

Tenui esse oratione et scriptura levi;
Quia nusquam insanum scripsit adolescentulum
Cervam videre fugere, et sectari canes,
Et eam plorare, orare ut subveniat sibi.
Quod si intelligeret, olim quum stetit nova,
Actoris opera magis stetisse quam sua,
Minus multo audacter quam nunc laedit laederet.
Nunc si quis est qui hoc dicat, aut sic cogitet;

5. *Tenui esse oratione et scriptura levi*] Donatus very well says: "Imperitum inducit criminatorem, qui hoc objiciat quod proprium debet esse comici stili." 'Oratio' refers to the language, as in Heaut. Prol. 44: "In hac est pura oratio," 'In this play my language is plain.' 'Scriptura' is more properly applied to the style. So in Andria, Prolog. 11, we have a similar distinction drawn:

"Non ita dissimili sunt argumento, sed tamen
Dissimili oratione sunt factae ac stilo."

Terence means to say that he is accused of using too plain common-place language, and of a want of vigour in his style. What he mentions in the Prologue to the Heautontimorumenos as a merit of his plays, is here noticed as a defect. The author of the treatise 'Ad Herennium,' iv. 8, explains 'attenuata oratio' as follows: "Attenuata autem est quae demissa est usque ad usitatissimam puri sermonis consuetudinem." Compare Horace, Sat. i. 4. 54:

"Non satis est puris versum describere verbis,"

and the passage from Gellius quoted by Mr. Macleane, in the note on that passage. It was the peculiar character of the New Comedy that it represented on the stage the characters and language of every-day life; and this feature seems to have been preserved more scrupulously by Terence than by Plautus, to whose rough humour the Roman audience were accustomed. The epigram attributed to Caesar touches this point exactly:

"Tu quoque, tu, in summis, O dimidiate Menander,
Poneris, et merito, puri sermonis amator.
Lenibus atque utinam scriptis adjuncta foret vis
Comica, ut aequato virtus polleret honore
Cum Graecis, neque hac despectus parte jaceres,
Unum hoc maceror et doleo tibi deesse, Terenti."

6.] Terence no doubt introduces here an incident from one of Lavinius' plays, in which he certainly departed sufficiently from every-day life. This scene of the 'Charmed Fawn' may have been an adaptation of some fable like that of Actaeon—a lover seeing his mistress turned into a fawn, and the dogs pursuing it while she entreats him to help her—incongruous enough for a comedy. Plautus introduces a kind of fable now and then; but it is as a dream. See Mercator, Act II. Scene i., and Rudens, Act III. Scene i. In the Prologue to the Heautontimorumenos we have an instance of a similar breach of good taste on the part of Lavinius. See note on v. 30. He seems to have aimed at creating startling situations; and his plays must have been very unlike Terence's more quiet plots.

9. *Olim quum stetit nova*] 'When his new play was originally received.' Compare Hecyra, Prolog. Alter 6, 7, for the use of 'stetit:'

"In his quas primum Caecili didici novas
Partim sum earum exactus, partim vix steti;"

and Horace, Epist. ii. 1. 175, 6:

"Gestit enim nummum in loculos demittere, post hoc
Securus cadat an recto stet fabula talo."

The old editions read 'quum stetit olim nova,' and this order is adopted by some later editors; but many good authorities have the words transposed as in the text. This retort of Terence's, about the merits of Lavinius' actor, applies tolerably exactly to the Hecyra. See notes on the Second Prologue.

11.] After this line the common text has the words

"Et magis placerent quas fecisset fabulas;"

but this is evidently an interpolation from Andria, Prolog. 3, and is quite out of place here; nor does it appear in the Bembine, Vatican, or Victorian MSS.

Vetus si poeta non lacessisset prior,
Nullum invenire prologum potuisset novus
Quem diceret, nisi haberet cui malediceret;
Is sibi responsum hoc habeat; in medio omnibus
Palmam esse positam qui artem tractant musicam.
Ille ad famem hunc ab studio studuit reicere:
Hic respondere voluit, non lacessere.
Benedictis si certasset, audisset bene.
Quod ab ipso allatum est, sibi esse id rellatum putet.
De illo jam finem faciam dicendi mihi,

16. *In medio omnibus palmam esse positam*] 'The prize is the common property of all who are engaged in the pursuit of poetry. Every one is at liberty to contend for it.' Terence is accused of filling his Prologues with controversial matter. He answers, There can be no such thing as a monopoly of poetry, and as Lavinius has endeavoured to drive me off the stage by his accusations, I am obliged in self-defence to accuse him in my turn. It is not an attack, but an answer; and Lavinius may reckon that he has got as good as he brought. When he leaves off his injuries, I will leave off my accusations. For the phrase 'in medio positam' compare Cicero, De Oratore i. 3: "Caeterarum artium studia fere reconditis atque abditis e fontibus hauriuntur, dicendi autem omnis ratio in medio posita, communi quodam in usu, atque in hominum more et sermone versatur." See Virgil, Aeneid. v. 109:

"Munera principio ante oculos circoque locantur
In medio; sacri tripodes, viridesque coronae,
Et palmae, pretium victoribus, armaque, et ostro
Perfusae vestes, argenti aurique talenta."

For 'artem musicam' see note on Heautontimorumenos, Prol. 23.

18. *Reicere*] This is the reading of many good manuscripts. Compare Virgil, Eclog. iii. 96:

"Tityre, pascentes a flumine reice capellas."

See also Plautus, Asinaria ii. 1. 6:

"Quin tu abs te socordiam omnem reicis, segnitiem amoves?"

Similarly we meet with 'eicit' in Lucretius iii. 877 (Lachmann):

"Nec radicitus e vita se tollit et eicit,"

and iv. 1272. So we sometimes find 'adicio' used for 'adjicio.' See Martial, Epigram. x. 82. 1:

"Si quid nostra tuis adicit vexatio rebus
Mane, vel a media nocte, togatus ero;"

and 'abicio.' See Juvenal, Sat. xv. 16—18:

"—— In mare nemo
Hunc abicit, saeva dignum veraque Charybdi,
Fingentem immanes Laestrygonas atque Cyclopas?"

where see Macleane's note.

20. *Benedictis si certasset, audisset bene*] 'If he had tried to rival me in compliments, he would have been well spoken of.' 'Benedictis certasset' may be contrasted with Livy's phrase 'certatumque inter collegas maledictis.' The phrases 'bene audire' and 'male audire' were borrowed from the Greek καλῶς or κακῶς ἀκούειν. They are very common. See Hecyra iv. 2. 24: "Sine me obsecro hoc effugere, vulgus quod male audit mulierum."

21.] I have kept the order and reading of Donatus and the majority of the best manuscripts.

22.] 'And now,' says Terence, 'I will stop talking of him, although he does not on his part stop offending.' Bentley has on his own authority altered 'non facit' into 'fecerit,' and 'jam' in v. 22 into 'tum.' He considers the meaning to be, 'I will stop speaking of him when he stops calumniating me, and not before.' But we have no authority for any such change, though it has been adopted on Bentley's authority by Perlet and one or two other editors. The speaker of the Prologue merely means 'But let him calumniate Terence as he will, I have said enough of him; and will now go on to other matters.' The phrase 'finem bene dicendi' is used by Cicero, Tusculan. Disput. ii. 1. (3): "Sed si reperiebantur nonnulli qui nihil laudarent nisi quod se imitari posse confiderent, quemque sperandi sibi

Peccandi quum ipse de se finem non facit:
Nunc quid velim animum attendite. Apporto novam
Epidicazomenon quam vocant comoediam
Graeci, Latini Phormionem nominant;
Quia, primas partes qui aget, is erit Phormio
Parasitus, per quem res agetur maxime,
Voluntas vestra si ad poetam accesserit.

eundem bene dicendi finem proponerent," &c. Cicero also uses 'quum' in the sense of 'although.' See Pro Milone 35: "Quin hoc tempore ipso, quum omnes a meis inimicis faces meae invidiae subjiciantur, tamen omni in hominum coetu, gratiis agendis et gratulationibus habendis, et omni sermone, celebramur." Compare also Plautus, Truculentus i. 2. 95, 96:

"Si illud quod volumus dicitur, palam quum mentiuntur,
Verum esse insciti credimus: nae ut aestu fluctuamur."

24. *Apporto*] Compare Andria v. 2. 17, and note.

25. *Epidicazomenon*] The Greek term for an action brought in claim of a property or heiress adjudged to another was ἐπιδικασία (see Dictionary of Antiquities, 'Archon,' p. 123, a). The plaintiff was said ἐπιδικάζεσθαι. See Demosthenes, Contra Macartatum 1068: ὅτε δὲ τῆς ἐπικλήρου ἔδει ἐπιδικάζεσθαι Φυλομάχης κ.τ.λ. and an heiress who was the subject of such a law-suit was called ἐπίδικος. Diodorus Siculus (quoted by Perlet) mentions the law of Solon in these terms: ἐκέλευε γὰρ τῇ ἐπικλήρῳ ἐπιδικάζεσθαι τὸν ἔγγιστα γένους (xii. 18). So this play is named from the fact that Phormio, its principal character, brings such an action. There has been some controversy about the proper title of this play. Donatus remarks that the Phormio is a translation of the 'Epidicazomene' of Apollodorus, his 'Epidicazomenos' being a different play. Bentley inclines to this view, and proposes to read 'Epidicazomenen' in the text. But we are not justified in making the alteration on the sole authority of Donatus; nor does Bentley's remark "Ἐπιδικαζομένη est, de qua judicium factum est" seem quite accurate. An heiress in whose case judgment had been given would be more properly called ἡ ἐπιδικασθεῖσα. It seems best then to maintain the present text, according to which the ἐπιδικαζόμενος is Phormio.

26. *Latini Phormionem nominant*] Bentley, on the authority of one ancient manuscript, reads 'Graece, Latine Phormionem nominant,' for two reasons: (1) that this was a new play, "Dein Latini priusquam ageretur et cognosceretur fabula, Phormionem appellare non poterant." (2) That it was the custom for poets to name their plays for themselves, as Plautus often does, even when they had other Greek names. The objection to Bentley's reading is, Why should the name 'Phormio' (a Greek name derived from φορμὸς) be called the Latin name of the play? As to his arguments, Terence, at all events, has in every other case retained the Greek name of his plays. He takes too literal a view of the words. Although this play was now brought on the Roman stage for the first time, we have no reason for supposing that it was unknown to Roman authors; nor does it seem improbable that it was generally designated by them as the 'Phormio,' for the reason which Terence gives here, namely, because the character of Phormio is the most conspicuous in the comedy. The Greek words φορμὸς and φορμίον mean either a basket, frequently used as a measure of grain, or a mat; and it may not be impossible that the name was given to a parasite in allusion either to his capacity for food (see Plautus, Menaechmei i. 1. 1, where the name 'Peniculus' is similarly explained), or to the fact that these worthies were often under the table at the supper parties to which they invited themselves.

27. *Primas partes qui aget*] The term is borrowed from the old Greek phraseology of the drama, in which the actors were classed as πρωταγωνιστής, δευτεραγωνιστής, or τριταγωνιστής. See the passages from Cicero and Horace quoted in the note on Eunuchus i. 2. 71. Hence the common phrases, 'primas ferre,' 'primas deferre,' 'primas dare,' of which instances may be found in all dictionaries.

29. *Voluntas vestra*] 'Phormio,' he says, 'will act the chief part, if your favour comes to the help of the poet.' Cicero uses the word 'voluntas' in the same manner. See his oration for Rabirius, c. 3: "An de servis alienis contra legem Fabiam retentis .... plura dicenda sunt, quum tanto studio C. Rabirius totius Apuliae, singulari voluntate Campaniae vicinitatis, ornetur?"

30. *Adeste aequo ... per silentium*] For 'adeste' see note on Andria, Prolog. 24, and for 'silentium,' note on Eunuchus, Prolog. 44, and on Hecyra, Prolog. Alter 25.

31. *Ne simili utamur fortuna*] He is supposed to allude to the failure of the Hecyra, and its subsequent success, which was owing to the successful management and acting of L. Ambivius Turpio. But if the dates given in the Didascaliae are correct, this can scarcely be the case; for the Hecyra failed at the funeral games of L. Aemilius Paullus, B.C. 160, and the Phormio was represented B.C. 161. We cannot, however, lay much stress upon these dates, though from the absence of any testimony, it is not probable that Terence can here be alluding to any other play of his which met with a similar reception. If the Hecyra is here referred to, we may refer to the notes on both the prologues to that play, in which the causes of its rejection are fully discussed.

The Metre of this prologue is iambic trimeter.

ACT I. SCENE I. Davus enters, bringing with him a small sum of money which he owed Geta, Demipho's slave. Antipho, Demipho's son, has just been married, and Davus supposes that it is in order to make his master's wife a complimentary present that Geta is getting in his outstanding debts. And after all his trouble she will think nothing whatever of it. And then another present will have to come when she has a child, and again on its birth-day, and so on. And so the poor have to moil and toil to add to the stores of the rich.

The Metre is iambic trimeter.

1. *Amicus summus meus et popularis*] 'My most intimate friend and fellow-townsman Geta.' For 'amicus summus meus,' the shorter form, 'summus meus,' was frequently used. See note on Eunuchus ii. 2. 39. 'Popularis' occurs in the same sense in Eunuchus v. 8. 1: "O populares, ecquis me hodie vivit fortunatior?" and Adelphi ii. 1. 1: "Obsecro, populares, ferte misero atque innocenti auxilium." Here we have a character introduced who has no part in the subsequent plot of the play. Such characters were called by the Greeks προτατικὰ πρόσωπα. So in the Hecyra, Syra and Philotis are introduced merely as listeners to Parmeno, just as Davus is made here to serve as Geta's confidant while he explains to him the events which have taken place in the family. We may compare also the introduction of Sosia in the first scene of the Andria. In all such cases, the intention of the poet was no doubt to avoid the formality of a set prologue, even at the expense of an unnecessary character.

2. *Erat ei de ratiuncula*] 'He had a small sum of money left in my hands of a small account of some standing; and he asked me to make it up.' We find 'ratiuncula' used in Plautus, Captivi i. 2. 89, 90:

"Ibo intro, atque intus subducam ratiunculam
Quantillum argenti mihi apud trapezitam siet;"

and Curculio iii. 5. 1:

Date operam: adeste aequo animo per silentium;
Ne simili utamur fortuna atque usi sumus
Quum per tumultum noster grex motus loco est;
Quem actoris virtus nobis restituit locum,
Bonitasque vestra adjutans atque aequanimitas.

ACTUS PRIMI SCENA PRIMA.

DAVUS.

Amicus summus meus et popularis Geta
Heri ad me venit. Erat ei de ratiuncula

Jampridem apud me reliquum pauxillulum
Nummorum; id ut conficerem. Confeci: affero.
Nam herilem filium ejus duxisse audio
Uxorem: ei, credo, munus hoc corraditur.
Quam inique comparatum est hi qui minus habent
Ut semper aliquid addant divitioribus.
Quod ille unciatim vix de demenso suo,
Suum defrudans genium, comparsit miser,
Id illa universum abripiet, haud existimans

"Beatus videor: subduxi ratiunculum,
Quantum aeris mihi sit quantumque alieni siet."

Davus is made to use diminutives in speaking of his debt to Geta, to show, as Donatus says, that there was very little money belonging either to Geta or to Davus, while yet out of that little they had to find the means of making presents to their masters and mistresses. For 'conficerem' compare v. 5. 11: "Ne quum hic non videant me conficere credant argentum suum;" and see note on Heaut. iv. 5. 55. Compare also Cicero, Pro Cluentio, c. 25: "Post exoratus initio permagnam pecuniam poposcit; deinde ad id pervenit quod confici potuit, et sestertium sexcenta quadraginta millia deferri ad se domum jussit." The clause 'id ut conficerem' depends on the idea of 'oravit,' or some such word, implied in 'ad me venit.' For another sense of 'conficio,' which is common in Terence, see note on Eunuchus v. 4. 6.

7—12.] Colman has translated these lines very well:

"—— Alack, how hard it is
That he who is already poor should still
Throw in his mite to swell the rich man's heap!
What he scarce, ounce by ounce, from short allowance,
Sorely defrauding his own appetite,
Has spared, poor wretch! shall she sweep all at once,
Unheeding with what labour it was got."

7. *Quam inique comparatum est*] 'How unfairly it is arranged.' Compare Heaut. iii. 1. 94—96:

"Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant et dijudicent
Quam sua?"

and see note on Eunuchus i. 1. 2.

9. *De demenso suo*] 'From his scanty allowance.' The 'demensum' was the daily or monthly allowance of slaves. Donatus says that they were allowed four modii a month. Seneca (Ep. 80), quoted by Forcellini, says that they were allowed five. Plautus, Stichus i. 2. 3, mentions the monthly allowance:

"Vos meministis quotcalendis petere demensum cibum;
Qui minus meministis quod opus sit facto facere in aedibus?"

Horace speaks of the daily allowance in Epist. i. 14. 40:

"Cum servis urbana diaria rodere mavis."

See Macleane's note there, and on Sat. i. 5. 68; and for other information connected with this subject see the Dictionary of Antiquities, 'Servus,' p. 1041, b.

10. *Suum defrudans genium*] 'Starving himself all the while.' 'Defrudo' is used sometimes by Plautus and Terence for 'defraudo.' We may compare the connexion of 'claudo' and 'cludo.' See notes on Andria iii. 3. 41, and Eunuchus i. 2. 84. The phrase 'defraudare genium' is opposed to 'genio indulgere,' and simply means 'to stint oneself in food.' Compare Plautus, Aulularia iv. 9. 13:

"—— Egomet me defraudavi
Animumque meum geniumque meum."

In Adelphi ii. 2. 37 the word is used in its simple meaning of 'to cheat.'

Comparsit] 'Comparsit,' for the regular form, 'compersit,' means 'has got together by saving.' Compare the use of 'parsit' Hecyra iii. 1. 2, note.

11.] 'And this she will carry off in the lump,' he says, 'little thinking with what difficulty it was got.' The words are very carefully chosen through this whole sentence; the contrast between 'unciatim' and 'universum,' 'comparsit' and 'abripiet;' and between the clauses 'suum defrudans genium' and 'haud existimans quanto labore partum,' is worth observation.

Quanto labore partum. Porro autem Geta
Ferietur alio munere, ubi hera pepererit;
Porro autem alio, ubi erit puero natalis dies;
Ubi initiabunt. Omne hoc mater auferet:
Puer causa erit mittendi. Sed videon Getam?

ACTUS PRIMI SCENA SECUNDA.

GETA. DAVUS.

Ge. Si quis me quaeret rufus—*Da.* Praesto est; desine. *Ge.* Oh!

12. *Porro autem Geta ferietur alio munere*] 'And Geta will still further be mulcted of another present when his mistress has a child, and another again when the boy's birth-day comes, and again when he is weaned.' 'Ferio' is sometimes used in the sense of 'to cheat,' 'to rob.' Propertius uses the word in this manner; see v. (iv.) 5. 41—44:

"Nec te Medeae delectent probra sequacis;
Nempe tulit fastus ausa rogare prior;
Sed potius mundi Thais pretiosa Menandri,
Quum ferit astutos comica moecha Getas."

Paley, on Propertius iv. 3. 50, says 'ferire' seems to have been the word conventionally applied to the deceiving a husband. Propertius' words are:

"Ut per te clausas sciat excantare puellas
Qui volet austeros arte ferire viros."

Terence mentions here three occasions when Geta will have to give presents, (1) at the birth of a child; (2) on his birth-day; (3) when he is weaned; of which the first seems to have been the same as the Greek ἀμφιδρόμια, a festival answering to our christening, generally held from five to ten days after the birth of a child. At this festival the child was named, and it was customary for the friends of the family to bring presents. This fact is alluded to by Plautus, Truculentus ii. 4. 72, 73:

"Quin dis sacrificare hodie pro puero volo,
Quinto die quod fieri oportet."

See the Dictionary of Antiquities (Amphidromia). The words 'ubi initiabunt' have caused much perplexity. It seems most natural to understand them of the weaning of the child, according to the explanation of Donatus, who gives us Varro's authority for this meaning: "Cum primo cibo et potione initiarent pueros, sacrificabant Eduliae et Poticae, et Cubae, divis edendi et potandi et cubandi, ubi primum a lacte et cunis transierunt." He seems, however, to think that Apollodorus alluded to the Athenian ἀμφιδρόμια, and that Terence followed him; but it does not appear why Terence may not here have alluded to a Roman custom. The practice of sending presents on birth-days was universal. Birth-day presents were often in the shape of rings. See Persius i. 15—17:

"Scilicet haec populo pexusque togaque recenti,
Et natalitia tandem cum sardonyche albus,
Sede legens celsa."

'Natalitia' is used by Cicero in the sense of 'a birth-day feast.' "Hodie non descendit Antonius. Cur? Dat natalitia in hortis. Cui? Neminem nominabo: putate tum Phormioni alicui, tum Gnathoni, tum Ballioni." (Philippica ii. 6.)

16. *Puer causa erit mittendi*] 'The child will be the excuse for sending these presents; and its mother will carry them all off.' This sense of 'causa' is very frequent in Terence. See the Index.

Act I. Scene II. Geta comes on the stage, and immediately the two slaves enter into conversation. Geta looks dejected; and upon Davus' promising secrecy he tells him the reason. The fact is that he is likely to get into the greatest scrape. 'My master and my master's brother,' he says, 'have gone the one to Lemnos, the other to Cilicia, and they left me in charge of their sons, An-

At ego obviam conabar tibi, Dave. *Da.* Accipe, hem,
Lectum est: conveniet numerus quantum debui.
Ge. Amo te, et non neglexisse habeo gratiam.
Da. Praesertim ut nunc sunt mores. Adeo res redit;
Si quis quid reddit, magna habenda est gratia.
Sed quid tu es tristis? *Ge.* Egone? nescis quo in metu et
Quanto in periclo simus? *Da.* Quid istuc est? *Ge.* Scies,
Modo ut tacere possis. *Da.* Abi sis, insciens.
Cujus tu fidem in pecunia perspexeris,
Verere verba ei credere? ubi quid mihi lucri est
Te fallere? *Ge.* Ergo ausculta. *Da.* Hanc operam tibi dico.

tipho, our young master, Demipho's son, and Phaedria his cousin, son of Chremes. Well, that was a pretty charge, and I began by doing my duty to my old master. I only got thrashed for that, so I changed my tactics, and humoured the young men in every possible way. Well, there was a young girl belonging to a slave merchant, and Phaedria fell in love with her. He used to escort her to and from school, and was bent on getting her from her master. Meanwhile Antipho had fallen in love with a girl named Phanium, and wanted to marry her. But he did not know how he was to do it; for she had not a farthing, and his father would be sure not to give his consent, so he betook himself to one Phormio, a parasite, who devised the following plan. Phormio was to bring an action against Antipho as her nearest relation, on whom devolved the duty of marrying her; and he was to win the suit. This plan was actually carried out; Antipho lost the suit, and married the girl. And now,' says Geta, 'the reckoning is to come. Whatever happens I depend on myself. As for Phaedria, his affair is at a standstill, for he has no means of purchasing the girl from her master. His father is not come home yet. My master is expected every moment. Both the young men are at their wits' end, Phaedria in despair of ever getting his sweetheart, while Antipho is afraid that his wife will be taken from him the moment his father comes home.'

The Metre is iambic trimeter.

2. *At ego obviam conabar tibi*] 'But I was going in search of you.' For 'conabar' see note on Heaut. ii. 2. 11.

3. *Lectum est: conveniet numerus quantum debui*] 'It has been counted over: it will be found the exact amount of my debt.' 'Convenio' was commonly used in book-keeping. See Plautus, Mostellaria iii. 1. 146:

"Bene igitur ratio accepti atque expensi inter nos convenit:
Tu me amas, ego te amo; merito id fieri uterque existimat."

Cicero, Ad Atticum v. 21. 12: "Assidunt, subducunt; ad nummum convenit."

4. *Amo te . . . habeo gratiam*] 'Amo te' was frequently used as a form of expressing thanks. See Eunuchus i. 2. 106: "Merito amo te. *Ph.* Bene facis;" iii. 2. 3: "Ecquid nos amas De fidicina istac?" See also Adelphi v. 8. 23, and Plautus, Poenulus i. 2. 41. Cicero uses the same expression in his letters. See Ad Atticum i. 3. 2: "Te multum amamus quod ea abs te diligenter parvoque curata sunt." For 'habeo gratiam' see notes on Andria iv. 4. 31, and Eunuchus iv. 6. 12.

7. *tristis*] 'Tristis' refers to the appearance. See note on Andria i. 4. 8; v. 1. 14.

9. *Abi sis*] For 'sis' see note on Andria i. 1. 58.

11. *Ubi quid mihi lucri est te fallere?*] 'And what gain can it be to me to deceive you in this matter?' 'Ubi' is here used for 'qua in re.' Compare the use of 'ibi' in Heaut. iii. 1. 6. See note; and 'unde,' Eunuchus i. 2. 34 (note). See also Heaut. iv. 6. 8:

"—— Hujusmodi res semper comminiscere,
Ubi me excarnifices."

Plautus, Truculentus i. 2. 43, 44:

"Rem perdidi: cum re meum negotium abstulistis.
Si rem servassem fuit ubi negotiosus essem."

12. *Hanc operam tibi dico*] 'I devote my best attention to you.' The phrase 'dicare operam' is equivalent to the more common forms, 'operam dare,' 'operam locare,' 'operam navare.' We find a fuller

Ge. Senis nostri, Dave, fratrem majorem Chremem
Nostine? *Da.* Quidni? *Ge.* Quid? ejus gnatum Phaedriam?
Da. Tamquam te. *Ge.* Evenit senibus ambobus simul,
Iter illi in Lemnum ut esset, nostro in Ciliciam
Ad hospitem antiquum: is senem per epistolas
Pellexit, modo non montes auri pollicens.
Da. Cui tanta erat res, et supererat? *Ge.* Desinas:
Sic est ingenium. *Da.* Oh, regem me esse oportuit.
Ge. Abeuntes ambo hic tum senes, me filiis
Relinquunt quasi magistrum. *Da.* O Geta, provinciam
Cepisti duram. *Ge.* Mihi usus venit, hoc scio:
Memini relinqui me Deo irato meo.
Coepi adversari primo. Quid verbis opus est?
Seni fidelis dum sum, scapulas perdidi.

form of the same phrase in Plautus, Bacchides iv. 8. 72:

"Ubi libet, recita: aurium operam tibi dico."

Geta now goes on to relate the circumstances which had taken place in his master's family up to the present moment. This scene is, strictly speaking, the Prologue to the play. See note on i. 1. 1.

18. *Pellexit*] 'He enticed the old man by letters, promising him all but mountains of gold.' The word occurs only here in Terence, and once only in Plautus, where its connexion with 'pellex' is maintained in its use. Menaechmei ii. 2. 63—68:

"Minime hercle mirum; morem hunc meretrices habent;
Ad portum mittunt servulos, ancillulas,
Si qua peregrina navis in portum advenit,
Rogant cujatis sit, quid ei nomen siet;
Postilla extemplo se applicant, agglutinant;
Si pellexerunt, perditum amittunt domum."

Lucretius uses the word of a treacherous calm at sea:

"Nec poterat quenquam placidi pellacia ponti
Subdola pellicere in fraudem ridentibus undis." (v. 1004, 1005.)

In later writers it occurs more frequently, and in various senses derived from this original meaning. See Forcellini. The commentators compare Sallust, Catilin. 23: "Repente glorians maria montesque polliceri." In Persius iii. 65 'montes' is used absolutely in the same sense:

"Et quid opus Cratero magnos promittere montes?"

Compare Plautus, Mil. Glor. iv. 2. 73, and Juvenal, Sat. xii. 129.

20. *Oh, regem me esse oportuit*] 'Oh, I ought to have been a king. I should know how to use my money well, and should know too when I had enough.' There is perhaps an allusion to the name 'rex,' which was commonly given to parasites; but rich men were commonly called 'reges;' and this sense is the most obvious here.

22. *Magistrum*] Slaves of a better class held the office of παιδαγωγὸς, or 'magister.' They had to be generally responsible for the good behaviour of the young boys of whom they had charge. One of these 'paedagogi,' Lydus, is introduced in the Bacchides of Plautus. In Adelphi v. 9. 5, 6, Syrus says of himself:

"Ego istos vobis usque a pueris curavi ambos sedulo;
Docui, monui, bene praecepi semper quae potui omnia."

For 'provinciam' see note on Heaut. iii. 2. 5.

23. *Mihi usus venit, hoc scio*] 'So I find it by experience, I can tell you. All I know is that it was at a moment when my patron saint was angry that I was left in charge.' For 'Deo irato meo' see note on Andria iv. 1. 40.

26. *Scapulas perdidi*] 'At first,' says Geta, 'I began by opposing them. Why need one speak of it? While I was faithful to my old master, I ruined my shoulders.' I got well thrashed for my pains. 'Sca-

Da. Venere in mentem mihi istaec; "Namque inscitia est,
Adversum stimulum calces?" *Ge.* Coepi iis omnia
Facere, obsequi quae vellent. *Da.* Scisti uti foro.
Ge. Noster mali nihil quicquam primo. Hic Phaedria
Continuo quandam nactus est puellulam
Citharistriam: hanc amare coepit perdite.
Ea serviebat lenoni impurissimo;
Neque quod daretur quicquam: id curarant patres.
Restabat aliud nihil nisi oculos pascere,
Sectari, in ludum ducere, et reducere.

pulae' is generally used in Plautus for 'the back,' and not unfrequently in some such way as this. See Asinaria ii. 2. 49, 50:

"Ergo mirabar quod dudum scapulae gestibant mihi,
Hariolari quae occoeperunt sibi esse in mundo malum."

Truculentus iv. 3. 19:

"Jam laevorem tute scapulis istoc concinnas tuis."

27. *Venere in mentem istaec*] 'That old proverb has come into my mind: "It is mere folly to kick against the goad."' We must supply 'jactare.' In all copies up to Bentley's time these words were attributed to Davus. Bentley gave them to Geta on the ground that Davus could have known nothing of the circumstances unless Geta had told him. But this is hypercritical. Davus throws in this maxim as a moral application of Geta's story. He is a bit of a moralist, as we have seen at the commencement of this scene, vv. 5, 6, and in the first scene of this act he comes out strong in that line. It is the part of a good listener to clench a story with an appropriate remark now and then; and this did not escape Terence here, nor in the opening scene of the Andria, where he makes Sosia do this more than once. See Andria i. 1. 33. 40. 114. Bentley however was right in reading 'Namque,' on the authority of the majority of manuscripts. 'Namque' is used like ὅτι, in introducing quotations. See Andria i. 1. 40, 41:

"Sapienter vitam instituit: namque hoc tempore
Obsequium amicos, veritas odium parit."

The proverb quoted here, well known from its New Testament use, occurs very frequently in classical authors. It is found twice in Aeschylus:

οὔκουν ἔμοιγε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς.
(Prom. Vinct. 323, 4.)

πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῇς.
(Agam. 1624.)

Pindar has it,

Ποτὶ κέντρον δέ τοι
Λακτίζεμεν τελέθει
Ὀλισθηρὸς οἶμος.
(Pythia ii. 173—5.)

and Euripides,

θύοιμ' ἂν αὐτῷ μᾶλλον ἢ θυμούμενος
πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν θεῷ.
(Bacchae 794, 795.)

We donot find this Latin form of the proverb elsewhere. The variety 'calcitrare contra stimulum' is quoted by Forcellini from Ammianus. In Plautus, Truculentus iv. 2. 59, we have a similar proverb: "Si stimulos pugnis caedis, manibus plus dolet."

29. *Scisti uti foro*] 'You know how to suit your market.' You can take things as you find them. Donatus explains the proverb as derived from the conduct of merchants, who do not set a fixed price on their goods before they bring them to market, but adapt their demand to the market price.

33. *Impurissimo*] Here the word is used in its full sense. In Eunuchus ii. 2. 4 it has a modified meaning. In the next line after 'quicquam' we must supply 'Phaedriae erat.' The whole of this narrative is told with admirable brevity.

36. *In ludum*] This girl was sent to school to learn accomplishments, for the purpose of increasing her value. Donatus remarks, "Bene cavillatus est et innculariter in adolescentem, cui aetas ad sectandos philosophos apta erat." Phaedria ought at his time of life to have been going to professors' lectures himself, instead of dancing

Nos otiosi operam dabamus Phaedriae.
In quo haec discebat ludo, exadversum ei loco
Tonstrina erat quaedam. Hic solebamus fere
Plerumque eam opperiri dum inde iret domum.
Interea, dum sedemus illi, intervenit
Adolescens quidam lacrimans. Nos mirarier.
Rogamus quid sit? "Nunquam aeque," inquit, "ac modo
Paupertas mihi onus visum est et miserum et grave.
Modo quandam vidi virginem hic viciniae
Miseram suam matrem lamentari mortuam.
Ea sita erat exadversum: neque illi benevolens
Neque notus neque cognatus extra unam aniculam
Quisquam aderat qui adjutaret funus. Miseritum est.
Virgo ipsa facie egregia." Quid verbis opus est?
Commorat omnes nos. Ibi continuo Antipho,
"Vultisne eamus visere?" alius, "Censeo;
Eamus: duc nos, sodes." Imus; venimus;
Videmus. Virgo pulchra; et quo magis diceres,
Nihil aderat adjumenti ad pulchritudinem.
Capillus passus, nudus pes, ipsa horrida,

attendance on this girl on her way to and from school. 'We had nothing on our own hands,' says Geta, 'and so we gave ourselves up to Phaedria.' For 'operam dabamus' see note on Heaut. v. 1. 38.

38. *Exadversum ei loco tonstrina*] Some copies have 'ex adverso illico,' but the text is best supported. The barbers' shops were favourite lounges; and barbers were professed talkers. See an amusing article on 'Barba' in the Dictionary of Antiquities.

41. *Illi*] Donatus especially notices this form in this passage; some copies and editions have 'illic.' See notes on Hecyra i. 2. 19, Adelphi i. 2. 36, and v. 3. 57.

42. *Adolescens quidam*] Donatus informs us that in Apollodorus' play the barber himself came in, having just returned from cutting off the girl's hair, which she had done as a mark of grief; and he supposes Terence to have changed the circumstance because the custom was too foreign to be introduced into a Latin play.

45. *Hic viciniae*] See note on Andria i. 1. 43. The words 'ea sita erat' refer to the dead body of the mother. 'Situs' properly was used when a corpse was placed in a temporary place of interment before it was interred with the due solemnities of a funeral. But this distinction is not observed by authors. In this passage the word preserves its original meaning. The body of the mother was laid out in the hall of the house till it could be buried.

48. *Neque notus neque cognatus*] See note on Eunuch. i. 2. 68. For 'adjutaret funus' compare "Eis onera adjuta" iii. 2. 24 (note), and Andria i. 1. 81: "Curabat una funus."

52. *Alius*] Is said by the commentators to be used for 'alter,' namely, Phaedria; but as Donatus rightly says, it may be 'Phaedria, vel quilibet.' A number of young men were no doubt in the barber's shop together.

53.] This passage may be compared with Heautontimorumenos ii. 3. 44—50.

56. *Ipsa horrida*] 'Her own person neglected—in tears—in sad clothing.' 'Horridus' is here used as 'sordidus' (see note on Heaut. ii. 3. 56), with particular reference to her own personal appearance. In Juvenal iii. 212, 213, it is used in the sense of 'sordidatus:'

"Si magna Asturii cecidit domus, horrida mater,
Pullati proceres, differt vadimonia Praetor."

Lacrimae, vestitus turpis; ut, ni vis boni
In ipsa inesset forma, haec formam extinguerent.
Ille qui illam amabat fidicinam tantummodo,
"Satis," inquit, "scita est:" noster vero—*Da.* Jam scio:
Amare coepit. *Ge.* Scin quam? Quo evadat vide.
Postridie ad anum recta pergit: obsecrat
Sibi ut ejus faciat copiam. Illa enim se negat;
Neque eum aequum facere ait: illam civem esse Atticam,
Bonam, bonis prognatam: si uxorem velit,
Lege id licere facere; sin aliter, negat.
Noster quid ageret nescire; et illam ducere
Cupiebat, et metuebat absentem patrem.
Da. Non, si redisset, ei pater veniam daret?
Ge. Ille indotatam virginem atque ignobilem
Daret illi? Nunquam faceret. *Da.* Quid fit denique?
Ge. Quid fiat? Est parasitus quidam Phormio,
Homo confidens; qui illum Di omnes perduint.
Da. Quid is fecit? *Ge.* Hoc consilium quod dicam dedit.
"Lex est, ut orbae qui sunt genere proximi
Eis nubant; et illos ducere eadem haec lex jubet.

57. *Vis boni*] 'So that, if it were not that the very essence of beauty was in her looks, these things would have hidden her loveliness.' For 'extinguerent' see note on Hecyra v. 2. 23.

60. *Satis scita est*] 'Phaedria, who was in love with that music girl, only said, "She is pretty well;" but our young master —.' For the use of 'noster' see note on Andria v. 2. 5, and Hecyra v. 3. 9. For 'scita' compare Andria iii. 2. 6: "Per ecastor scitus puer est natus Pamphilo;" and Plautus, Mercator iv. 4. 15: "Satis scitum filum mulieris."

73. *Homo confidens*] 'An impudent fellow; and may all the gods confound him for it.' For 'confidens' see notes on Andria v. 2. 14; v. 3. 5. 'Qui' is generally taken by commentators as the nominative case, the sentence being unfinished. But this cannot apply to some cases in Plautus where the same form is used, without any antecedent to which 'qui' can be referred. See Casina ii. 4. 1:

"Qui illum Di omnes Deaeque perdant,"

and Trinummus iv. 2. 78: "Qui istum Di perdant." In Menaechmei iii. 1. 6, it stands at the commencement of a new sentence:

"Qui illum Di omnes perduint qui primus commentus est . . .
Contionem, hac reque homines occupatos occupat."

Donatus says, "*Qui* utinam est: ut Lucilius in secundo *Qui te Momentum malum jam caetera perdat;*" but he mentions also the other explanation. 'Qui' is the ablative here, as in numerous passages of Terence, and may be literally translated 'wherefore,' 'and so.' Compare the common phrase "Ita me Di bene ament." Thus it acquired by a laxer use the sense of 'utinam,' according to the explanation of Donatus. Perlet adopts this view in the first instance, but prefers the other account of the phrase.

75. *Lex est*] See notes on Andria i. 1. 44 and Adelphi iv. 5. 18; and for a full statement of the law on the subject of ἐπίκληροι see the Dictionary of Antiquities (sub voc.). 'Orbae' seems to refer rather to the case of a *poor* orphan, whose nearest relation was bound either to marry her himself or to portion her off. The sentence is rather involved. The regular order of the clauses would be 'Lex est ut orbae nubant eis qui —proximi, et illos eadem lex jubet ducere (orbas).'

Ego te cognatum dicam, et tibi scribam dicam:
Paternum amicum me assimulabo virginis:
Ad judices veniemus. Qui fuerit pater,
Quae mater, qui cognata tibi sit, omnia haec
Confingam, quod erit mihi bonum atque commodum.
Quum tu horum nihil refelles, vincam scilicet.
Pater aderit: mihi paratae lites: quid mea?
Illa quidem nostra erit." *Da.* Jocularem audaciam!
Ge. Persuasum est homini; factum est; ventum est; vincimur:
Duxit. *Da.* Quid narras? *Ge.* Hoc quod audis. *Da.* O Geta,
Quid te futurum est? *Ge.* Nescio hercle: unum hoc scio;
Quod fors feret feremus aequo animo. *Da.* Placet.
Hem, istuc viri est officium. *Ge.* In me omnis spes mihi est.
Da. Laudo. *Ge.* Ad precatorem adeam credo, qui mihi
Sic oret; "Nunc amitte, quaeso, hunc: caeterum
Posthac, si quicquam, nihil precor;" tantummodo
Non addat: "Ubi ego hinc abiero, vel occidito."

77. *Tibi scribam dicam*] Terence uses the Greek term here, to be in more exact keeping with the original authority of his story. Cicero uses the word twice in his oration against Verres (see Long's note on ii. 2. 14), and Plautus has it in the Poenulus iii. 6. 5: "Cras subscribam homini dicam," and iv. 3. 63:

"Sexcentas proinde scribito jam mihi dicas,
Nihil do."

See below, ii. 3. 92: "Dicam tibi impingam grandem." Compare ὑπογράφεσθαι and δικην γράφειν. In later writers the word was more commonly used (see Forcellini). The Latin dramatists are fond of Latinized Greek words. In Eunuchus iv. 4. 51 we have 'technam.' See note.

81. *Quod erit mihi bonum atque commodum*] Donatus takes these words to be synonymous with 'quod faustum felixque sit.' He says: "Quasi praeclari facinoris inceptionem etiam auspicatus sit, omenque susceperit, dicendo *Quod erit mihi bonum atque commodum.*" But I do not see how this is to be got out of the words. They simply mean, 'I will invent the whole story as shall be good and advantageous to my cause.' Zeune punctuates the passage so as to connect this clause with the following line. 'And this will be the advantage to me, that when you refute none of my arguments, I shall gain my cause.' But this is awkward.

83. *Quid mea?*] Supply 'refert.' See note on Hecyra iv. 3. 11.

85. *Persuasum est homini*] This is the reading of the Bembine for the common text 'persuasit;' and it is to be preferred as being in keeping with the other clauses of the sentence. Terence is very fond of these unconnected clauses. See above, v. 55. Eunuchus iii. 5. 45. Andria i. 1. 90.

90. *Ad precatorem adeam credo*] 'I must ask, I suppose, some one to intercede for me, who would beg for me in this way, "Let him off this once I beg you; but if he does wrong again, I won't ask for him;" and all but add, "When I am gone kill him if you will."' Slaves used frequently to avail themselves of these mediators to rescue them from the consequences of their faults. See Heaut. v. 2. 23: "Nec tu aram tibi Nec precatorem pararis."

91. *Amitte*] 'Amitto' is not uncommonly used in the sense of 'dimitto.' See Index, and note on Andria v. 3. 27. Compare Eunuchus v. 2. 13, where Chaerea is speaking in the character of a slave:

"—— Unam hanc noxiam
Omitte: si aliam admisero unquam, occidito."

Da. Quid paedagogus ille, qui citharistriam?
Quid rei gerit? *Ge.* Sic tenuiter. *Da.* Non multum habet
Quod det fortasse. *Ge.* Imo nihil nisi spem meram.
Da. Pater ejus rediit an non? *Ge.* Nondum. *Da.* Quid? senem
Quoad exspectatis vestrum? *Ge.* Non certum scio;
Sed epistolam ab eo allatam esse audivi modo,
Et ad portitores esse delatam: hanc petam.
Da. Numquid, Geta, aliud me vis? *Ge.* Ut bene sit tibi.
Puer, heus. Nemone huc prodit? Cape, da hoc Dorcio.

94. *Quid paedagogus ille, qui citharistriam?*] 'And what of that young paedagogue who was in attendance on the dancing girl?' For the idea of 'paedagogus' see note on v. 22. One of the duties of the 'paedagogus' was to escort his pupils to and from school, to carry their bag of books, &c. The rich had 'capsarii' for this last office. See Macleane on Horace, Sat. i. 6. 74. Phaedria is therefore humorously called 'paedagogus' in consequence of his constant attendance on the music girl as she went to her school and back. In Plato, Republic 390, Phoenix is called the *παιδαγωγὸς* of Achilles: *οὐδὲ τὸν τοῦ Ἀχιλλέως παιδαγωγὸν Φοίνικα ἐπαινετέον, ὡς μετρίως ἔλεγε, συμβουλεύων αὐτῷ, δῶρα μὲν λαβόντι, ἀπαμύνειν τοῖς Ἀχαιοῖς· ἄνευ δὲ δώρων, μὴ ἀπαλλάττεσθαι τῆς μήνιδος.* Plutarch tells us that Fabius was derisively called the 'paedagogus' of Hannibal, because he followed him about (Fabius Maxim. cap. 5). Perlet quotes from Suetonius an instance of a slave who turned these school trips to good account. "Remnius Palaemon, Vincentius, mulieris verna, primo (ut ferunt) textrinam, deinde, herilem filium dum comitatur in scholas, literas didicit; postea manumissus docuit Romae," De Illustr. Gramm. 23. Perlet however is without reason in drawing a distinction between 'magister' and 'paedagogus.' The ellipse of the verb, as in this passage, is very common with Terence.

95. *Sic tenuiter*] See note on Andria iv. 5. 9. 'How does he get on?' says Davus. 'But poorly, only so so.'

100. *Et ad portitores esse delatam*] 'Portitores' was the ordinary name for the agents of the 'publicani,' or collectors of the 'vectigalia' or 'portoria.' We may compare them generally with our customhouse officers. See the Dictionary of Antiquities. But Donatus suggests that the word is not used here in the Roman sense. It is commonly applied to Charon by the Latin poets in the sense of 'ferryman.' See Virgil, Georg. iv. 502. Propertius v. (iv.) 11. 7:

"Vota movent superos. Ubi portitor aera recepit,
Obserat herbosos lurida porta rogos."

And so some consider them to have been letter carriers. At all events we find that they had the power of opening and examining the contents of letters; see Plautus, Trinummus iii. 3. 65—67, where the debate is how to bring a letter without a certain seal on it. 'Oh,' says Megaronides, 'that is easy enough. The seal may have been lost; a new one may have been made; or he may bring it open;'

"Jam si obsignatas non feret, dici hoc potest,
Apud portitores eas resignatas sibi
Inspectasque esse."

This inclines me to identify them with the ordinary Roman officers.

101. *Numquid aliud me vis?*] See note on Eunuchus i. 2. 111.

102. *Da hoc Dorcio*] Geta calls one of the under slaves, and gives him the money which Davus has paid him, telling him to take it in to his wife. The form of the word 'Dorcium' shows that it is the name of a woman, as Glycerium, Phanium, Planesium, and many others. In Adelphi v. 9. 16 we meet with Phrygia, the fellow-slave and wife of Syrus.

ACTUS PRIMI SCENA TERTIA.

ANTIPHO. PHAEDRIA.

An. Adeon rem redisse ut qui mihi consultum optime velit esse,
Phaedria, patrem ut extimescam, ubi in mentem ejus adventi venit?
Quod ni fuissem incogitans, ita eum exspectarem ut par fuit.
Ph. Quid istuc est? *An.* Rogitas, qui tam audacis facinoris mihi conscius sis?
Quod utinam ne Phormioni id suadere in mentem incidisset,

Act I. Scene III. Antipho and Phaedria, the two young men whose history we have had in the last scene, are found on the stage. Antipho is lamenting that he should have got himself into such a scrape that he actually dreads his father's return, and all because of Phormio and his wretched advice. If I had not got the girl I was in love with, I should have been melancholy for a few days perhaps; but now that I have married her my whole life is one of anxiety, and I am constantly afraid that my father will come and break off our intercourse. 'Well,' says Phaedria, 'yours is a sad case; you are absolutely suffering from a surfeit of love. You have every thing that you can possibly wish. You have got a lady-like and beautiful wife, and that without any expense. All you want is the disposition to take your good luck contentedly. If you were only in my place, you would know what it was.' Antipho replies, 'What I envy in you, Phaedria, is, that you are not tied as I am. You can keep on your affair or let it drop. As for me, I cannot with comfort do either the one or the other.' At this moment they see Geta running towards them, and Antipho's fears of some bad news are immediately revived.

The Metre is as follows; vv. 1. 4, 5, trochaic tetrameter; 2, 3. 6—8, trochaic tetrameter catalectic; 9, 10. 12—24, iambic tetrameter; 25, 26, iambic tetrameter catalectic; 11, iambic dimeter.

1. *Adeon rem redisse*] See notes on Andria i. 5. 10. Eunuchus ii. 1. 3. Heaut. iv. 5. 3. The clause 'qui mihi consultum optime velit esse' refers to 'patrem.' The order is as follows: 'Can it ever have come to this, Phaedria, that I should be afraid of my father, who is the best friend I have in the world, when I think of his arrival?' For 'consultum velit' see note on Heaut. iv. 2. 14. The repetition of 'ut' is uncommon. For the form 'adventi' see notes on Eunuchus iii. 4. 4. Adelphi v. 4. 16. For 'in mentem venit' see note on Eunuchus iv. 3. 24.

4. *Rogitas . . . conscius sis?*] 'Do you ask, who are in the secret of the daring prank that I have played?' For 'mihi conscius' see Heaut. i. 1. 69: "Ubi comperi ex iis qui ei fuere conscii," 'When I ascertained the fact from those who were in his secret, who were privy to his departure.' We find Caesar using 'conscius' in the same construction as in the text: "Qui si alicujus injuriae sibi conscius fuisset, non fuisse difficile cavere," Bell. Gall. i. 14. Compare Horace, Sat. ii. 7. 60. The Greek construction was more literal, *συνειδέναι τινί τι, συνειδέναι ἑαυτῷ τι.* It is more commonly used in Latin with the dative (either of the person or of the thing) alone. Compare Cicero, Pro Caelio 21: "Huic facinori tanto tua mens liberalis conscia, tua domus popularis ministra, tua denique hospitalis illa Venus adjutrix esse non debuit." In Verrem ii. 4. 56: "Ut tot viros primarios velim . . . . esse temeritati et mendacio meo conscios."

5. *Quod utinam*] 'Ah, I only wish that it had never occurred to Phormio to give me that advice, and that he had never edged me on in my desire, for that was the beginning of the mischief to me. Suppose that I had not got her. Well then I should have been unhappy for the next few days; but this daily anxiety would not be oppressing my mind.' 'Quod' is found as a connecting particle at the commencement of a sentence, followed by 'si,' 'ni,' 'utinam,' and other words. In v. 3 we have 'quod ni

Neu me cupidum eo impulisset, quod mihi principium est mali.
Non potitus essem: fuisset tum illos mihi aegre aliquot dies:
At non quotidiana cura haec angeret animum. *Ph.* Audio.
An. Dum exspecto quam mox veniat qui adimat hanc mihi consuetudinem.
Ph. Aliis quia defit quod amant aegre est: tibi quia superest dolet.
Amore abundas, Antipho.
Nam tua quidem hercle certo vita haec expetenda optandaque est.
Ita me Di bene ament ut mihi liceat tam diu quod amo frui;
Jam depecisci morte cupio: tu conjicito caetera;
Quid ego ex hac inopia nunc capiam, et quid tu ex hac copia;
Ut ne addam quod sine sumtu ingenuam liberalem nactus es;
Quod habes, ita ut voluisti, uxorem sine mala fama palam;
Beatus ni unum hoc desit, animus qui modeste istaec ferat.
Et si tibi res sit cum eo lenone quocum mihi est, tum sentias.
Ita plerique ingenio sumus omnes: nostri nosmet poenitet.
An. At tu mihi contra nunc videre fortunatus, Phaedria,
Cui de integro est potestas etiam consulendi quid velis,
Retinere, amare, amittere. Ego in eum incidi infelix locum

fuissem incogitans,' 'but if I had not been inconsiderate.' For 'quod utinam' compare Cicero, Ad Fam. xiv. 4: "Quod utinam minus vitae cupidi fuissemus! certe nihil in vita mali vidissemus." Sallust, Jugurtha 14: "Quod utinam illum, cujus impio facinore in has miserias projectus sum, eadem haec simulantem videam." For the sense of the following lines compare Andria ii. 6. 9, 10:

"Nihil hercle: aut, si adeo, bidui est aut tridui
Haec sollicitudo: nosti: deinde desinet."

8. *Audio*] Phaedria says this ironically (see note on Andria iii. 3. 20); and so Antipho goes on to explain what it is that makes him so wretched.

12. *Nam tua quidem hercle certo*] See Andria ii. 2. 10.

14. *Jam depecisci morte cupio*] 'I would gladly this very moment close the bargain with my death.' I would willingly purchase the pleasure that you have had at the price of my life. Compare Cicero, Ad Atticum ix. 7. 3: "Quum enim tot (pericula) impendeant, cur non honestissimo depecisci velim?" 'Why should I not wish to make the most honourable bargain I can?' Virgil, Aeneid. v. 230:

"Vitamque volunt pro laude pacisci;"

and xii. 49:

"Quam pro me curam geris, hanc precor, optime, pro me
Deponas, letumque sinas pro laude pacisci."

It matters not whether the accusative or the ablative is used. The meaning is the same. Compare the use of 'muto' and such words.

20. *Nostri nosmet poenitet*] 'This is the nature of us all. We are discontented with our own state.' See note on Eunuchus v. 6. 12. 'Nostri' is the genitive neuter, like 'sui,' 'mei,' 'vestri.' For 'de integro' see v. 22. Compare the expression 'in integrum redire' Heaut. v. 3. 8, and note on Heaut. Prolog. 4.

Ut neque mihi ejus sit amittendi nec retinendi copia.
Sed quid hoc est? videone ego Getam currentem huc advenire?
Is est ipsus: hei timeo miser quam hic nunc mihi nuntiet rem.

ACTUS PRIMI SCENA QUARTA.

GETA. ANTIPHO. PHAEDRIA.

Ge. Nullus es, Geta, nisi jam aliquod tibi consilium celere repperis:

24. *Ut neque mihi ejus sit amittendi nec retinendi copia*] 'You,' says Antipho, 'on the other hand seem to me happy, Phaedria, because you have the power of making your plans without having committed yourself—of keeping her, loving her, abandoning her; while I unhappily have come to this situation, that I have the option neither of abandoning her nor of keeping her.' 'Ejus' refers to his wife, and we have here an instance of the construction already noticed in Hecyra iii. 3. 12: "Ego ejus videndi cupidus." See also the note on Heaut. Prolog. 28, where the true explanation of these phrases is proposed. Madvig, in his note on Cicero, De Finibus i. 18, maintains that 'ejus' in this passage refers to 'amorem.' But it is not easy to understand how he gets the word. 'Ejus' refers to the subject of the whole previous conversation;—Antipho's wife. Bentley quotes from three manuscripts the reading 'jus;' but though it gives a good sense, as contrasted with 'copia,' it has no good authority, and may very probably be merely a conjecture of some transcriber who noticed the irregularity of the text without being able to explain it; or it may have been a mere slip of the pen.

26. *Is est ipsus*] For 'ipsus' compare Andria ii. 2, 3, note.

Act I. Scene IV. Geta comes on the stage soliloquizing on the unpleasant state of affairs. The outrageous freak in which his master and himself had been concerned could be no longer concealed; and he does not know where to turn. Indeed nothing keeps him from packing up his effects and being off, but that he is concerned about his young master, Antipho, and does not like to desert him. He now sees Antipho, and tells him that he has just seen his father at the Piraeeus. This throws Antipho into the greatest alarm. Geta advises him to face it out. He must look as if nothing was the matter. Antipho rehearses his part to Geta's approbation; when just at that moment he sees his father coming, and gives up the attempt, leaving Geta and Phaedria to meet Demipho. They determine to fall back upon their old arguments about the lawsuit, and to put them in as plausible a shape as possible.

The Metre is as follows; 1, 2. 11, 12. 18—37, trochaic tetrameter catalectic; 3, 4. 6—8. 14, 15, iambic tetrameter; 5. 17, iambic dimeter; 9, 10, trochaic tetrameter; 13, trochaic dimeter catalectic; 18. 38—52, iambic trimeter.

1. *Nullus es, Geta*] 'Nullus sum' was a common phrase in comedy. 'I am done for.' See Andria iii. 4. 20. Hecyra iv. 1. 6. For other similar uses of 'nullus,' see notes on Andria ii. 2. 33, and Eunuchus ii. 1. 10. Lachmann, on Lucretius iii. 1050, would read 'reperies,' but without any authority. Some manuscripts have 'repereris;' but the reading of the text has the best authority. 'You are done for, Geta, if you do not find out for yourself some immediate plan; so unprepared are you for the great evils which suddenly overhang you.' Bentley would read 'tanta in me impendent mala;' 'me,' because Donatus says, "hic transitum fecit ad primam personam," and 'in' because he considers 'te impendent' ungrammatical. But the words of Donatus most probably refer to the following line. As for the construction of 'impendeo,' we have a similar phrase quoted from Lucilius, by Festus, p. 161, 6: "Nunc ad te redeo, ut quae res me impendet agatur." Festus, indeed, considers that 'me' is here an old form of

Ita nunc imparatum subito tanta te impendent mala,
Quae neque uti devitem scio, neque quo modo me inde extraham:
Nam non potest celari nostra diutius jam audacia.
An. Quidnam ille commotus venit?
Ge. Tum temporis mihi punctum ad hanc rem est. Herus adest. *An.* Quid istuc mali est?
Ge. Quod quum audierit, quod ejus remedium inveniam iracundiae?
Loquarne? incendam: taceam? instigem: purgem me? laterem lavem.
Eheu me miserum: quum mihi paveo, tum Antipho me excruciat animi:

'mihi;' but in Lucretius we have one or two instances of an undoubted accusative, as in

"Nec, mare quae impendent, vesco sale saxa peresa
Quid quoque amittant in tempore cernere possis."
(i. 326, 327.)

We may therefore safely keep the old text.

3. *Neque quo modo me inde extraham*] We may compare the use of 'expedio.' See Andria iii. 5. 10, 11:

"—— Viden me consiliis tuis
Miserum impeditum esse? *Da.* At jam expediam,"

where see note. Compare also Hecyra v. 4. 36:

"—— Nescis, Parmeno,
Quantum hodie profueris mihi, et me ex quanta aerumna extraxeris."

After v. 4 most copies have the line:

"Quae si non astu providentur, me aut herum pessum dabunt."

But this has evidently been transferred to this place from Andria i. 3. 3, and does not suit the present context, while it is absent from some good manuscripts. I have therefore omitted it from the text.

6. *Tum temporis mihi punctum*] 'And then I have only a moment to do this in, for my master is close at hand.' Cicero often uses the expression 'punctum temporis.' See examples in Forcellini. We have it in the well-known lines of Horace in a slightly different form:

"Sed vocat usque suum qua populus adsita certis
Limitibus vicina refugit jurgia; tanquam
Sit proprium quicquam puncto quod mobilis horae
Permutet dominos et cedat in altera jura,"
(Epist. ii. 2. 170—174,)

and in Lucretius, speaking of the light and warmth of the sun:

"—— Haec puncto cernuntur lapsa diei
Per totum coeli spatium diffundere sese."
(iv. 201, 202.)

For 'ad hanc rem' see note on Andria i. 2. 21.

7. *Quod quum audierit*] 'For when he hears of this what palliative can I find for his anger? Should I speak, I should enrage him. Should I hold my tongue, I should goad him on. Should I excuse myself, it would be lost labour.' 'Quod' refers to the 'audacia' mentioned above. The phrase 'laterem lavem,' 'I should be washing a brick,' is a translation of a Greek proverb, *πλίνθους πλύνειν*, or *πλίνθον πλύνεις*. We need not speculate very deeply, as some have done, on the origin of the proverb. It would be a pretty hopeless task to wash a brick in the hopes of getting the colour out of it.

9. *Tum Antipho me excruciat animi*] After words expressing any affection of the mind the Latin idiom employs a genitive case of object. The true notion of the genitive is to express the relation between the subject and the predicate, and so we often find this case employed where an adjective would be equally correct, in such phrases as 'vis ignis,' 'vis ignea.' We have the genitive after 'studiosus,' 'incertus,' 'dubius,' 'falsus,' 'vagus,' 'suspensus,' and such verbs as 'desipere,' 'falli,' and many

Ejus me miseret: ei nunc timeo: is nunc me retinet; nam absque eo esset,
Recte ego mihi vidissem, et senis essem ultus iracundiam:
Aliquid convasassem, atque hinc me protinam conjicerem in pedes.
An. Quam hic fugam aut furtum parat?
Ge. Sed ubi Antiphonem reperiam? aut qua quaerere insistam via?
Ph. Te nominat. *An.* Nescio quod magnum hoc nuntio exspecto malum.
Ph. Ah, sanusne es? *Ge.* Domum ire pergam: ibi plurimum est.
Ph. Revocemus hominem. *An.* Sta ilico. *Ge.* Hem,

others. In Adelphi iv. 4. 1 we have "Discrucior animi;" and in Eunuchus ii. 2. 43, "Ut falsus animi est!" See notes on both passages. Heaut. iv. 4. 5: "Clitipho cum in spe pendebit animi."

10. *Nam absque eo esset*] See note on Hecyra iv. 2. 25.

12. *Aliquid convasassem*] 'I would have packed up something or other and have got me gone from this place at once.' Donatus had the reading of the text, for he says "Figuratum est a colligendis vasis." The metaphor is simple and intelligible enough. Some manuscripts, however, read 'convasissem,' which has no meaning. Bentley finds a difficulty in the word and proposes 'conrasissem,' adding "Nempe aliquid peculiolae a debitoribus, ab amicis, certe non vasa erant colligenda, sed aliquid quo expeditius fugeret." What would a New Zealand Bentley make of 'Pack up your traps and be off?' and what would Bentley have said to the following passage of Plautus, in which the same idea is applied in a very bold metaphor?

"Cor colligatis vasis expectat meum,
Si non educat mulierem secum simul,
Ut exulatum ex pectore aufugiat meo."
(Pseudolus iv. 3. 16—18.)

Hinc me protinam conjicerem in pedes] 'Protinam' is another form of 'protinus,' occurring frequently in Plautus. It is connected with 'tenus,' and probably means, 'to a distance forwards.' It is commonly used as 'protinus' in the sense of 'forthwith,' 'immediately.' Here and in some other places Forcellini gives it the sense of 'porro,' 'longe;' but the ordinary rendering suits most places, except perhaps Virgil, Eclog. i. 12:

"—— Undique totis
Usque adeo turbatur agris. En ipse capellas
Protinus aeger ago,"

'I am driving my goats a long distance from my farm,' and Aeneid. vii. 513:

"Tartaream intendit vocem; qua protinus omne
Contremuit nemus, et silvae intonuere profundae."

Some copies read 'protinus' here; but Donatus expressly mentions 'protinam' as the correct reading.

14. *Aut qua quaerere insistam via?*] This passage, as has been noticed on Eunuchus ii. 3. 3, is quoted by Bentley as an instance of the use of the ablative with 'insisto.' In this place, as there, the Bembine has 'quam—viam;' but although the text is here, as I think, correct, yet that does not favour Bentley's proposed change in the former passage. 'But where shall I find Antipho?' says Geta, 'or in what direction shall I set about seeking him?' And he then adds, 'I will start to go to his house. He is most frequently there.' 'Qua via,' therefore, merely refers to the direction in which he is likely to find Antipho; and is not in construction with the verb. 'Insisto' is used in the same manner as 'pergo' with an infinitive. Compare Plautus, Captivi iii. 4. 52: "Hegio, vide sis ne quid tu huic temere insistas credere." Forcellini gives some instances of the same use from Livy and Cicero. 'Plurimum' is here used as 'saepissime,' being probably a translation of the Greek *τὸ πλεῖστον*.

Ge. Satis pro imperio, quisquis es. *An.* Geta. *Ge.* Ipse est quem volui obviam.
An. Cedo quid portas, obsecro? atque id, si potes, verbo expedi.
Ge. Faciam. *An.* Eloquere. *Ge.* Modo apud portum—*An.* Meumne?—*Ge.* Intellexti. *An.* Occidi. *Ge.* Hem.
An. Quid agam? *Ph.* Quid ais? *Ge.* Hujus patrem vidisse me, patruum tuum.
An. Nam quod ego huic nunc subito exitio remedium inveniam miser?
Quod si eo meae fortunae redeunt, Phanium, abs te ut distrahar,
Nulla est mihi vita expetenda. *Ge.* Ergo istaec quum ita sint, Antipho,
Tanto magis te advigilare aequum est. Fortes fortuna adjuvat.
An. Non sum apud me. *Ge.* Atqui opus est nunc quummaxime ut sis, Antipho;
Nam si senserit te timidum pater esse, arbitrabitur
Commeruisse culpam. *Ph.* Hoc verum est. *An.* Non possum immutarier.
Ge. Quid faceres, si gravius aliud tibi nunc faciendum foret?
An. Quum hoc non possum, illud minus possem. *Ge.* Hoc nihil est, Phaedria: ilicet.

18. *Satis pro imperio, quisquis es*] 'You speak authoritatively enough, whoever you are.' 'Pro imperio' is commonly used in Livy to express the assertion of authority. See i. 51: "Et quia pro imperio palam interfici non poterat, oblato falso crimine insontem oppressit." It was a common practical joke to call after slaves when they were going on their errands; and we may suppose that as a general rule they did not pay much attention to these calls. For 'ipse est quem volui obviam' compare Andria iii. 4. 11: "Opportune hic fit mihi obviam;" and for 'cedo' in the following line see note on Heaut. iv. 8. 5.

22. *Nam quod ego*] For this use of 'nam' interrogative see note on Andria ii. 2. 24.

25. *Fortes fortuna adjuvat*] This proverb is quoted by Cicero more than once: "Fortes enim non modo fortuna adjuvat, ut est in vetere proverbio, sed multo magis ratio, quae quibusdam quasi praeceptis confirmat vim fortitudinis," Tuscul. Disput. ii. 4. "Sed fortuna fortes: quare conare, quaeso," De Finibus iii. 4. Commentators quote a corresponding saying from Menander, *τόλμῃ δικαίᾳ καὶ Θεὸς συλλαμβάνει*, and from Sophocles, *οὐ τοῖς ἀθύμοις ἡ τυχὴ συλλαμβάνει.*

26. *Non sum apud me*] 'I am not in my senses. Get well, it is the more important now than ever it was that you should be, Antipho.' For 'non sum apud me' see note on Heaut. v. 1. 48; and for 'quum maxime' see notes on Andria v. 1. 4, and Hecyra i. 2. 40.

29. *Quid faceres, si gravius aliud*] In some copies the text stands 'si aliud quid gravius,' but Donatus had not 'quid.' The common text runs 'si aliud gravius,' which necessitates an hiatus in the middle of the sentence at 'si.' I have ventured therefore to transpose the words, which mends the metre without any violent change.

30. *Ilicet*] See note on Eunuchus i. 1. 9. 'Hoc nihil est' is simply equivalent to 'conterimus operam frustra' in the following line, though an absurd difficulty has been made of the words by some commentators.

Quid hic conterimus operam frustra? Quin abeo? *Ph.* Et quidem ego. *An.* Obsecro:
Quid si assimulo? satin est? *Ge.* Garris. *An.* Vultum contemplamini: hem,
Satin sic est? *Ge.* Non. *An.* Quid si sic? *Ge.* Propemodum. *An.* Quid si sic? *Ge.* Sat est.
Hem, istuc serva; et verbum verbo, par pari ut respondeas,
Ne te iratus suis saevidicis dictis protelet. *An.* Scio.
Ge. Vi coactum te esse invitum, lege, judicio: tenes?
Sed quis hic est senex quem video in ultima platea? *An.* Ipsus est:
Non possum adesse. *Ge.* Ah, quid agis? quo abis, Antipho?
Mane, inquam. *An.* Egomet me novi et peccatum meum:
Vobis commendo Phanium et vitam meam.
Ph. Geta, quid nunc fiet? *Ge.* Tu jam lites audies:
Ego plectar pendens, nisi quid me fefellerit.
Sed quod modo hic nos Antiphonem monuimus
Id nosmet ipsos facere oportet, Phaedria.
Ph. Aufer mihi "oportet:" quin tu quod faciam impera.
Ge. Meministine olim ut fuerit vestra oratio

34.] 'There now,' says Geta, after Antipho has managed to put on the proper expression of coolness, 'keep your face as it is now, and answer him word for word, tit for tat, that he may not drive you away with his angry words.' (For 'par pari' see note on Adelphi i. 1. 48.) This is the only passage in any extant author of the Golden Age where 'protelo' occurs. The substantive 'protelum' occurs in Lucretius ii. 529—531 (quoted by Donatus):

"Protinus ostendam corpuscula materiai
Ex infinito summam rerum usque tenere,
Undique protelo plagarum continuato;"

and in iv. 189, 190:

"Suppeditatur enim confestim lumine lumen,
Et quasi protelo stimulatur fulgure fulgur."

In both these passages the word means 'a continued succession,' 'an unbroken series;' for 'protelum' is originally 'the pulling of oxen at the traces,' and so is explained in the Glossary by *ἔξαμπρον*, from *ἄμπρον*: compare *ἀμπρεύω* and *ἐξαμπρεύω*. Festus explains 'protelo' as 'longe propellere,' deriving it from the Greek *τῆλε*. Donatus says, "alii ab assiduo telorum jactu existimant dici," while he offers the derivation *πρὸ, ἑλεῖν*, on which we need not remark. I should connect 'protelum' and 'protelo' with 'telum,' though it is not clear that the latter has any connexion with *τῆλε*.

41. *Tu jam lites audies*] 'You will be scolded; I shall be flogged at the whipping post.' See note on Eunuchus v. 6. 19.

45. *Aufer mihi "oportet"*] 'Don't talk of Must.' Literally, 'Away with Must.' Compare Plautus, Curculio ii. 1. 30: "Aufer istaec, quaeso, atque hoc responde quod rogo." Horace uses the word with an infinitive in Sat. ii. 7. 43: "Aufer me vultu terrere." Juvenal used 'tolle' in the same sense:

"Tolle tuum, precor, Hannibalem victumque Syphacem
In castris, et cum tota Carthagine migra."

(vi. 170, 171.)

For the quotation of a word from the previous speaker, see note on Andria ii. 2. 30.

46.] 'Do you remember what language

In re incipienda ad defendendam noxiam;
Justam illam causam, facilem, vincibilem, optimam?
Ph. Memini. *Ge.* Hem, nunc ipsa est opus ea, aut, si quid potest,
Meliore et callidiore. *Ph.* Fiet sedulo.
Ge. Nunc prior adito tu: ego in subsidiis hic ero
Succenturiatus, si quid deficias. *Ph.* Age.

you used some time ago when we commenced this affair for the purpose of answering accusations, that Phormio's cause was just, clear, certain to win, and the best possible?' 'Ad defendendam noxiam' literally means, 'for the purpose of keeping blame at a distance from yourselves.' 'Noxia' is frequently used in a way that approaches very nearly to the sense of 'blame.' Compare Hecyra ii. 3. 3: "Quod me accusat nunc vir sum extra noxiam." Plautus, Bacchides iv. 8. 82: "Sat sic suspectus sum quum careo noxia." The meaning is, 'You thought that was quite enough in the case to acquit Antipho of any blame in the matter, and to transfer all the blame to Phormio as the patron of the orphan girl.' 'Vincibilis' is here used in an active sense. See note on 'placabilius' Adelphi iv. 3. 18.

51. *Ego in subsidiis hic ero succenturiatus*] 'I will be in the rear to support you if you fail in any way.' 'Subsidiis' is the reading of many good editions and manuscripts, and it is preferable in the context to the ordinary reading 'insidiis.' The use of 'subsidia' is explained by Festus to mean the 'triarii,' who composed the third line, or reserves. The word occurs very frequently in Latin writers. 'Succenturiati' were the reserves of the 'centuriae,' who stepped into the places of those who were killed. So Geta says, 'I will be your reserve to supply your place if you fall.' Festus quotes from Caecilius, "Nunc meae malitiae astutia opus est; succenturia."

Some critics, of whom Heinsius was the first, have observed that this act does not end well with this scene. There is no sufficient interval between this and the following act. No one leaves the stage; and Phaedria and Geta have only time to step on one side before Demipho comes up. The second act begins more naturally with the scene which now stands second, in which Phormio makes his first appearance. But, as almost all editions have kept the ordinary division of acts, I have not departed from the common arrangement.

ACTUS SECUNDI SCENA PRIMA.

DEMIPHO. GETA. PHAEDRIA.

De. Itane tandem uxorem duxit Antipho injussu meo?
Nec meum imperium, ac mitto imperium, non simultatem meam
Revereri saltem? non pudere? O facinus audax! o Geta
Monitor! *Ge.* Vix tandem. *De.* Quid mihi dicent, aut quam causam reperient,
Demiror. *Ge.* Atqui repperi jam: aliud cura. *De.* Anne hoc dicet mihi,

Act II. Scene I. Demipho comes on the stage in high indignation at his son's audacious conduct 'If he did not care for his father's authority, he might have been reluctant to face his anger. And then what excuse was there for his conduct? They will tell me, I suppose, that he was obliged to marry against his will. I allow it. But that was no reason for surrendering his case to his opponent without a single word in defence. How will he answer that? This shows that even when one is most happy one ought to be on the look out for some misfortune or other, for something or other is sure to happen which you do not expect.' Up to this time Phaedria and Geta have been standing on one side out of the old man's sight, Geta making his remarks on Demipho's conjectures. Phaedria now steps up to his uncle, and welcomes him home very affectionately; but in reply to his attentions the old man breaks out about the marriage. Phaedria defends Antipho on the ground that he has been compelled to marry. 'A base deceiver laid a snare for him, and he was victimized. Was that his fault? or was it not rather the fault of the judges, who are glad enough to give judgment against a gentleman? And as for his defending him, he was so overcome with shame at finding him in a court of justice that he could not open his lips.' Finding that Phaedria has conducted the case well so far, Geta comes forward to take his share of the business. As for himself, he could not help his young master. Slaves cannot come forward as witnesses. 'Well,' says Demipho, 'why marry her? why not portion her off to some other man?' 'Ah, that is all very well now,' says Geta, 'but where were we to get the money while you were away? Do you think any one would give Antipho credit as long as you were alive?' At last Demipho says, 'It must not be; I can't let them live as man and wife a single day longer. And as for you, Geta, go and find that Phormio, and bring him here. I will go home and perform my religious duties, and then I will have an interview with this patron of my son's wife before proper witnesses.'

The Metre is as follows; 1, 2. 22, 23, trochaic tetrameter catalectic; 3—21, iambic tetrameter; 24—84, iambic trimeter.

2. *Nec meum imperium*] For the infinitive see note on Heaut. iv. 5. 3. The majority of manuscripts have 'age, mitto imperium.' But the text is supported by the Bembine and Victorian MSS., and is also found in the quotation of these lines by Cicero, Ad Atticum ii. 19, where he applies them to the conduct of a manumitted slave, Statius. For 'saltem' see notes on Andria iii. 2. 14; Adelphi ii. 2. 40.

3. *o Geta monitor*] 'Oh that Geta, who prompted the whole affair.' To which Geta replies aside, 'Scarcely that.' For 'monitor' see note on Heaut. v. 1. 2. 'Tandem' is often used emphatically. Compare Hecyra iv. 4. 61:

"Aliquando tandem huc animum ut adjungas tuum,
Quam longum spatium amandi amicam tibi dedi!"

Andria v. 3. 4: "Ain tandem? civis Glycerium est?" Plautus, Truculentus ii. 1. 27: "Quaeso, numqui male nos agimus tandem?"

5. *Atque repperi jam*] Demipho says, 'I wonder what excuse they will find.' Geta answers, 'Ah, but I have found one

"Invitus feci: lex coegit?" Audio. Fateor. *Ge.* Places.
De. Verum scientem, tacitum, causam tradere adversariis;
Etiamne id lex coegit? *Ph.* Illud durum. *Ge.* Ego expediam: sine.
De. Incertum est quid agam, quia praeter spem atque incredibile hoc mihi obtigit:
Ita sum irritatus animum ut nequeam ad cogitandum instituere:
Quamobrem omnes, quum secundae res sunt maxime, tum maxime
Meditari secum oportet quo pacto adversam aerumnam ferant;
Pericla, damna, exilia! Peregre rediens semper cogitet
Aut filii peccatum, aut uxoris mortem, aut morbum filiae;
Communia esse haec; nequid horum unquam accidat animo novum:

already; think of something else.' Lachmann on Lucretius iii. 1050, maintains that the speech is Phaedria's, and that we should read 'atqui reperiam.' He objects to the form 'repperi,' and for the same reason he alters 'repperis' in i. 4. 1, to 'reperies.' But it matters not which way we spell the word, the ictus of the metre will lengthen the first syllable. 'Reperiam' is a possible conjecture; but the ordinary text gives the best sense. It does not mean that an excuse will be found; but that the excuse is already found. They have settled what line they are to take, see i. 4. 46—50. Nor is it desirable to give the words to Phaedria. He speaks only once, and then in a different tone, till he steps forward (v. 24) to welcome his uncle; and Geta is represented throughout the greater part of the scene, as commenting aside, first on what Demipho says, then on what passes between him and Phaedria.

8. *Illud durum*] 'That is a puzzler!' Phaedria sees that Demipho has hit a blot in their game; but Geta disposes of it at once. 'Durus' is frequently used in the sense of 'difficult,' 'hard;' as in the lines of Horace:

"Durum: sed levius fit patientia
Quicquid corrigere est nefas."
(Carm. i. 24. 19, 20.)

11. *Quamobrem omnes*] Cicero quotes these words, together with some lines from Euripides, in his Tusculan Disputations, iii. 14, with this preface, "Haec igitur praemeditatio futurorum malorum lenit eorum adventum, quae venientia longe antea videris." He proceeds to translate Euripides' lines, and ends by quoting this whole speech of Demipho. The Greek lines are taken from Euripides' Theseus, and are as follows:

ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινὸς μαθών,
εἰς φροντίδας νοῦν συμφοράς τ' ἐβαλλόμην,
φυγάς τ' ἐμαυτῷ προστιθεὶς πάτρας ἐμῆς,
θανάτους τ' ἀώρους, καὶ κακῶν ἄλλας ὁδούς,
ἵν' εἴ τι πάσχοιμ' ὧν ἐδόξαζον φρενὶ
μή μοι νεωρὲς προσπεσὸν μᾶλλον δάκῃ.

They are also quoted by Galen and Plutarch. See Poetae Scenici (Dindorf) Euripides, Fragm. 384. It is characteristic of the person, no doubt, as Colman has observed, that Demipho, even when at the height of his anger, is made to moralize in this way; mainly also that an opportunity may be given for the burlesque which Geta gives of the words immediately afterwards. Compare the parallel instance in Adelphi iii. 3. 60—75.

15. *Communia esse haec*] 'We should remember that these things are common to us all.' If it is not in too grave a style for the subject, though Demipho is purposely made to talk gravely, we may compare Tennyson's beautiful turn of this idea:

"That loss is common would not make
My own less bitter; rather more:
Too common! never morning wore
To evening, but some heart did break."
(In Memoriam, VI.)

Quicquid praeter spem eveniat omne id deputare esse in lucro.
Ge. O Phaedria, incredibile est quantum herum anteeo sapientia.
Meditata mihi sunt omnia mea incommoda, herus si redierit:
Molendum usque in pistrino; vapulandum; habendae compedes;
Opus ruri faciendum: horum nihil quicquam accidet animo novum.
Quicquid praeter spem eveniet, omne id deputabo esse in lucro.
Sed quid cessas hominem adire, et blande in principio alloqui?
De. Phaedriam mei fratris video filium mihi ire obviam.
Ph. Mi patrue, salve. *De.* Salve: sed ubi est Antipho?
Ph. Salvum advenire—*De.* Credo: hoc responde mihi.
Ph. Valet: hic est: sed satin omnia ex sententia?
De. Vellem quidem. *Ph.* Quid istuc? *De.* Rogitas, Phaedria?
Bonas, me absente, hic confecistis nuptias.

This is the truer view of the subject; and on the whole subject of a forecast of evil Aristotle's remark is more natural and just than this of Terence: *ἔτι δὲ χαλεπώτερον ἐμμεῖναι τοῖς γνωσθεῖσιν· ὡς γὰρ ἐπὶ τὸ πολύ ἐστι τὰ μὲν προσδοκώμενα λυπηρά.* Eth. Nicom. iii. 1. 9.

Nequid horum unquam accidat animo novum] The common text runs thus: 'Communia esse haec; fieri posse; ut ne quid animo sit novum.' Cicero has no doubt preserved the true reading, which I have given above. It was adopted by Bentley; who has here been followed by good editors.

16. *Omne id deputare esse in lucro*] See notes on Hecyra iii. 1. 6, and Adelphi v. 3. 31. 'Deputare' is used here in the sense of 'to reckon,' with an allusion to keeping accounts. Compare Adelphi ii. 1. 54:

"Sed nemo dabit: frustra has egomet mecum rationes puto."

18. *Meditata mihi sunt omnia*] 'I am a far wiser man than my master,' says Geta, 'for I have thought over all my misfortunes.' 'Meditatus' is not unfrequently found in a passive sense. See Plautus, Pseudolus iv. 1. 37:

"Tenes omnia; in pectore condita sunt; meditati sunt doli docti."

This use is common with Cicero. See De Officiis i. 8: "Leviora enim sunt ea quae repentino aliquo motu accidunt quam ea quae meditata et praeparata inferuntur." Forcellini gives several other instances. Ovid too uses the word similarly:

"Ut vidi obstupui, meditataque paene reliqui
Tentamenta fide."
(Metam. vii. 727, 728.)

19. *Molendum usque in pistrino*] For 'pistrinum' see note on Andria i. 2. 29.

20. *Opus ruri faciendum*] 'I shall be set to hard labour on the farm.' Compare Eunuchus ii. 1. 14: "Opus faciam ut defatiger usque ingratiis ut dormiam;" and Adelphi iv. 1. 2: "Nunc cum maxime operis aliquid facere credo." This use of the gerundive is very common. Compare Plautus, Trinummus iv. 2. 27: "Hercle opinor mihi advenienti hac nocte agitandum est vigilias;" Lucretius i. 111: "Aeternas quoniam poenas in morte timendum est;" and Virgil, Aeneid. xi. 230: "Pacem Trojano a rege petendum."

25. *Salvum advenire*] The full expression would have been 'Salvum advenire te gaudeo.' Demipho is in a bad temper, and cuts his nephew short with 'Credo,' 'I dare say.' Compare Hecyra iii. 5. 7, where Pamphilus replies in the same manner. 'Credo,' 'Creditur,' &c., are commonly used in expressing impatience of a subject both in Plautus and Terence.

26.] For 'ex sententia' see note on Heaut. iv. 3. 5. For the idea expressed in 'vellem' see note on Adelphi v. 1. 13.

Ph. Eho, an id succenses nunc illi? *Ge.* O artificem probum.
De. Egone illi non succenseam? Ipsum gestio
Dari mihi in conspectum, nunc sua culpa ut sciat
Lenem patrem illum factum me esse acerrimum.
Ph. Atqui nihil fecit, patrue, quod succenseas.
De. Ecce autem similia omnia; omnes congruunt;
Unum cognoris, omnes noris. *Ph.* Haud ita est.
De. Hic in noxa est: ille ad defendendam causam adest.
Quum ille est, praesto hic est: tradunt operas mutuas.
Ge. Probe horum facta imprudens depinxit senex.
De. Nam ni haec ita essent, cum illo haud stares, Phaedria.
Ph. Si est, patrue, culpam ut Antipho in se admiserit,
Ex qua re minus rei foret aut famae temperans,
Non causam dico quin quod meritus sit ferat.
Sed si quis forte, malitia fretus sua,
Insidias nostrae fecit adolescentiae,

29.] For 'succenseo' see note on Andria ii. 3. 3.

36. *Hic in noxa est*] 'The one is in trouble, the other comes forward to defend him; when he gets into trouble, then his friend is forthcoming; they play into each other's hands.' Bentley remodels these two lines thus:

"Cum in noxia hic est, ille ad defendendum adest:
Cum ille est, praesto hic est."

Some good manuscripts have 'noxia;' but there is no perceptible difference between it and 'noxa.' Both mean either 'harm,' 'trouble,' or 'fault.' Either sense suits this passage very well.

38. *Probe horum facta imprudens depinxit senex*] 'The old man has made a shrewd guess at their conduct, considering that he does not know the facts for certain.' 'Depingo' is used by Cicero in more than one place in this sense. De Natura Deorum i. 15: "Deos ne conjectura quidem informare possumus, cum mens nostra quidvis videatur cogitatione posse depingere." De Finibus ii. 21: "Non potes ergo ista tueri, Torquate, mihi crede, si te ipse et tuas cogitationes et studia perspexeris; pudebit te, inquam, illius tabulae quam Cleanthes sane commode verbis depingere solebat." Plautus uses the same word with 'verbis,' Poenulus v. 2. 154:

"Formam quidem hercle verbis depinxit probe."

39. *Cum illo haud stares*] 'For if this were not so, you would not have taken his part, Phaedria.' We commonly find the phrases 'stare cum,' 'stare ab,' 'stare pro,' in the sense of 'to take part with any one,' just as 'stare in aliquem,' a more uncommon idiom, means 'to oppose one.' See Ovid, Heroides vii. 165, 166:

"Non ego sum Phthias, magnisve oriunda Mycenis;
Nec steterunt in te virque paterque meus."

40. *Culpam ut Antipho in se admiserit*] Compare Adelphi iv. 5. 47, 48:

"Ita velim me promerentem ames dum vivas, mi pater,
Ut me hoc delictum admisisse in me id mihi vehementer dolet."

41. *Minus rei . . . aut famae temperans*] 'Temperans' is here used in the sense of 'consulens,' 'parcens.' Compare Horace, Carm. iii. 24. 18:

"Illic matre carentibus
Privignis mulier temperat innocens."

Tacitus uses it with a genitive in Annal. xiii. 46: "Provinciae Lusitaniae praeficitur (Otho); ubi, usque ad civilia arma, non ex priore infamia sed integre sancteque egit, procax otii et potestatis temperantior." 'If Antipho has really committed any fault, so that he has been regardless of his means or his reputation, I say not a word against his suffering what he has deserved.' 'Causam dico' is frequently used in Plautus in this sense. See Captivi iii. 4. 92:

"Hoc si secus reperies, nullam causam dico quin mihi
Et parentum et libertatis apud te deliquio siet."

This meaning is derived from the legal sense of 'arguing a case,' which we have in Adelphi iv. 5. 42.

Ac vicit; nostrane ea culpa est an judicum,
Qui saepe propter invidiam adimunt diviti,
Aut propter misericordiam addunt pauperi?
Ge. Ni nossem causam, crederem vera hunc loqui.
De. An quisquam judex est qui possit noscere
Tua justa, ubi tute verbum non respondeas,
Ita ut ille fecit? *Ph.* Functus adolescentuli est
Officium liberalis. Postquam ad judices
Ventum est, non potuit cogitata proloqui:
Ita eum tum timidum ibi obstupefecit pudor.
Ge. Laudo hunc; sed cesso adire quamprimum senem?
Here, salve: salvum te advenisse gaudeo. *De.* Oh,
Bone custos, salve, columen vero familiae,
Cui commendavi filium hinc abiens meum.
Ge. Jam dudum te omnes nos accusare audio
Immerito, et me horunc omnium immeritissimo.
Nam quid me in hac re facere voluisti tibi?

45. *An judicum*] Lindenbrog quotes from Sotades the words *ὁ πένης ἐλεεῖται, ὁ δὲ πλούσιος φθονεῖται*, and from Antiphanes:

καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς·
τὸ μὲν γὰρ ἔλεον, τὸ δ' ἐπιτίμησιν φέρει.

51. *Functus . . . officium*] For 'fungor' with the accusative see note on Heaut. i. 1. 13. So also 'utor,' see note on Adelphi v. 3. 29.

57. *Columen vero familiae*] 'Ha! how are you, you excellent guardian; you true mainstay of my family?' 'Columen,' another form of 'culmen,' means, in architecture, the principal beam on which the whole roof depends, the 'wind-beam.' Hence it is used either as here in the sense of 'a prop,' or from the idea of its being the highest point of the building, it came to mean 'the head of a thing,' as in Plautus, Amphitruo i. 1. 214:

"Advenisti, audaciai columen, consuetis dolis."

With the use of the word in this passage compare Plautus, Casina iii. 2. 6:

"Sed eccum egreditur senati columen, praesidium popli."

Horace addresses Maecenas as

"—— Mearum
Grande decus columenque rerum."
(Carm. ii. 17. 3, 4.)

The term 'columella,' a diminutive of 'columna,' was similarly applied to trustworthy household slaves. Donatus quotes from Lucilius the following lines:

"Servus neque infidus domino neque inutilis cuiquam,
Lucili columella, hic situs Metrophanes,"

to which Martial alludes as an instance of the rugged verse which was fashionable with some of his contemporaries:

"Carmina nulla probas molli quae limite currunt,
Sed quae per salebras altaque saxa cadunt.
Et tibi Maeonio res carmine major habetur,
'Luceilei columella heic situs Metrophanes est.'
Attonitusque legis 'terrai frugiferai;'
Attius et quicquid Pacuviusque vomunt."
(Martial, Epigr. xi. 90.)

Servum hominem causam orare leges non sinunt:
Neque testimoni dictio est. *De.* Mitto omnia.
Addo istuc; imprudens timuit adolescens: sino.
Tu servus: verum, si cognata est maxime,
Non fuit necesse habere: sed, id quod lex jubet,
Dotem daretis; quæreret alium virum.
Qua ratione inopem potius ducebat domum?
Ge. Non ratio, verum argentum deerat. *De.* Sumeret
Alicunde. *Ge.* Alicunde? nihil est dictu facilius.
De. Postremo, si nullo alio pacto, foenore.
Ge. Hui, dixti pulchre: siquidem quisquam crederet
Te vivo. *De.* Non, non sic futurum est: non potest.
Egone illam cum illo ut patiar nuptam unum diem?
Nihil suave meritum est. Hominem commonstrarier
Mihi istum volo, aut ubi habitet demonstrarier.
Ge. Nempe Phormionem? *De.* Istum patronum mulieris.

62. ***Servum hominem***] See Andria iv. 4. 32, and Hecyra v. 2. 7, note. For the phrase 'causam orare' see note on Hecyra iv. 4. 64.

66. ***Sed, id quod lex jubet***] 'If she is ever so much of a kinswoman, it was not necessary to marry her; but, as the law directs, you might have given her a dower, and let her look for another husband.' Some manuscripts have 'necessum' (see note on Eunuchus v. 5. 28), but it is not needed here. The words 'id quod lex jubet' occur again in ii. 3. 62, as prefacing the quotation from the law. It is a common form of the relative clause in apposition to the whole proposition. Compare Virgil, Eclog. iii. 35–37 (quoted by Donatus):

"Verum, id quod multo tute ipse fatebere majus,
(Insanire libet quoniam tibi) pocula ponam
Fagina, caelatum divini opus Alcimedontis."

72. ***Siquidem quisquam crederet te vivo***] There was a special 'Senatusconsultum' passed A.D. 46 (see Dictionary of Antiquities), which went by the name of Macedonianum (from a well-known money-lender), which expressly forbad such loans: "Illud proprie servatur in eorum persona quod senatusconsultum Macedonianum prohibuit, mutuas pecunias dari eis qui in parentis erunt potestate, et ei qui crediderit, denegatur actio, tam adversus ipsum filium filiamve nepotem neptemve, sive adhuc in potestate sunt, sive morte parentis vel emancipatione suae potestatis esse coeperint, quam adversus patrem avumve, sive habeat eos adhuc in potestate, sive emancipaverit." Justin. Institt. l. iv. t. 7, § 7. See also Macleane on Horace, Sat. i. 2. 14. It is possible that Terence alluded to some law of this kind.

73. ***Non, non sic futurum est***] Demipho is now tired of arguing the question, and he cuts the matter short, declaring that at all events this shall not be. He will see Phormio at once, and settle the matter with him. For 'egone . . . ut patiar' see note on Eunuchus iv. 7. 1.

75. ***Nihil suave meritum est***] 'She has deserved no leniency at my hands.' This passage has perplexed commentators exceedingly. Some have proposed 'meritus est,' Bentley 'merita est;' both which emendations are easy enough if they are to be allowed. But taking the text as it stands we find that Donatus gives 'meritum' the sense of 'merces.' He says, "Nihil mihi mercedis suave est ut ego illam cum illo nuptam feram." This, however, would certainly not be expressed by 'nihil meritum.' Only one good sense can be got out of the text, namely, 'No leniency has been deserved.' We find 'meritam' similarly used passively in v. 8. 25: "Ego . . . esse in hac re culpam meritam non nego," where see note. There is no necessity for any alteration.

Ge. Jam faxo hic aderit. *De.* Antipho ubi nunc est? *Ph.* Foris.
De. Abi, Phaedria: eum require atque adduce huc. *Ph.* Eo
Recta via equidem illuc. *Ge.* Nempe ad Pamphilam.
De. At ego Deos Penates hinc salutatum domum
Devertar; inde ibo ad forum, atque aliquot mihi
Amicos advocabo ad hanc rem qui assient,
Ut ne imparatus sim, si adveniat Phormio.

ACTUS SECUNDI SCENA SECUNDA.

PHORMIO. GETA.

Ph. Itane patris ais conspectum veritum hinc abisse? *Ge.* Admodum.
Ph. Phanium relictam solam? *Ge.* Sic. *Ph.* Et iratum senem?
Ge. Oppido. *Ph.* Ad te summa solum, Phormio, rerum redit.
Tute hoc intristi: tibi omne est exedendum. Accingere.

78. ***Jam faxo hic aderit***] 'Faxo' is generally followed by a conjunctive; but we do not unfrequently find it used parenthetically as 'opinor,' 'credo,' and similar words, with a future. Plautus, Poenulus i. 1. 34: "Utrumque faxo habebit et nequam et malum." See also v. 4. 71, 72. Pseudolus iv. 4. 2: "Verum haud multo post faxo scibis accubans." Menaechmei ii. 2. 51: "Jam ergo haec madebunt faxo; nihil morabitur." Compare also Eunuchus ii. 2. 53: "Nae tu istas faxo calcibus saepe insultabis frustra;" iv. 3. 21: "Jam faxo scies."

83. ***Amicos advocabo . . . assient***] On the 'advocati' see note on Eunuchus ii. 3. 48, and for 'assient' note on Andria, Prolog. 24.

Act II. Scene II. Geta has met Phormio, and told him of Demipho's arrival and the alarm of Antipho, who has gone off and left Phanium his wife alone. Phormio sees at once that he will have to settle the whole matter; and he encourages Geta by undertaking to bear the brunt of the business, and by reminding him how successful he has always been in his audacious tricks. This he attributes to his boldness, and to his having nothing whatever to lose; and Antipho is not so much indebted to him as he is to Antipho. 'For through him and his friends I lead,' he says, 'a very jolly life, feeding on the fat of the land, and living upon other men, without the slightest anxiety on my own account.'

The Metre is trochaic tetrameter catalectic.

3. ***Ad te summa . . . rerum redit***] 'The whole affair depends upon you.' Compare Plautus, Truculentus i. 1. 3. 46:

"Neque eam rationem eapse unquam edocet Venus,
Quam penes amantum summa summarum redit,"

'Venus, who has the sole disposal of lovers' affairs.'

4. ***Tute hoc intristi: tibi omne est exedendum***] 'You have mixed this mess, and you must eat it all up.' We find this proverb in Ausonius, Idyll. vii.:

"Tibi quod intristi exedendum est: sic vetus verbum jubet,
Compedes quas ipse fecit ipsus ut gestet faber."

We say in English, 'You have made your bed, and you must lie on it;' or, as the proverb is given by G. Herbert in his

Ge. Obsecro te—*Ph.* Si rogabit? *Ge.* In te spes est—
Ph. Eccere.
Quid si reddet? *Ge.* Tu impulisti—*Ph.* Sic opinor. *Ge.* Subveni.
Ph. Cedo senem: jam instructa sunt mihi in corde consilia omnia.
Ge. Quid ages? *Ph.* Quid vis nisi uti maneat Phanium, atque ex crimine hoc
Antiphonem eripiam, atque in me omnem iram derivem senis?
Ge. O vir fortis, atque amicus. Verum hoc saepe, Phormio,
Vereor, ne istaec fortitudo in nervum erumpat denique.
Ph. Ah,

'Jacula Prudentium:' "He that makes his bed ill, lies there." 'Intero,' like the Greek ἐντέμνειν (see Aeschylus, Agam. 16), means 'to crumble' or 'cut up ingredients into a salad.' The Greek ὑποτρίβειν corresponds more exactly to the Latin. 'Intrita' (ὑπότριμμα) was a mixture prepared in this way, and is used in this sense frequently by Pliny and Columella. See Forcellini. Donatus remarks on this passage: "Παροιμία apta parasito; quae de cibo est. Hoc enim inter rusticos de alliato moretario dici solet;" and Eugraphius adds: "Cum male intritum cibum coactus est sumere qui intrivit."

5. *Obsecro te*] Geta continues to entreat Phormio to help them; while he in the mean time is turning over the possibilities of the case in his own mind. 'What if he shall question me' about my conduct in this business? He answers himself at once, 'Ah! I have it.' 'What if he shall reply?' 'This will do, I think;' and now 'let me have the old man: all my plans are now arranged in my mind.' The two sets of speeches are quite independent of each other. 'Eccere' is variously explained. Some derive it from 'ecce res,' or 'eccere rem;' others, among whom is Dr. Donaldson (Varronianus x. 2), from 'aedem Cereris.' 'Quid si reddet' has been also explained, 'What if he shall return the girl on my hands?' but it is simpler to suppose that Phormio is merely casting over in his mind the arguments which Demipho is likely to use.

9. *Atque in me omnem iram derivem senis?*] 'Derivare' is properly 'to turn water from one channel to another;' and so generally 'to turn aside.' Cicero uses the phrase of the text rather frequently: "Quid est quod tu alios accuses? Quid est quamobrem putes te tuam culpam non modo derivare in aliquem sed communicare cum altero posse?" In C. Verrem ii. 2. 20. "Dicam non derivandi criminis causa sed ut factum est," 'Not for the purpose of shifting the blame on some one else,' Pro Milone 10. Lucretius uses the word exactly in the sense of our 'divert:'

"Nec vitulorum aliae species per pabula laeta
Derivare queunt animum curaque levare."
(ii. 364, 365.)

11. *Vereor, . . . in nervum erumpat denique*] 'You are a brave and friendly fellow, Phormio. But still I frequently cannot help fearing that that hardihood of yours will end one day in the pillory.' 'Nervus' is used in many passages of Plautus in the general sense of 'prison,' as in Curculio v. 3. 40: "Tu autem in nervo jam jacebis nisi mihi argentum redditur." From Curculio v. 3. 11 it is clear that it was properly applied to 'the thongs which bound the prisoner:'

"—— Quia ego ex te hodie faciam pilum catapultarium
Atque ita te nervo torquebo itidem ut catapultae solent."

There seems to be good reason for supposing that the feet were generally the part tied, and so that the punishment was nearly equivalent to our 'stocks.' In Plautus' Poenulus v. 4. 114 a close embrace is thus described:

"Condamus alter alterum ergo in nervum brachialem."

The word occurs again in iv. 4. 15: "In

Non ita est: factum est periclum: jam pedum visa est via.
Quot me censes homines jam deverberasse usque ad necem,
Hospites, tum cives? quo magis novi, tanto saepius.
Cedodum, en unquam injuriarum audisti mihi scriptam dicam?
Ge. Qui istuc? *Ph.* Quia non rete accipitri tenditur neque miluo,
Qui male faciunt nobis: illis qui nihil faciunt tenditur.
Quia enim in illis fructus est; in illis opera luditur.
Aliis aliunde est periclum unde aliquid abradi potest:

nervum potius ibit." 'Erumpat' is here used in the sense of 'evadat,' 'exeat.' None of the passages quoted by Forcellini under the signification of 'erumpo' have precisely the same meaning. For the use of 'erumpo' transitively see note on Eunuchus iii. 5. 2.

12. *Factum est periclum*] 'You need not be afraid. I have tried the experiment. I know which way my feet can go.' Perhaps there is some allusion to the 'nervum' of the preceding line, and he may mean, 'I know how to keep my feet out of the stocks.' So it is explained by Ruhnken, "Jam perspecta mihi ratio est qua pedes nervum effugere possint;" or it may mean, as others say, 'My feet are well acquainted with the road,' 'I am an old hand.' But the phrase is obscure, and we must be content to leave it.

14. *Quo magis novi, tanto saepius*] 'Strangers, and citizens? The better I was acquainted with them, the oftener I have done it.' He seems, as Schmeider remarks, to rise to a climax of impudence, and to glory in having outraged strangers and citizens, yes, and his most intimate acquaintances too; and in all these instances he has come off scot-free. 'Injuriarum . . . scriptam dicam?' 'Did you ever hear that an action for assault was brought against me?' 'Injuria' embraces all wrongs, whether by violence, libel, deprivation of property, or any other means. See Justinian, Inst. l. iv. t. 4. Here the context limits the term to the particular case of 'assault.' The phrase 'injuriarum dicam' is a close imitation of the Greek αἰκίας δίκη. The following lines are quoted from the Misogynus of Menander:

—— ὄμνυμί σοι τὸν ἥλιον·
ἦ μὴν ποιήσειν σοὶ γραφὴν κακώσεως.

On the phrase 'dicam scribere' see note on i. 2. 77. The form 'en unquam' occurs again ii. 3. 1. It is equivalent to 'ecquandone?' 'unquamne?' Compare Virgil, Eclog. i. 68—70:

"En unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cespite culmen,
Post aliquot, mea regna videns, mirabor aristas?"

Livy also uses the phrase more than once, ix. 10, "En unquam futurum ut congredi armis cum Samnite liceat?" xxx. 21, "En unquam ille dies futurus esset quo vacuam hostibus Italiam . . . visuri essent?"

18. *Quia*] 'Why because they can gain something by catching these, but their pains are thrown away upon the others.' We may compare Juvenal's lines:

"De nobis post haec tristis sententia fertur:
Dat veniam corvis, vexat censura columbas."
(ii. 62, 63.)

For 'opera luditur' compare Plautus, Pseudolus i. 3. 150:

"In pertusum ingerimus dicta dolium; operam ludimus."

For the second 'illis' Bentley proposes 'istis,' which is better; but the text stands as above in the best copies. Phormio goes on to explain how it is that he has always escaped justice. 'Men who have any thing to lose are in danger in all sorts of ways. They know that I have nothing. You will say, They will have you condemned and take you home to jail. They know better than that. I should be expensive to keep; and they know very well that they could not do me a greater kindness.' Debtors were at one time given over to their creditors, and kept in the private prisons which were attached to many Roman houses. It is probable that Terence alludes here to the Roman usage, for we do not find any thing corresponding to it at Athens.

Mihi sciunt nihil esse. Dices, "Ducent damnatum domum:"
Alere nolunt hominem edacem; et sapiunt, mea quidem sententia,
Pro maleficio si beneficium summum nolunt reddere.
Ge. Non potest satis pro merito ab illo tibi referri gratia.
Ph. Imo enim nemo satis pro merito gratiam regi refert.
Tene asymbolum venire, unctum atque lautum e balneis,
Otiosum ab animo, quum ille et cura et sumtu absumitur
Dum tibi sit quod placeat; ille ringitur, tu rideas;
Prior bibas, prior decumbas; coena dubia apponitur.
Ge. Quid istuc verbi est? *Ph.* Ubi tu dubites quid sumas potissimum.
Haec cum rationem ineas quam sint suavia et quam cara sint,
Ea qui praebet non tu hunc habeas plane praesentem Deum?

24. *Imo enim nemo satis pro merito gratiam regi refert*] 'Antipho can never,' says Geta, 'be as grateful to you as you deserve.' 'Don't say so,' says Phormio, 'no one can ever be sufficiently grateful to his patron. To think that you can come without paying your share of the feast, spick and span from the bath, with a mind perfectly at ease, while he is a prey to care and expense, that you may be entertained to your satisfaction. He has to fret and fume; you have only to smile; to take the cup first, to sit down at table first. A perplexing supper is set before you.' 'What do you mean by that?' says Geta. 'One in which you are perplexed what to take first. And when you reflect how pleasant and delightful all this is, ought you not to consider the man who gives you all this as simply a kind deity?'

Regi] The patrons of parasites often went by this name. See Plautus, Stichus iii. 1. 1, 2:

"Libros inspexi: tamen fido quam potis est
Me meum obtenturum regem ridiculis meis."

See also Juvenal, Sat. i. 135, 136:

"Optima silvarum interea pelagique vorabit
Rex horum, vacuisque toris tantum ipse jacebit."

Forcellini gives other examples from Martial and Statius.

25. *Asymbolum*] See note on Andria i. 1. 62. Horace calls a guest who comes without his contribution 'immunis,' one who does not discharge his 'munus,' a man who is socially *ἀλειτούργητος*:

"Ad quae si properas gaudia, cum tua
Velox merce veni: non ego te meis
Immunem meditor tingere poculis,
Plena dives ut in domo."
(Carm. iv. 12. 21—24.)

Donatus tells us that this passage is imitated, not from Apollodorus, but from the sixth book of Ennius' Satires. He quotes the following lines:

"Quippe sine cura, laetus, lautus, quum advenis,
Infertis malis, expedito brachio,
Alacer, celsus, lupino expectans impetu,
Mox dum alterius abligurias bona: quid
Censes dominis esse animi? Proh divum fidem!
Ille tristis cibum dum servat, tu ridens voras."

The Greek phrase was *ἀσύμβολος δειπνεῖν*.

28. *Coena dubia*] Horace has borrowed this expression:

"—— Vides ut pallidus omnis
Coena desurgat dubia?"
(Sat. ii. 2. 76, 77.)

Lindenbrog quotes from Nonius a line of Pacuvius in which the word has the same sense: "O multi modis varie dubium et prosperum copem diem." For the form of the sentence see note on Andria i. 5. 10.

31. *Fraesentem Deum*] 'Deus' is a common term of adulation in Latin poetry. We need not quote examples here. 'Praesens' is used in this sense by Virgil, Aeneid. ix. 404: "Tu dea, tu praesens nostro succurre labori." Commentators

Ge. Senex adest: vide quid agas: prima coitio est acerrima.
Si eam sustinueris, postilla jam, ut libet, ludas licet.

ACTUS SECUNDI SCENA TERTIA.

DEMIPHO. GETA. PHORMIO.

De. En unquam cuiquam contumeliosius
Audistis factam injuriam quam haec est mihi?
Adeste, quaeso. *Ge.* Iratus est. *Ph.* Quin tu hoc age: st!
Jam ego hunc agitabo. Pro Deum immortalium!
Negat Phanium esse hanc sibi cognatam Demipho?
Hanc Demipho negat esse cognatam? *Ge.* Negat.

quote from Menander *τὸ γὰρ τρέφον με τοῦτ' ἐγὼ κρίνω θεόν*, but these words occur in the address of a sailor to his native land, of which he thus speaks. See Menander's 'Αλιεῖς, viii. (Meineke.)

In this scene, as Donatus observes, Terence gives us a parasite of the good old school; one who makes his dinner his chief concern, and is found at his patron's table always in the best of spirits, with an unbounded capacity for enjoying the good things that he finds there. Donatus tells us that when this play was being privately rehearsed, Ambivius, the actor of the part of Phormio, came in intoxicated, and began to act this scene. And as soon as Terence had heard the first lines spoken in the drunken manner in which he uttered them, he exclaimed that that was exactly the idea which he had before him of the character of Phormio. In the Eunuchus, as we have seen, he gave a specimen of a more refined species of the same genus. See note on Eunuchus ii. 2. 13.

32. *Prima coitio est acerrima*] 'The first attack is the fiercest; if you can stand that, afterwards you may play with him as you like.' We are duly informed by commentators that 'coitio' is a military term of obvious meaning; and that 'ludere' was applied to the evolutions of soldiers in a sham fight. But it is not necessary to press every word in this way. The general meaning is simple enough. Demipho is now seen approaching, and in the next scene we enter upon the active development of the play.

Act II. Scene III. Demipho comes up attended by the friends whom he had procured to witness his interview with Phormio; and to advise with him on the line of conduct which ought to be pursued. Geta and Phormio continue their conversation, so that he shall overhear them. Phormio accuses Demipho of meanness. 'Because this Phanium is poor, he pretends not to recollect her father. It was all very excusable in the young man; but for the old friend to disclaim his friend, simply because he was poor, and that when there was not a better man living—' Geta meanwhile defends his master, and abuses Phormio roundly. Demipho now joins them, and a conversation follows. Phormio is at first rather taken unawares at being asked directly who this friend of his was, and for a moment forgets his name; but having been prompted by Geta, he resumes the attack, and accuses Demipho of neglecting his old friend Stilpho, simply because he did not leave any money behind him. He refuses to go into the whole question of their relationship, which he has already done before the judges. Demipho proposes that Phormio shall take back Phanium, and offers him five minae. Phormio refuses indignantly; advises Demipho to let the matter rest; and professing great friendliness, gives him some good advice, warning him at the same time to take care how he behaves to the young lady.

The Metre is iambic trimeter.

1. *En unquam*] See note on ii. 2. 15. Demipho must be supposed here and in v. 8 to be speaking to his 'advocati,' who appear in the following scene to give their advice in Phormio's business.

3. *Adeste*] See note on Andria, Prolog. 24. For 'agitabo' in v. 4, compare Andria v. 2. 23: "Ego jam te commotum reddam." The full expression would be 'Proh deum immortalium fidem!'

Ph. Neque ejus patrem se scire qui fuerit? *Ge.* Negat.
De. Ipsum esse opinor de quo agebam. Sequimini.
Ph. Nec Stilphonem ipsum scire qui fuerit? *Ge.* Negat.
Ph. Quia egens relicta est misera, ignoratur parens,
Negligitur ipsa: vide avaritia quid facit.
Ge. Si herum insimulabis avaritiae, male audies.
De. O audaciam! etiam me ultro accusatum advenit?
Ph. Nam jam adolescenti nihil est quod succenseam,
Si illum minus norat: quippe homo jam grandior,
Pauper, cui opera vita erat, ruri fere
Se continebat: ibi agrum de nostro patre
Colendum habebat. Saepe interea mihi senex
Narrabat se hunc negligere cognatum suum:
At quem virum! quem ego viderim in vita optimum.
Ge. Videas te atque illum ut narras. *Ph.* I in malam crucem.

9. *Nec Stilphonem*] Bentley supposes this verse to be spurious, because in v. 40 Phormio has forgotten the name of Phanium's father. But this is the very point of the scene. This clause, as well as the preceding speech of Phormio, depends on 'negat' (v. 7). 'Nego' means 'I say that I do not,' and it may therefore be followed by negative clauses in apposition to the principal one which is the direct object of the verb. For the implication of an affirmative notion in a negative word see note on Andria iii. 5. 18.

10.] Lindenbrog quotes the following lines from the Ἀδελφοὶ of Menander, which are an amplification of the passage before us:

——Ἔργον εὑρεῖν συγγενῆ
πένητός ἐστιν· οὐδὲ εἷς γὰρ ὁμολογεῖ
αὐτῷ προσήκειν τὸν βοηθείας τινὸς
δεόμενον· αἰτεῖσθαι γὰρ ἅμα τι προσδοκᾷ.

We need not consider Terence to have imitated here.

13. *Etiam me ultro accusatum advenit?*] 'Does he after all that he has done come and accuse me instead of answering for his conduct?' See notes on Eunuchus i. 1. 24. Andria i. 1. 73. For 'succenseam' in the following line see note on Andria ii. 3. 3. Phormio proceeds to give a very circumstantial account of Stilpho. He was a poor man who depended on his manual labour for his livelihood, and hired a farm from Phormio's father. Often and often the old man would complain that this rich relation of his, Demipho, neglected him. For 'at quem virum' (v. 20) compare Eun. iii. 5. 42: "At quem Deum? qui templa coeli summa sonitu concutit." The form is not uncommon in Cicero.

21. *Videas te atque illum ut narras*] 'See how you are speaking of yourself and him.' 'Narro' is frequently used of any incredible story. Compare Eunuchus iii. 2. 29: "Neque pugnas narrat," 'Nor does he spin yarns about his battles.' Adelphi iv. 2. 18: "Quid, malum, 'Bone vir' mihi narras?" "Why do you mock me, and call me 'my good sir?'" Heaut. ii. 1. 8: "Sua quae narrat facinora!" 'What wonderful adventures of his he tells!' This passage means, 'What absurd lies are you telling, when you speak thus of yourself, who never set eyes on a good man, and of him, who was not one?' To which Phormio replies in the following lines. This is Zeune's explanation; and is far the most simple and consistent. Some editors have made great difficulty about the passage; and Bentley, as usual, wishes to alter it. But this sense is very good. The Bembine manuscript has 'I in malam crucem,' as in the text; and it has been followed by good editors. This expression, which answers to the common Greek phrase ἀλλ' ἔῤῥ' ἐς κόρακας, is very frequent in Plautus. See Menaechmei ii. 2. 53.

"Numquid vis? *Me.* Ut eas maximam in malam crucem."

Captivi iii. 1. 9:

"Ilicet parasiticae arti maximum in malam crucem."

Mostellaria iii. 2. 165:

Nam nisi ita eum existimassem, nunquam tam graves
Ob hanc inimicitias caperem in vestram familiam,
Quam is aspernatur nunc tam illiberaliter.
Ge. Pergin hero absenti male loqui, impurissime?
Ph. Dignum autem hoc illo est. *Ge.* Ain tandem, carcer? *De.* Geta.
Ge. Bonorum extortor, legum contortor. *De.* Geta.
Ph. Responde. *Ge.* Quis homo est? ehem! *De.* Tace. *Ge.* Absenti tibi
Te indignas, seque dignas, contumelias
Nunquam cessavit dicere hodie. *De.* Ohe, desine.
Adolescens, primum abs te hoc bona venia peto,
Si tibi placere potis est, mihi ut respondeas:
Quem amicum tuum ais fuisse istum? explana mihi:
Et qui cognatum me sibi esse diceret.
Ph. Proinde expiscare, quasi non nosses. *De.* Nossem? *Ph.* Ita.
De. Ego me nego: tu qui ais redige in memoriam.
Ph. Eho, tu sobrinum tuum non noras? *De.* Enicas:
Dic nomen. *Ph.* Nomen? *De.* Maxime. Quid nunc taces?

"Abi dierecta. St, abine hinc in malam crucem?"

and in Rudens i. 2. 86, 87, simply in the sense of 'utter destruction:'

"Salva est: evasit ex aqua. Jam in littore est.
Sed dextroversum aversa it in malam crucem."

26. *Ain tandem, carcer?*] 'Do you say so, you jail-bird?' For 'tandem' see note on ii. 1. 3. Donatus quotes from Lucilius a fragment in which 'carcer' is used in this sense, "Carcer vix carcere dignus." We do not meet with it elsewhere.

31. *Primum abs te hoc bona venia peto*] 'I ask you this question first of all, with your permission.' 'Bona venia,' like 'pace tua,' is frequently used by Cicero. So in De Oratore i. 57: "Bona venia hujus optimi viri dixerim." Livy uses it in a connexion like that of the text: "Oravit etiam bona venia, Quirites, ne quis eam rem joco seriove cuiquam exprobraret," vii. 41. Propertius brings 'venia tua' and 'pace tua' together:

"Ista meis fiet notissima forma libellis;
Calve, tua venia; pace, Catulle, tua."
Eleg. iii. 19. 3, 4 (ii. 19. 39, 40).

35. *Proinde expiscare, quasi non nosses*] 'You are fishing for it just as if you did not know him.' For 'proinde quasi' see note on Heaut. i. 1. 13. Cicero uses 'expiscor' in the same sense, Ad Fam. ix. 19: "Nescis me ab illo omnia expiscatum?"

37. *Eho, tu sobrinum*] Cicero, quoting this line (Orator 47), has "Eho tu cognatum tuum non noras?" but we may easily suppose that he did not quote it very accurately; and the difference is of no importance. 'Sobrini' were the children of 'consobrini' (see note on Hecyra iii. 5. 9), according to Donatus on Andria iv. 5. 6. On Hecyra iii. 5. 9 he says, "Sobrini sunt ex duabus sororibus; consobrini ex fratre et sorore." The former account is the most correct. 'Consobrini' are first cousins, 'sobrini,' second cousins. The words are used more generally in ordinary writers. Here perhaps we may suppose Phormio purposely to select a particular degree of relationship for the purpose of making his story more plausible.

Ph. Perii hercle: nomen perdidi. *De.* Hem, quid ais? *Ph.* Geta.
Si meministi id quod olim dictum est, subjice. Hem,
Non dico: quasi non noris, tentatum advenis.
De. Egone autem tento? *Ge.* Stilpho. *Ph.* Atque adeo quid mea?
Stilpho est. *De.* Quem dixti? *Ph.* Stilphonem, inquam, noveras?
De. Neque ego illum noram; neque mihi cognatus fuit
Quisquam istoc nomine. *Ph.* Itane? non te horum pudet?
At si talentum rem reliquisset decem—
De. Di tibi malefaciant. *Ph.* primus esses memoriter
Progeniem vestram usque ab avo atque atavo proferens.
De. Ita ut dicis: ego tum si advenissem, qui mihi
Cognata ea esset dicerem: itidem tu face.
Cedo qui est cognata? *Ge.* Eu, noster, recte. Heus tu, cave.
Ph. Dilucide expedivi quibus me oportuit
Judicibus: tum, si id falsum fuerat, filius
Cur non refellit? *De.* Filium narras mihi,
Cujus de stultitia dici ut dignum est non potest?
Ph. At tu qui sapiens es magistratus adi;
Judicium de eadem causa iterum ut reddant tibi;
Quandoquidem solus regnas, et soli licet
Hic de eadem causa bis judicium adipiscier.
De. Etsi mihi facta injuria est, verumtamen
Potius quam lites secter, aut quam te audiam,

39. *Geta*] Phormio here whispers to Geta, 'If you remember the name which I gave just now, prompt me;' and then he turns to Demipho, and puts a bold face on it, 'I will not tell you, you are come to try me, just as if you did not know him.'

42. *Egone autem tento?*] 'I come to try you?' For 'autem' see note on Hecyra i. 2. 25. Geta whispers 'Stilpho.' 'Well then,' says Phormio, 'what matters it to me? It is Stilpho.' For 'quid mea' see note on Hecyra iv. 3. 11.

51. *Qui est cognata?*] 'Qui' is equivalent to 'quo modo.' When Demipho puts this direct question, Geta applauds him, 'Well done, my master,' and adds, as if exulting over Phormio, 'Look you now, take care.' Some critics have debated the question whether these words are spoken aloud or aside. There is no real difficulty. Geta speaks aloud, purposely to make his master suppose that he is strongly opposed to Phormio, and at the same time to give Phormio a moment to collect himself; and then Phormio declines to go into the question a second time.

58. *Quandoquidem solus regnas*] 'If your son was such a fool as you say,' says Phormio, 'you who are undoubtedly a wise man had better go to the judges and have the case tried over again. For you are absolute here; and you are the only man who can have a case tried twice over.' For 'regnas' compare Adelphi ii. 1. 21: "Regnumne, Aeschine, hic tu possides?" For the whole passage compare Demosthenes, Leptines, p. 502: Οἱ *νόμοι δὲ οὐκ ἐῶσι δὶς πρὸς τὸν αὐτὸν ὑπὲρ τῶν αὐτῶν οὔτε δίκας, οὔτε εὐθύνας, οὔτε διαδικασίαν, οὔτ' ἄλλο τοιοῦτο οὐδὲν εἶναι.* This would be a principle of law generally. The Roman law had, however, appeals, and there was the 'restitutio in integrum.' See note ii. 4. 11.

Itidem ut cognata si sit, id quod lex jubet
Dotem dare, abduce hanc, minas quinque accipe.
Ph. Ha, ha, he! homo suavis. *De.* Quid est? num iniquum postulo?
An ne hoc quidem adipiscar ego, quod jus publicum est?
Ph. Itane tandem quæso, item ut meretricem ubi abusus sis,
Mercedem dare lex jubet ei atque amittere? An,
Ut ne quid turpe civis in se admitteret
Propter egestatem, proximo jussa est dari,
Ut cum uno aetatem degeret? quod tu vetas.
De. Ita proximo quidem! At nos unde? aut quamobrem— *Ph.* Ohe,
Actum, aiunt, ne agas. *De.* Non agam? imo haud desinam,
Donec perfecero hoc. *Ph.* Ineptis. *De.* Sine modo.
Ph. Postremo tecum nihil rei nobis, Demipho, est.
Tuus est damnatus gnatus, non tu; nam tua
Præterierat jam ad ducendum aetas. *De.* Omnia haec
Illum putato quae ego nunc dico dicere;
Aut quidem cum uxore hac ipsum prohibebo domo.
Ge. Iratus est. *Ph.* Tute idem melius feceris.
De. Itáne es paratus facere me adversum omnia,
Infelix? *Ph.* Metuit hic nos, tametsi sedulo
Dissimulat. *Ge.* Bene habent tibi principia. *Ph.* Quin quod est

62. *Itidem ut cognata si sit*] 'Although,' says Demipho, 'I have been wronged, yet rather than go to law or listen to you, just as if she were my relation, as the law requires me to portion her out, so, I say, take her away, and take five minae with her.' The sentence is rather involved; but the meaning is clear.

65. *Quod jus publicum est?*] 'Am I not even to obtain what is the common right of all citizens?' This seems to be the meaning of 'jus publicum' here. In legal language it has the well-known meaning of 'constitutional law.' See Justinian, Institt. l. i. t. 1.

66. *Abusus*] For 'abutor' with the accusative see note on Andria, Prolog. 5.

70. *Ut cum uno aetatem degeret*] A common expression to describe a married woman's life. See Heaut. ii. 4. 12, and Plautus, Cistellaria i. 1. 80:

"Matronae magis conducibile est istuc, mea Silenium,
Unum amare, et cum eo aetatem exigere, cui nupta est semel;
Verum enim meretrix fortunati et oppidi simillima;
Non potest suam rem obtinere sola sine multis viris."

'Yes,' says Demipho, 'I agree with you. She is to be given to her nearest relation to be his wife. But where did she get us from?' How did she make out that we were her nearest relations? To which Phormio replies only with the advice of the proverb, 'Don't lose your labour.' For 'actum agas' see note on Adelphi ii. 2. 24.

74. *Tecum nihil rei nobis . . . est*] Compare Eunuchus iv. 7. 84: "Quid cum illa rei est?" Compare the Greek phrase *τί ἐμοὶ καί σοι; τί γὰρ μάχαισι κἀμοί;* Anacreon xvii. 4.

79. *Tute idem melius feceris*] Donatus and Eugraphius, whom Perlet follows, seem to be right in considering 'idem' to be the neuter. The sense is, 'You had better do that to yourself,'—'idem feceris' being equivalent to 'domo prohibueris.' 'Te idem' coalesce, so that the vowels form one long syllable.

81. *Sedulo*] See note on Andria i. 1. 119.

82. *Quin . . . fers?*] See note on Andria ii. 3. 25.

Ferendum fers? tuis dignum factis feceris,
Ut amici inter nos simus. *De.* Egon tuam expetam
Amicitiam? aut te visum aut auditum velim?
Ph. Si concordabis cum illa, habebis quae tuam
Senectutem oblectet; respice aetatem tuam.
De. Te oblectet; tibi habe. *Ph.* Minue vero iram. *De.*
Hoc age:
Satis jam verborum est: nisi tu properas mulierem
Abducere, ego illam ejiciam. Dixi, Phormio.
Ph. Si tu illam attigeris secus quam dignum est liberam,
Dicam tibi impingam grandem: dixi, Demipho.
Si quid opus fuerit, heus, domo me. *Ge.* Intelligo.

ACTUS SECUNDI SCENA QUARTA.

DEMIPHO. GETA. HEGIO. CRATINUS. CRITO.

De. Quanta me cura et sollicitudine afficit
Gnatus, qui me et se hisce impedivit nuptiis;
Neque mihi in conspectum prodit, ut saltem sciam
Quid de hac re dicat, quidve sit sententiae.
Abi; vise redieritne jam an nondum domum.
Ge. Eo. *De.* Videtis quo in loco res haec siet.
Quid ago? dic, Hegio. *He.* Ego Cratinum censeo,
Si tibi videtur. *De.* Dic, Cratine. *Cra.* Mene vis?
De. Te. *Cra.* Ego quae in rem tuam sint ea velim facias: mihi
Sic hoc videtur. Quod te absente hic filius
Egit restitui in integrum aequum est et bonum,

88. *Hoc age*] See note on Andria i. 2. 15.

92. *Dicam tibi impingam grandem*] 'I will bring a heavy action against you.' 'Impingere' properly means 'to dash' or 'throw against,' and is applied in many ways. So we have "Pugnum in os impingere." "Jubete crassas compedes impingier," Plautus, Capt. iii. 5. 76, 'to be fastened on him.' Forcellini gives various instances of its applied use. As Phormio leaves the stage he whispers to Geta that he will be at home if he is wanted.

Act II. Scene IV. Demipho sends Geta off to look for Antipho; and then asks his friends what is their opinion of the affair. They are very ceremonious; and give their opinions in order, contradicting each other, and leaving Demipho in far greater perplexity than ever. Geta comes back, and says that Antipho is not at home. Demipho determines to wait till his brother Chremes returns, and goes down to the shipping to inquire after him.

The Metre is iambic trimeter.

2. *Impedivit*] See note on Andria iii. 5. 11.

6. *Videtis quo in loco res haec siet*] Compare Plautus, Epidicus i. 1. 84:

"Quo in loco haec res sit vides, Epidice."

11. *Restitui in integrum*] Cratinus gives his opinion: 'It is only fair and proper that what your son has done here during your absence should be cancelled.' 'Restitui in integrum' literally means 'should be replaced on its original footing.' See note on 'integer,' Heaut. Prol. 4. In legal language this was called 'restitutio in integrum.' Among other grounds on which an action for 'restitutio' could be maintained, was that of 'absentia,' where a man had suffered injury by his unavoidable absence. See Mr. Long's article under this title in the Dictionary of Antiquities. For 'aequum et bonum' see note on Adelphi v. 9. 30.

12. *Dixi*] 'I have finished.' This was a common forensic term. See Long's note on Cicero, In C. Verrem, Actio Prima 18 ad fin. In Terence it is sometimes used as a kind of threat or as the expression of a determination. See v. 90. 92 of the last scene, and Hecyra iv. 3. 6.

13. *Ego sedulo hunc dixisse credo*] 'I believe that my learned brother has given his opinion to the best of his ability.' For 'sedulo' see note on Andria i. 1. 119. Hegio falls back on the general law which we have had in the last scene. See v. 58.

17. *Ego amplius deliberandum censeo*] 'I reserve my decision: it is a difficult question.' 'Ampliatio' meant the adjournment of a case. See Dictionary of Antiquities, Index, p. 647, a. On the distinction between 'comperendinatio' and 'ampliatio' see Cicero, In C. Verrem ii. 1. 9, with Long's note.

18. *Numquid nos vis?*] 'Have you any further commands?' They all take their departure. See note on Eunuchus i. 2. 3.

22. *Percontatum*] 'I will go to the port to inquire how soon he is likely to come.' Compare i. 2. 98: "Senem quoad exspectatis vestrum?" 'How long have you been waiting for?' 'How soon do you expect?' For 'percontatum' see note on Hecyra i. 2. 2.

Colman remarks the great humour of this short scene. Terence restrains himself far more than Plautus would have done. The idea of this scene would have suggested to him a long scene full of drollery. But Terence's humour was more delicate, and wanted precisely that ruder drollery in which Plautus and Moliere indulged.

Et id impetrabis: dixi. *De.* Dic nunc, Hegio.
He. Ego sedulo hunc dixisse credo: verum ita est,
Quot homines, tot sententiae; suus cuique mos.
Mihi non videtur quod sit factum legibus
Rescindi posse; et turpe inceptum est. *De.* Dic, Crito.
Cri. Ego amplius deliberandum censeo:
Res magna est. *He.* Numquid nos vis? *De.* Fecistis probe:
Incertior sum multo quam dudum. *Ge.* Negant
Redisse. *De.* Frater est exspectandus mihi:
Is quod mihi dederit de hac re consilium id sequar.
Percontatum ibo ad portum, quoad se recipiat.
Ge. At ego Antiphonem quaeram, ut quae acta hic sint sciat.
Sed eccum ipsum video in tempore huc se recipere.

ACTUS TERTII SCENA PRIMA.

ANTIPHO. GETA.

An. Enimvero, Antipho, multimodis cum istoc animo es vituperandus.

Act III. Scene I. Antipho returns, accusing himself of negligence in having abandoned his own interests, and left others to attend to his affairs for him. Geta informs him that they had been embarrassed by his absence, but had nevertheless exerted themselves in his behalf. So far things have gone on well. Demipho waits for his brother's arrival, intending to take his advice.

The Metre is as follows; 1—4. 15, 16, trochaic tetrameter; 5, 6. 17—20, trochaic tetrameter catalectic; 7—14, iambic tetrameter.

1. *Cum istoc animo*] Compare Eunuchus i. 2. 73:

Itane te hinc abisse et vitam tuam tutandam aliis dedisse?
Alios tuam rem credidisti magis quam tete animadversuros?
Nam, ut ut erant alia, illi certe quae nunc tibi domi est consuleres,
Ne quid propter tuam fidem decepta pateretur mali,
Cujus nunc miserae spes opesque sunt in te uno omnes sitae.
Ge. Equidem, here, nos jam dudum hic te absentem incusamus qui abieris.
An. Te ipsum quaerebam. *Ge.* Sed ea causa nihilo magis defecimus.
An. Loquere, obsecro; quonam in loco sunt res et fortunae meae?
Numquid patri subolet? *Ge.* Nihil etiam. *An.* Et quid spei porro est? *Ge.* Nescio. *An.* Ah.
Ge. Nisi Phaedria haud cessavit pro te eniti. *An.* Nihil fecit novi.
Ge. Tum Phormio itidem in hac re, ut in aliis, strenuum hominem praebuit.

"Egon quicquam cum istis factis tibi respondeam?"

The construction of the infinitive in the following line has been frequently noticed. See Index to the Notes.

3. *Tuam rem . . . . animadversuros?*] 'Did you think that others would attend to your affairs more than yourself?' 'Animadverto' is used here in a sense which does not occur elsewhere. Cicero uses it with an accusative in the sense of 'observe,' 'attend to,' as in De Officiis i. 12: "Equidem illud etiam animadverto . . . lenitate verbi tristitiam mitigatam;" a difficult passage in construction on other grounds.

4. *Consuleres*] See note on the imperfect conjunctive Andria iv. 4. 54. In the following line Donatus mentions another reading, 'potiretur,' which would give a good sense. But the metre is against it, for the third metre of the line would then run thus:

de|*cēptă pŏ*|*tīrē*‖tur;

giving a dactyl instead of a trochee, which is inadmissible. The true reading may be 'poteretur,' as in v. 5. 2, where see note.

6. *Spes opesque sunt . . . sitae*] 'Spes' and 'opes' are commonly connected. Lindenbrog quotes Plautus, Captivi iii. 3. 2: "Spes, opesque, atque auxilia a me segregant spernuntque se." Sallust ends his history of Jugurtha by saying of Marius, "Ea tempestate spes atque opes civitatis in illo sitae," cap. 114.

7. *Equidem, here, nos . . . incusamus*] Bentley would read 'Et quidem,' considering 'Equidem' with any but the first person singular an archaism unknown to Terence, and notices that many manuscripts have 'Et quidem.' But the best authorities agree in the reading of the text, and we have seen on Eunuchus v. 4. 34 that it was used not only by Terence, but also more than one hundred and fifty years after his time by Propertius, and a generation later again by Persius.

10. *Numquid patri subolet?*] 'Has my father any suspicion?' The phrase is common in Plautus, and occurs more than once in Terence. In Heaut. v. 1. 26, we had the word in the form of the third conjugation. See note. A similar expression occurs in Adelphi iii. 3. 42, 43:

"—— Sinerem illum? an non sex totis mensibus
Prius olfecissem quam ille quicquam coeperit?"

12. *Strenuum hominem praebuit*] 'Moreover in this matter, just as in others, Phormio has shown himself an active man.' We generally find 'praebere' in this sense followed by the accusative case of the personal pronoun. Forcellini gives no other instance of the present use. We have the same ellipse of the pronoun in Eunuchus ii. 3. 83: "Praeterea forma et aetas ipsa est facile ut pro eunucho probes." For 'confutavit' in the following line see note on Heaut. v. 1. 76, and for 'admodum iratum,' note on Heaut. i. 1. 1.

An. Quid is fecit? *Ge.* Confutavit verbis admodum iratum patrem.
An. Eu, Phormio. *Ge.* Ego quod potui porro. *An.* Mi Geta, omnes vos amo.
Ge. Sic habent principia sese ut dico: adhuc tranquilla res est;
Mansurusque patruum pater est, dum huc adveniat. *An.* Quid eum? *Ge.* Ut aibat,
De ejus consilio sese velle facere, quod ad hanc rem attinet.
An. Quantus metus est mihi venire huc salvum nunc patruum, Geta.
Nam per ejus unam, ut audio, aut vivam aut moriar sententiam.
Ge. Phaedria tibi adest. *An.* Ubinam? *Ge.* Eccum ab sua palaestra exit foras.

ACTUS TERTII SCENA SECUNDA.

PHAEDRIA. DORIO. ANTIPHO. GETA.

Ph. Dorio, audi,
Obsecro. *Do.* Non audio. *Ph.* Parumper. *Do.* Quin omitte me.
Ph. Audi quod dicam. *Do.* At enim taedet jam audire eadem millies.

17. *De ejus consilio*] 'He said that he wished to act by his advice concerning this matter.' The same use of 'de' occurs in Plautus, Bacchides iv. 8. 113—115:

"Nihil ego tibi hodie consili quicquam dabo;
Neque ego haud committam ut, si quid peccatum siet,
Fecisse dicas de mea sententia."

20. *Eccum ab sua palaestra exit foras*] 'See there he comes out from his training school.' Phaedria is spoken of humorously as going to school at Dorio's house, because he was very regular in his attendance there. See note on 'paedagogus' in i. 2. 94. The word 'palaestra' is applied by Plautus to such a house as that of Dorio. See Bacchides i. 1. 32—38, where Pistoclerus carries out the idea fully:

"—— Homo adulescentulus
Penetrare hujusmodi in palaestram ubi damnis desudasitur;
Ubi pro disco damnum capiam, pro cursura dedecus?
Ba. Lepide memoras. *Pi.* Ubi ego capiam pro machaera turturem,
Ubique imponat in manum alius mihi pro cestu cantharum;
Pro galea scaphium, pro insigni sit corolla plectilis,
Pro hasta talus; pro lorica malacum capiam pallium."

Act III. Scene II. Phaedria comes in with Dorio, urging him to give him three days more, and holding out every kind of inducement, to all which the slave-dealer answers only contemptuously. He refuses to be won over by flattery. He says, 'Stick to your bargain, and let me do what I like with my own slave. We settled

Ph. At nunc dicam quod libenter audias. *Do.* Loquere, audio.
Ph. Nequeo te exorare ut maneas triduum hoc? Quo nunc abis?
Do. Mirabar si tu mihi quicquam afferres novi.
An. Hei, metuo lenonem ne quid—suo suat capiti. *Ge.* Idem ego metuo.
Ph. Non mihi credis? *Do.* Hariolare. *Ph.* Sin fidem do. *Do.* Fabulae.
Ph. Foeneratum istuc beneficium tibi pulchre dices. *Do.* Logi.
Ph. Crede mihi, gaudebis facto: verum hercle hoc est. *Do.* Somnia.
Ph. Experire; non est longum. *Do.* Cantilenam eandem canis.
Ph. Tu mihi cognatus, tu parens, tu amicus, tu—*Do.* Garri modo.
Ph. Adeone ingenio esse duro te atque inexorabili

that if you brought the money by to-morrow you should have her. If you don't bring it I have another customer who will; and I can't give up a certainty of good money for mere promises accompanied with ever so many tears and prayers.' Antipho and Geta join in Phaedria's entreaties, but Dorio's determination is fixed, and he leaves them to find the money if they can.

The Metre is as follows; 1, trochaic monometer; 2—5. 8—11. 13—17. 20—49, trochaic tetrameter catalectic; 6, iambic trimeter; 7, trochaic tetrameter; and 12. 18, 19, iambic tetrameter.

7. *Hei, metuo lenonem*] 'I am afraid that the slave-dealer will work some mischief—I mean for himself.' The explanation of Donatus is the best that has been given of this much-debated line. He says, "*Ἀποσιώπησις διὰ τὸν εὐφημισμὸν suo capiti* dixit, quum dicturus esset *Phaedriae.*" Muretus takes the same view. Antipho was going to say, 'I am afraid that this Dorio will ruin Phaedria;' but he turns it off—'will ruin himself.' Those who have the curiosity to consult the various editions of Terence will see all kinds of arrangements and explanations of the words. Bentley ejects the words 'Idem ego metuo,' because he thinks that Geta would have said, 'Idem ego precor.' But did Bentley never hear a schoolboy say, 'I am afraid you'll catch it?' Geta of course speaks ironically. He further alters 'suat' into 'fuat,' arranging the line thus: 'Metuo lenonem ne quid. *Ge.* Suo capiti fuat.' A possible line, but not written by Terence. His objection that 'suo' is never used absolutely in the sense of 'to prepare mischief,' does not appear very weighty. We have 'consuti doli' in Plautus. In Greek we have *ῥάπτειν κακά, δόλον*, &c., and *δολοῤῥαφία*. Cicero quotes 'suo capiti' as a proverb (Ad Atticum viii. 5). but not so as to determine what word was generally used with it. On the whole I can see no sufficient reason for altering this line. The omission of the words 'Idem ego metuo' in one manuscript is not sufficient entirely to exclude them.

8. *Hariolare*] See note on Adelphi ii. 1. 48, and for 'fabulae,' note on Andria i. 3. 19.

9. *Foeneratum*] 'You shall say that your kindness has been placed out at good interest.' See note on Adelphi ii. 2. 11. 'Logi' is always used in Plautus in a contemptuous sense. So in Menaechmei v. 2. 29: "Loquere, uter meruistis culpam, paucis; non longos logos." Here it is equivalent to 'fabulae.'

11. *Cantilenam eandem canis*] 'You are still harping on the same string.' The commentators quote a Greek proverb, *τὸ αὐτὸ ᾄδεις ᾆσμα*. Donatus compares the similar saying in Latin, 'vetus et vulgata cantio.' 'Cantilena' is commonly used by Cicero in the sense of 'a trite saying,' 'an old hackneyed rule.' See Forcellini for examples.

Ut neque misericordia neque precibus molliri queas?
Do. Adeon te esse incogitantem atque impudentem, Phaedria,
Ut phaleratis dictis ducas me, et meam ductes gratiis?
An. Miseritum est. *Ph.* Hei veris vincor. *Ge.* Quam uterque est similis sui.
Ph. Neque, Antipho alia quum occupatus esset sollicitudine,
Tum hoc esse mihi objectum malum! *An.* Ah, quid istuc autem est, Phaedria?
Ph. O fortunatissime Antipho. *An.* Egone? *Ph.* Cui quod amas domi est;
Nec cum hujusmodi unquam usus venit ut conflictares malo.
An. Mihin domi est? imo, id quod aiunt, auribus teneo lupum.
Nam neque quomodo a me amittam invenio; neque uti retineam scio.

16. *Ut phaleratis dictis ducas me*] 'Are you so silly or so impudent as to try to deceive me with showy language, and to get my slave without paying for her?' The metaphorical use of 'phaleratus,' from a horse covered with trappings, hardly requires explanation. Forcellini quotes one or two instances of 'phalerae' applied similarly to language.

17. *Miseritum est*] Antipho, who is standing on one side with Geta, says, 'I pity him.' Phaedria now leaves off talking to Dorio, and says, 'I am beaten by the truth of what he says.' Geta, who hears them both and understands their cases thoroughly, says, 'How well each of them preserves his character!' They are both equally distressed at their own misfortunes. Antipho is in despair because he has got into difficulties with his father, in consequence of his marriage with Phanium; Phaedria, because he cannot overcome Dorio's obstinacy, and obtain possession of the girl with whom he is in love. This interpretation is one of those suggested by Zeune, and gives the simplest explanation of the passage. He also mentions another interpretation, which some prefer, that 'uterque' refers to Phaedria and Dorio; for Phaedria is persuaded by reason, and Dorio shows himself to be a man of inflexibility, and is not moved by any of Phaedria's promises. But the passage is at the best obscure, and we cannot hope to do more than suggest its meaning.

Hei veris vincor] Compare Horace, Sat. ii. 3. 305, 306:

"Stultum me fateor, liceat concedere veris,
Atque etiam insanum."

18. *Neque . . . tum hoc esse mihi objectum malum!*] 'And how I wish that this evil had not come upon me just now, when Antipho was fully engaged with anxieties of his own!' Zeune suggests, reasonably enough, that we must supply the ellipse of this sentence by 'vellem' or some similar word. Phaedria, finding that Dorio is not to be persuaded, begins to look about him for some means of procuring the money. He naturally thinks of his cousin; but then he remembers that Antipho has enough trouble on his own hands, and so he remarks that it is unfortunate that both of them should be in trouble at the same time. At this moment he sees Antipho, and congratulates him on his good fortune as compared with his own despair of obtaining what he wishes. Antipho replies that his fortune is a very questionable one.

22. *Auribus teneo lupum*] 'I have at home, do you say? ay, but, as the proverb says, I have got a wolf by the ears; for I do not know either how to let her go, or how to keep her.' Donatus quotes the Greek proverb, *τῶν ὤτων ἔχω τὸν λύκον, οὔτ' ἔχειν, οὔτ' ἀφιέναι δύναμαι.* Lindenbrog quotes from Aristaenetus, *ἐγὼ γὰρ τὸν λύκον τῶν ὤτων ἔχω, ὃν οὔτε κατέχειν ἐπὶ πολὺ δυνατὸν, οὔτε μὴν ἀκίνδυνον ἀφιέναι.* Suetonius mentions the same proverb, speaking of the embarrassments of Tiberius. "Cunctandi causa erat metus undique im-

Do. Ipsum istuc mihi in hoc est. *An.* Heia, ne parum leno sies.
Numquid hic confecit? *Ph.* Hicine? quod homo inhumanissimus:
Pamphilam meam vendidit. *Ge.* Quid? vendidit? *An.* Aine "vendidit?"
Ph. Vendidit. *Do.* Quam indignum facinus, ancillam aere emtam suo!
Ph. Nequeo exorare ut me maneat, et cum illo ut mutet fidem,
Triduum hoc, dum id quod est promissum ab amicis argentum aufero.
Si tum non dedero, unam praeterea horam ne oppertus sies.
Do. Obtundis. *An.* Haud longum est id quod orat, Dorio: exoret sine:
Idem hoc tibi quod bene promeritus fueris conduplicaverit.
Do. Verba istaec sunt. *An.* Pamphilamne hac urbe privari sines?

minentium discriminum, ut saepe lupum tenere se auribus diceret," c. 25. Bentley considers the following verse spurious: "Nam credibile non est, eandem sententiam in eadem fabula ab eadem persona bis dici; praesertim cum proverbium *auribus teneo lupum* satis notae sit significationis." But there is no manifest absurdity in such a general resemblance as there is between this place and i. 3. 24, to which Bentley refers; and as for the absurdity of Antipho's giving an explanation or application of the proverb, Bentley is answered, as Zeune says, by the Greek proverbs quoted above, in which the same explanation is found.

24. *Heia, ne parum leno sies*] 'Hah! you are afraid I suppose of not being a thorough-going procurer.' Lindenbrog explains the ellipse here by Plautus, Persa iv. 6. 3, 4:

"Ne non sat esses leno, id metuebas miser,
Impure, avare, ne crumenam amitteres?"

Antipho then turns to Phaedria, and says, 'Has this fellow come to any terms?' Phaedria explains pathetically that Dorio is going to sell his Pamphila. 'What an outrageous crime,' says Dorio, 'for a man to sell a girl whom he has bought with his own money!'

28. *Nequeo exorare*] 'I cannot prevail on him to wait for me, and to break faith with his other customer.' 'Fidem mutare' is opposed to 'fidem servare' or 'firmare.' See note on Hecyra iv. 2. 5. Compare Plautus, Miles Gloriosus iv. 1. 37, 38:

"Placet, ut dicis. Sed ne istanc amittam et haec mutet fidem
Vide modo."

Livy uses the same expression: "Ad Aetolos mittit legatos, ne gens inquieta adventu Romanorum fidem mutaret," xxxi. 28. Plautus uses a similar expression in a case closely resembling that before us:

"Nisi mihi [hodie] attulerit miles quinque, quas debet, minas,
Sicut haec est praestituta summa argento dies,
Si is non aderit, posse opinor facere officium me meum.
Ca. Quid id est? *Ba.* Si tu argentum attuleris, cum illo perdiderim fidem.
Hoc meum est officium."
(Pseudolus i. 3. 154—158.)

31. *Obtundis*] See note on Andria ii. 2. 11.

32. *Idem hoc tibi . . . conduplicaverit*] 'He will certainly repay you this sum of money twofold, if you do him a kindness.' Lucretius applies 'conduplico' to money:

"Sanguine civili rem conflant divitiasque
Couduplicant avidi, caedem caede accumulantes." (iii. 70, 71.)

We may, however, take the word more generally here, comparing v. 9:

"Foeneratum istuc beneficium pulchre tibi dices."

Tum praeterea horunc amorem distrahi poterin pati?
Do. Neque ego, neque tu. *Ge.* Di tibi omnes id quod es dignus duint.
Do. Ego te complures adversum ingenium meum menses tuli
Pollicitantem, nihil ferentem, flentem: nunc contra omnia haec,
Repperi qui det neque lacrimet; da locum melioribus.
An. Certe hercle, ego si satis commemini, tibi quidem est olim dies
Quam ad dares huic praestituta. *Ph.* Factum. *Do.* Num ego istuc nego?
An. Jam ea praeteriit? *Do.* Non; verum haec ei antecessit. *An.* Non pudet
Vanitatis? *Do.* Minime, dum ob rem. *Ge.* Sterquilinium. *Ph.* Dorio,
Itane tandem facere oportet? *Do.* Sic sum: si placeo, utere.
An. Sicine hunc decipis? *Do.* Imo enimvero, Antipho, hic me decipit:
Nam hic me hujusmodi esse scibat; ego hunc esse aliter credidi.
Iste me fefellit; ego isti nihilo sum aliter ac fui.
Sed utut haec sunt, tamen hoc faciam: cras mane argentum mihi
Miles dare se dixit: si mihi prior tu attuleris, Phaedria,
Mea lege utar, ut potior sit qui prior ad dandum est. Vale.

35. *Neque ego, neque tu*] Dorio answers the meaning of Antipho's last words. Antipho had said, 'Will you allow Pamphila to be carried away from this city? and can you suffer Phaedria and her to be separated?' Dorio replies, 'Neither I nor you can do any thing in the matter. It entirely depends upon Phaedria.' For 'Di duint' see note on Andria iv. 1. 41; and for 'quod es dignus,' note on Andria v. 4. 37.

37. *Nunc contra omnia haec*] 'Now, in opposition to all this, I have found one who will give the money, and will not shed tears.' For 'contra' compare Adelphi i. 1. 19: "Ille contra haec omnia," 'He did precisely the opposite of all this.'

41. *Verum haec ei antecessit*] Antipho asks, 'Has the day fixed for the payment of the money gone by already?' 'No,' says Dorio, 'but to-day has got the start of it.' From the following remark of Antipho's, 'non pudet vanitatis,' 'Are you not ashamed of your falsehood?' it is clear that Dorio intends to say, 'It is true a day was fixed; but to-day has taken its place. I am going to settle matters to-day.' At the end of the scene we find that he consents at last to wait till the following morning. 'Sterquilinium' is a term of abuse occurring in Plautus.

43. *Sic sum*] Compare 'sic est' Andria iv. 5. 19.

49. *Mea lege utar*] 'I will keep to my conditions, that he who is first to give shall have the preference.' For 'lege' see note on Eunuchus i. 2. 22.

ACTUS TERTII SCENA TERTIA.

PHAEDRIA. ANTIPHO. GETA.

Ph. Quid faciam? Unde ego nunc tam subito huic argentum inveniam miser,
Cui minus nihilo est? quod si hic potuisset nunc exorarier
Triduum hoc, promissum fuerat. *An.* Itane hunc patiemur, Geta,
Fieri miserum, qui me dudum, ut dixti, adjurit comiter,
Quin, quum opus est, beneficium rursum ei experiamur reddere?
Ge. Scio quidem hoc esse aequum. *An.* Age ergo, solus servare hunc potes.
Ge. Quid faciam? *An.* Invenias argentum. *Ge.* Cupio; sed id unde edoce.
An. Pater adest hic. *Ge.* Scio; sed quid tum? *An.* Ah, dictum sapienti sat est.
Ge. Itane? *An.* Ita. *Ge.* Sane hercle pulchre suades: etiam tu hinc abis?
Non triumpho ex nuptiis tuis si nihil nanciscor mali,

Act III. Scene III. 'What am I to do?' says Phaedria. 'The time is so short, that it is impossible to get the money. If he had only given me three days, I was promised it.' Antipho consults with Geta. 'The money must be found,' he says, 'and you are the man to find it.' Geta with some reluctance, and only after Phaedria has declared his resolution of following Pamphila to the end of the world, undertakes to manage the matter for him. Phormio is the only person who can really help them; and to him they must go immediately.

The Metre is trochaic tetrameter catalectic.

2. *Quod si hic potuisset nunc exorarier triduum hoc*] 'But if he could only have been persuaded out of these three days.' 'Exoro' is frequently used with the double accusative; as in Plautus, Captivi ii. 1. 17: "Unum exorare vos sinite nos." Bacchides v. 2. 83, 84:

"Hanc veniam illi sine te exorem. *Ni.* Ut terebrat! Satin, offirmatum
Quod mihi erat, id me exorat?"

Here we have the accusative of the thing retained in the passive voice. See notes on Eunuchus, Prol. 17, and Hecyra iv. 4. 23. Bentley alters this line entirely: 'Quod si hinc pote fuisset exorarier triduum hoc.' But there is no necessity for any change.

4. *Ut dixti*] See iii. 1. 11. Bentley proposes 'quin ... experimur?' 'Let us do our very best to repay him the kindness.' See note on Andria ii. 3. 25. But the text is supported by all the good authorities except the Bembine manuscript, which has 'experiemur;' and this clause must depend on 'patiemur' in the preceding clause.

8. *Dictum sapienti sat est*] 'A word to the wise.' The proverb is found in Plautus, Persa iv. 7. 18.

9. *Etiam tu hinc abis?*] 'Pretty advice yours, indeed. Begone, can't you?' For 'etiam' interrogative, with the indicative, see note on Heaut. ii. 2. 6. Compare Eunuchus iv. 7. 29: "Non tu hinc abis?"

10. *Non triumpho*] 'Can't I congratulate myself on having got triumphantly out of your marriage, but that you must now order me to look out for fresh punishment in mischief on Phaedria's account?' For 'triumpho' see note on Eunuchus iii. 1. 3; and for 'crucem' see ii. 3. 21, of this play, and note. 'Nanciscor' is applied to harm as well as to good; see note on Andria

Ni etiam nunc me hujus causa quaerere in malo jubeas crucem?
An. Verum hic dicit. *Ph.* Quid? ego vobis, Geta, alienus sum? *Ge.* Haud puto.
Sed parumne est quod omnibus nunc nobis succenset senex,
Ni instigemus etiam ut nullus locus relinquatur preci?
Ph. Alius ab oculis meis illam in ignotum hinc abducet locum? Hem!
Tum igitur dum licet dumque adsum loquimini mecum, Antipho;
Contemplamini me. *An.* Quamobrem? aut quidnam facturus es cedo?
Ph. Quoquo hinc asportabitur terrarum certum est persequi,
Aut perire. *Ge.* Di bene vertant, quod agas; pedetentim tamen.
An. Vide si quid opis potes afferre huic. *Ge.* Si quid? quid? *An.* Quaere, obsecro,
Ne quid plus minusve faxit quod nos post pigeat, Geta.
Ge. Quaero. Salvus est, ut opinor; verum enim metuo malum.

v. 6. 3. Terence probably gives here merely another form of the proverb, "Quaerere in malo malum," 'To add evil to evil.' Geta is made to lay a stress upon 'hujus,' which leads to Phaedria's reply.

13.] 'Is it not enough that the old man is now angry with us all, without our provoking him further, so that no place shall be left for repentance?' 'Succenseo' has occurred frequently in this play; see note on Andria ii. 3. 3. For 'nullus locus relinquatur preci' see note on Andria iii. 4. 22. The student should notice that 'parum' and 'locus' are read as monosyllables.

15. *Alius ab oculis meis*] We have a passage in the same pathetic style in Adelphi iv. 5. 20—35, where Micio pretends to Aeschinus that his mistress is going to be taken to Miletus.

19. *Pedetentim*] Ritschl observes that Plautus always uses the form with the doubled consonant, as 'pedetemptim,' 'tempto,' 'dampnum,' 'contempno,' 'thensaurus,' 'Megalensia.' But the whole question of the orthography of the Latin writers is too unsettled to entitle us arbitrarily to introduce these forms in other authors, where they are not authorized by the manuscripts. Such critics forget that the orthography of Latin varied from time to time no less than that of English has, even while it was a living language. 'Pedetentim' is undoubtedly connected with 'tento.' Livy uses it in its original sense, where he speaks of elephants crossing the Rhone: "Excidere etiam saevientes quidam in flumen; sed pondere ipso stabiles, dejectis rectoribus, quaerendis pedetentim vadis in terram evasere," xxi. 28. Hence it means generally 'cautiously,' 'by degrees,' and so here. 'May the gods prosper what you do; but act cautiously.' Don't be in a hurry to go away.

21. *Ne quid plus minusve faxit*] 'That he may not take some foolish step which we shall be sorry for afterwards.' The full expression is given by Plautus, Captivi v. 3. 18:

"Eheu, cur ego plus minusve feci illi quam aequum fuit?
Quod male feci crucior; modo si infectum fieri possiet."

'Plus minusve' may be explained 'plus mali, minusve boni;' and it answers in a general way to our phrase 'something or other.' Compare Hecyra v. 1. 3, 4, where we have a similar passage:

"Videndum est ne minus propter iram hanc impetrem quam possiem;
Aut ne quid faciam plus quod post me minus fecisse satius sit."

22. *Quaero*] 'I am now thinking of a plan. He is all right, I think.' I have found a plan that will save him. 'But yet I fear some mishap.'

An. Noli metuere : una tecum bona mala tolerabimus.
Ge. Quantum tibi opus est argenti? loquere. *Ph.* Solae triginta minae.
Ge. Triginta? hui percara est, Phaedria. *Ph.* Istaec vero vilis est.
Ge. Age, age; inventas reddam. *Ph.* O lepidum! *Ge.* Aufer te hinc. *Ph.* Jam opus est. *Ge.* Jam feres.
Sed opus est mihi Phormionem ad hanc rem adjutorem dari.
An. Praesto est: audacissime oneris quidvis impone, et feret.
Solus est homo amico amicus. *Ge.* Eamus ergo ad eum ocius.
An. Numquid est quod opera mea vobis opus sit? *Ge.* Nihil: verum abi domum;
Et illam miseram, quam ego nunc intus scio esse exanimatam metu,
Consolare: Cessas? *An.* Nihil est aeque quod faciam libens.
Ph. Qua via istuc facies? *Ge.* Dicam in itinere: modo te hinc amove.

ACTUS QUARTI SCENA PRIMA.

DEMIPHO. CHREMES.

De. Quid qua profectus causa hinc es Lemnum, Chreme,
Adduxtin tecum filiam? *Ch.* Non. *De.* Quid ita non?

26. *O lepidum!*] The Bembine manuscript omits 'caput,' which appears in the common text. It is more likely to have been added than to have been omitted designedly. After ver. 27 there is a line added: "*Ph.* Abi: dic praesto ut sit domi," which is not found in the Bembine and Victorian manuscripts, and is inconsistent with what follows; for Phaedria accompanies Geta to Phormio's house.

29. *Solus est homo amico amicus*] Donatus quotes from Apollodorus the line, *μόνος ἐπίσταται φιλεῖν τοὺς φίλους*, which Guyetus has restored thus, *μόνος φιλεῖν γὰρ τοὺς φίλους ἐπίσταται.*

33. *Dicam in itinere*] Bentley proposes 'dicam in itere,' as he does also in Heaut. ii. 3. 30; but in neither place on any authority beyond his own. The form 'itere' is found only in one place, Lucretius v. 652, among extant classical authors. In some, where it is supposed to be found, the reading is bad. See Forcellini. 'Iter' is a contracted form of 'itiner;' and is most in accordance to analogy that the oblique cases should follow the original form.

Act IV. Scene I. Chremes and Demipho come on the scene together, talking of the voyage which the former has just made to Lemnos. It appears now that Chremes had gone to Lemnos to bring home his daughter, and that she was to have been married to Antipho, his nephew. But when he reached Lemnos he found that she and her mother had started for Athens, to look for him, and the captain of the ship in which they had sailed had told him of their safe arrival. So he had returned home as soon as he could. And now this business of Antipho's had deranged all their plans; for he does not like to give his daughter to any stranger. In that case he would have to make all kinds of explanations, and to tell him the whole story; and then he would be at the mercy of his son-in-law. If they happened to disagree the whole story would come out, and reach the

Ch. Postquam videt me ejus mater esse hic diutius,
Simul autem non manebat aetas virginis
Meam negligentiam, ipsam cum omni familia
Ad me profectam esse aibant. *De.* Quid illic tam diu,
Quaeso, igitur commorabare, ubi id audiveras?
Ch. Pol me detinuit morbus. *De.* Unde? aut qui? *Ch.* Rogas?
Senectus ipsa est morbus; sed venisse eas
Salvas audivi ex nauta qui illas vexerat.
De. Quid gnato obtigerit me absente audistin, Chreme?
Ch. Quod quidem me factum consili incertum facit;
Nam hanc conditionem si cui tulero extrario,
Quo pacto aut unde mihi sit dicendum ordine est.
Te mihi fidelem esse aeque atque egomet sum mihi
Scibam: ille, si me alienus affinem volet,
Tacebit dum intercedet familiaritas;
Sin spreverit me, plus quam opus est scito sciet:

ears of his wife. Demipho assures him that he will still do his best to make Antipho marry his cousin.

The Metre is iambic trimeter.

4. *Non manebat aetas virginis*] 'And at the same time the girl was too old to wait any longer while I neglected her.' Compare Adelphi iv. 5. 38:

"—— An sedere oportuit
Domi virginem tam grandem, dum cognatus hinc
Illinc veniret exspectantem?"

'Familia' is used for 'servis.' See note on Heaut. iv. 5. 3.

9. *Senectus ipsa est morbus*] Donatus quotes from Apollodorus, *τὸ γῆράς ἐστιν αὐτὸ νόσημα.* Lindenbrog quotes from Aristotle, *τὴν μὲν νόσον εἶναι γῆρας ἐπίκτητον, τὸ δὲ γῆρας νόσον φυσικήν*, De Gen. Anim. v. 4. 10, and from Plautus, Menaechmei v. 2. 4:

"—— Consitus sum
Senectute, onustum gero corpus, vires
Reliquere. Ut aetas mala merx est ergo!
Nam res plurimas pessimas, quum advenit, fert;
Quas si autumem omnes nimis longus sermo est."

13. *Nam hanc conditionem . . . extrario*] 'For if I offer her in marriage to any one out of our own family, I must tell him the whole story from beginning to end, how she comes to be mine and who her mother is.' 'Conditio' is used here in the sense of 'a match.' See note on Andria i. 1. 52. 'Ferre conditionem' is used by Caesar: "Quorum si principes ac senatus sibi jurejurando fidem fecisset, ea conditione quae a Caesare ferretur se usuros ostendebant," Bell. Gall. iv. 11. 'Extrario' is objected to by Muretus as bad Latin; but it is found in all the best manuscripts. Forcellini says, "*Festus* inter 'extrarium' et 'extraneum' sic distinguit, ut *Extrarius* sit qui extra focum, sacramentum, jusque sit; *extraneus* ex altera terra, quasi exterraneus." 'Extrarius' means generally 'external in its relations,' 'extraneus,' 'external in place.' The former is certainly used sometimes precisely in the sense of 'alienus.' See v. 16, and note on iv. 4. 25; and the meaning is the same here.

17. *Dum intercedet familiaritas*] 'If a man of another family shall wish to be connected with me, he will keep my secret as long as there is a good understanding between us; but if he cool towards me, he will know far more than he ought to know.' 'Intercedere' is commonly used of any feeling existing between two persons. See Hecyra iii. 1. 24, 25:

"Sed magnum nescio quid necesse est evenisse, Parmeno,
Unde ira inter eas intercessit quae tam permansit diu."

For the true meaning of 'resciscat' in v. 19 see note on Hecyra i. 2. 115.

Vereorque ne uxor aliqua hoc resciscat mea;
Quod si fit, ut me excutiam atque egrediar domo
Id restat; nam ego meorum solus sum meus.
De. Scio ita esse; et istaec mihi res sollicitudini est:
Neque defetiscar usque adeo experirier,
Donec tibi id quod pollicitus sum effecero.

ACTUS QUARTI SCENA SECUNDA.

GETA.

Ego hominem callidiorem vidi neminem
Quam Phormionem: venio ad hominem ut dicerem

19. *Aliqua*] sc. 'ratione.' 'And I am afraid that somehow or other my wife will discover this business.'

20. *Ut me excutiam*] 'And if my wife hears of it, all that remains is for me to clear myself out, and get out of my house; for I have nothing but myself that I can call my own.' 'Excutiam' may mean either 'drive myself out,' which is Ruhnken's interpretation; or 'strip myself of all that I have,' according to Zeune. I have translated the word by an ambiguous expression; but I incline to Zeune's view, as most consistent with what follows. So in Horace we have 'excussus' in the similar sense of 'privatus:'

"—— Postquam omnis res mea Janum
Ad medium fracta est, aliena negotia curo,
Excussus propriis," (Sat. ii. 3. 18—20,)

Carm. iii. 9. 19:

"Si flava excutitur Chloe"

(see Macleane's note); and Virgil:

"—— Tua ne, spoliata armis, excussa magistro,
Deficeret navis tantis surgentibus undis."
(Aen. vi. 353, 354.)

Donatus quotes, on the next line, from Apollodorus:

ἐγὼ γάρ εἰμι τῶν ἐμῶν ἐμὸς μόνος.

Chremes evidently means, 'I am unfortunate enough to have married a fortune, and I am therefore at my wife's mercy.' It is curious that commentators should make so much difficulty as they have done of a simple passage. Plautus often notices the way in which the husbands of monied women were henpecked. See Asinaria v. 2. 46—48; and especially a famous passage in the Aulularia, Act iii. Scene 5, where he descants on the advantages of marrying a poor girl, if you can afford it. The whole scene is excellent. The following lines sum up the whole question:

"Hae sunt atque aliae multae in magnis dotibus
Incommoditates sumtusque intolerabiles.
Nam quae indotata est ea in potestate est viri:
Dotatae mactant et malo et damno viros."
(vv. 59—62.)

23. *Defetiscar usque adeo experirier*] 'Nor shall I be weary of trying to the very last moment, till I have managed for you what I have promised.' From its original sense of 'to open with chinks,' 'to give,' as applied to wood, 'fatiscor' passes into the general sense of 'to give way.' Compare the uses of χαίνω. From 'defetiscor,' which does not occur elsewhere, we have the common participle 'defessus.' The reading of the text is based upon two quotations of Priscian, pp. 889 and 1147, and was first adopted by Bentley. For 'effecero' see note on Heaut. ii. 3. 81. 'Quod pollicitus sum' refers to the previous understanding between the two old men that the cousins should marry.

Act IV. Scene II. Geta has now seen Phormio. 'There never was a more intelligent man. He understood the plan before he had told him half of it, and went off at once to look for Demipho, that he might carry out his part in the plot which was to be practised on him. He was delighted to have an opportunity of serving Phaedria as well as Antipho.' At this moment he sees Demipho and Chremes coming, and congratulates himself on having two strings to his bow instead of one. He will try Demipho first, and if he is not practicable, then he will see what Chremes will do.

Argentum opus esse, et id quo pacto fieret:
Vixdum dimidium dixeram, intellexerat;
Gaudebat; me laudabat; quaerebat senem;
Dis gratias agebat, tempus sibi dari
Ubi Phaedriae esse ostenderet nihilo minus
Amicum sese quam Antiphoni: hominem ad forum
Jussi operiri; eo me esse adducturum senem.
Sed eccum ipsum: quis est ulterior? atat, Phaedriae
Pater venit: sed quid pertimui autem, bellua?
An quia quos fallam pro uno duo sunt mihi dati?
Commodius esse opinor duplici spe utier.
Petam hinc unde a primo institui: is si dat, sat est:
Si ab eo nihil fiet, tum hunc adoriar hospitem.

ACTUS QUARTI SCENA TERTIA.

ANTIPHO. GETA. CHREMES. DEMIPHO.

An. Exspecto quam mox recipiat huc sese Geta:
Sed patruum video cum patre adstantem. Hei mihi,

The Metre is iambic trimeter.

3. *Argentum opus esse*] This is the reading of the Bembine manuscript, and is preferable to the common reading 'argento.' For 'opus' as a predicate see notes on Andria ii. 1. 37; iv. 3. 13.

7. *Ubi Phaedriae esse ostenderet*] Bentley observed the fault of the ordinary text, 'ubi Phaedriae se' and 'amicum esse,' which causes an awkward hiatus after 'amicum.' To remedy this he proposed to read 'Phaedriaï ostenderet,' and to transfer 'se' to the following line, 'amicum se esse;' but the form 'Phaedriai' has already been shown to be objectionable. See notes on Andria ii. 6. 8, and Heaut. iii. 2. 4; v. 1. 20. Some alteration is necessary here. I have adopted the change advocated by Lachmann (on Lucretius iii. 374) and Ritschl (Prolegomena to Plautus, p. 326), which consists in transposing 'esse' and 'se,' and for 'se' reading 'sese.' Such a change is no more than may very easily have led by an error of the transcriber to the present state of the text; and we have seen before that in some such cases transposition is a necessary remedy.

11. *Bellua*] This term is used in the sense of 'blockhead.' Compare Plautus, Trinummus iv. 2. 112, 113:

"—— Nae tu me edepol arbitrare belluam,
Qui quidem non novisse possem quicum aetatem exegerim."

Act IV. Scene III. Antipho comes to see whether Geta has returned, and finds his father and uncle together, and Geta with them. So he stands on one side and hears their conversation, which only serves to perplex him, for he is not in the secret of the scheme which has been arranged between Geta and Phormio. Geta addresses the old men, and after condoling with them on the unlucky scrape into which Antipho has been drawn, he informs them that he has, he hopes, discovered a way of extricating him from it. 'I met this Phormio,' he says, 'and urged him to endeavour to compromise the matter quietly. I represented to him that you intended to turn Phanium out of your house; and as for going to law with my master, I said, you little know what you will be undertaking.

Quam timeo adventus hujus quo impellat patrem.
Ge. Adibo hosce, O noster Chreme. *Ch.* Salve, Geta.
Ge. Venire salvum volupe est. *Ch.* Credo. *Ge.* Quid agitur?
Ch. Multa advenienti, ut fit, nova hic compluria.
Ge. Ita: de Antiphone audistin quae facta? *Ch.* Omnia.
Ge. Tun dixeras huic? facinus indignum, Chreme,
Sic circumiri. *De.* Id cum hoc agebam commodum.
Ge. Nam hercle ego quoque id quidem agitans mecum sedulo
Inveni, opinor, remedium huic rei. *Ch.* Quid, Geta?
De. Quod remedium? *Ge.* Ut abii abs te, fit forte obviam
Mihi Phormio. *Ch.* Qui Phormio? *Ge.* Is qui istam. *Ch.* Scio.
Ge. Visum est mihi ut ejus tentarem sententiam.
Prendo hominem solum: "Cur non," inquam, "Phormio,
Vides inter nos sic haec potius cum bona
Ut componantur gratia quam cum mala?
Herus liberalis est, et fugitans litium:
Nam caeteri quidem hercle amici omnes modo
Uno ore auctores fuere ut praecipitem hanc daret."

What will you take that my master shall stay proceedings, and let Phanium go her ways quietly? If you make a fair proposal, he is not the man to make any difficulty. At first Phormio made all kinds of difficulties. He asked a talent. I showed him that that was unreasonable. At last he made this proposal: I shall be very glad to marry her, he says, if Demipho will give me as much as I am about to receive with a bride to whom I am already engaged.' Geta by degrees mentions the sum of thirty minae, which Demipho thinks preposterous; but Chremes undertakes to pay his whole demand, and Phormio is to marry Phanium, and leave Antipho free.

The Metre is iambic trimeter.

5. *Venire salvum volupe est*] See note on Hecyra v. 4. 17, and on 'credo' see note on i. 2. 25.

9. *Circumiri*] 'A sad business, Chremes, to be cheated in this way.' We find 'circumeo' in a similar sense in Plautus, Pseudolus iii. 2. 108—110:

"Ut mihi caverem a Pseudolo servo suo
Neu fidem ei haberem; nam eum circumire in hunc diem,
Ut me, si posset, muliere interverteret."

'Circumveniri' is used similarly. See Forcellini for examples, and note on Hecyra, Alter Prolog. 44. For 'commodum' see note on Eunuch. ii. 3. 51.

13. *Qui Phormio?*] 'What Phormio?' This was the first that Chremes had heard of him. See note on Eunuch. v. 1. 8. Geta explains, 'The man by whom that girl—,' which reminds Chremes of what he had heard from Demipho.

16. *Vides inter nos*] Bentley would read 'Videmus, inter nos haec,' but without any authority. The phrase 'cum gratia' occurs in Andria ii. 5. 11:

"—— Facis ut te decet
Cum istuc quod postulo impetro cum gratia."

18. *Fugitans litium*] The present participle of transitive verbs, when used as an adjective, takes a genitive of the object. Such are 'amans reipublicae,' 'negotii gerens,' 'patiens laboris,' 'appetens gloriae.' If an adverb is added, the participle takes the case of its verb. So we should say 'negotium callide gerens,' 'homo facile injurias perferens.' In the latter case the action is the predominant element; in the former, the tendency to the act.

20. *Uno ore auctores fuere*] 'For all his friends in fact have just been advising him to turn her out of doors.' 'Auctor'

An. Quid hic coeptat? aut quo evadet hodie? *Ge.* "An legibus
Daturum poenas dices, si illam ejecerit?
Jam id exploratum est. Heia, sudabis satis,
Si cum illo inceptas homine: ea eloquentia est.
Verum pone esse victum eum: at tandem tamen
Non capitis ejus res agitur, sed pecuniae."
Postquam hominem his verbis sentio mollirier,
"Soli sumus nunc hic," inquam; "eho dic, quid velis dari
Tibi in manum, ut herus his desistat litibus;
Haec hinc facessat; tu molestus ne sies."
An. Satin illi Di sunt propitii? *Ge.* "Nam sat scio,
Si tu aliquam partem aequi bonique dixeris,
Ut est ille bonus vir, tria non commutabitis
Verba hodie inter vos." *De.* Quis te istaec jussit loqui?
Ch. Imo non potuit melius pervenirier
Eo quo nos volumus. *An.* Occidi. *Ch.* Perge eloqui.
Ge. A primo homo insanibat. *Ch.* Cedo, quid postulat?
Ge. Quid? nimium quantum libuit. *Ch.* Dic. *Ge.* Si quis daret

is commonly used in the sense of 'an adviser.' See also note on Andria, Prolog. 18.

23. *Jam id exploratum est*] 'That has been already taken into consideration.' For 'sudabis satis' compare Horace, Ars Poetica 240—242:

"Ex noto fictum carmen sequar, ut sibi quivis
Speret idem, sudet multum frustraque laboret
Ausus idem."

So Geta says here, 'You will be made to sweat if you commence a lawsuit with that man.'

25. *Verum pone esse victum eum*] 'But suppose he loses his suit; well, after all it is not with him a question of life and death, but only one of money.' If Phormio was beaten, his pretensions would be exposed, and his character ruined; but Chremes could only lose his money. 'Pono' is used by Cicero in stating a case. 'I suppose for the sake of the argument.' See Brutus 45: "Nam etsi non fuit in oratorum numero, tamen pono satis in eo fuisse orationis atque ingenii." 'Pone,' the reading of the Bembine manuscript, is preferable to the common reading 'pono.'

28. *Quid velis dari tibi in manum*] 'How much ready money will you take?' Compare 'prae manu,' note on Adelphi v. 9. 23.

30. *Haec hinc facessat*] 'And that Phanium shall take herself off.' Donatus says, "Pro *hinc se faciat*, id est, abeat." Livy uses the word in the same way: "Veiens bellum motum ob superbum responsum Veientis senatus, qui legatis repetentibus res, ni facesserent propere urbe finibusque, daturos quod Lars Tolumnius dedisset responderi jussit," iv. 58. Cicero also has the same use. See examples in Forcellini. Plautus has the word in a transitive sense, Menaechmei ii. 1. 24: "Dictum facessas doctum et discaveas malo," 'Away with your refinements!'

31. *Satin illi Di sunt propitii?*] 'Has he lost his senses?' See note on Andria iv. 1. 40. Antipho does not in the least understand what Geta is about, and thinks he must be out of his senses to propose a plan which seems so utterly opposed to their interests. Geta goes on to say, 'I am quite certain that if you make any thing of a fair and reasonable proposal, as he is a good man, you will not disagree.' For 'aequi bonique' see note on Heaut. iv. 5. 39; and for 'commutabitis verba,' note on Andria ii. 4. 7.

38. *Nimium quantum libuit*] Bentley would strike out 'libuit,' and repeat 'quan-

Talentum magnum. *Ch.* Imo malum hercle: ut nihil pudet.
Ge. Quod dixi adeo ei. "Quaeso quid si filiam
Suam unicam locaret? parvi retulit
Non suscepisse: inventa est quae dotem petat."
Ad pauca ut redeam, ac mittam illius ineptias;
Haec denique ejus fuit postrema oratio:
"Ego," inquit, "jam a principio amici filiam,
Ita ut aequum fuerat, volui uxorem ducere:
Nam mihi veniebat in mentem ejus incommodum,
In servitutem pauperem ad ditem dari:
Sed mihi opus erat, ut aperte tibi nunc fabuler,
Aliquantulum quae afferret qui dissolverem
Quae debeo; et etiam nunc, si vult Demipho
Dare quantum ab hac accipio quae sponsa est mihi,
Nullam mihi malim quam istanc, uxorem dari."
An. Utrum stultitia facere ego hunc an malitia
Dicam, scientem an imprudentem, incertus sum.
De. Quid si animam debet? *Ge.* "Ager oppositus est pignori,

tum,' but without authority. 'What?' says Geta, 'what he wanted was a vast deal too much.' We may compare the common use of ὅσον.

40. *Quid si filiam suam unicam locaret?*] 'That is exactly what I said to him. What could he give if he were giving in marriage an only daughter of his own? It has been of little advantage to him not to have had a daughter; one is found who requires a dowry.' For 'locaret' compare v. 1. 25: "Nuptum virginem locavi huic adolescenti." The phrase is common, as are 'locare' and 'collocare in matrimonium.' On 'retulit' see note on Hecyra iv. 3. 11. Donatus says, "In Graeca fabula senex hoc dicit, *Quid interest me non suscepisse filiam si modo dos dabitur alienae?*"

43. *Ad pauca ut redeam*] Compare Hecyra i. 2. 60.

47. *Veniebat in mentem ejus incommodum*] 'For I thought of her disadvantage, that she being poor should be given over as a slave to a rich man. But to speak plainly with you, what I wanted was a wife who should bring me a small sum of money to pay my debts with; and even now, if Demipho will give me as much as I expect from the woman who is betrothed to me, I would as soon marry Phanium as any one.' Bentley proposes to read 'ejus incommodi,' the more usual construction with 'venire in mentem.' But Terence has the nominative in Eunuchus ii. 2. 2: "Hoc adeo ex hac re venit in mentem mihi." 'Dissolvo' is used by Cicero in the same sense. See In C. Verrem ii. 3. 75: "... pecuniam publicam tenueris omnem, neque quicquam ulli dissolveris civitati."

56. *Quid si animam debet?*] 'What if he is over head and ears in debt?' The phrase is borrowed from a Greek proverb, *αὐτὴν τὴν ψυχὴν ὀφείλει*, and was properly used of one who was 'addictus,' made over to his creditors from default of payment.

Oppositus est] 'A farm is mortgaged for the sum of ten minae.' 'Opponere' is used in this sense by Plautus. See Pseudolus i. 1. 83—85:

"—— Sed potes nunc mutuam
Drachmam dare unam mihi, quam cras reddam tibi?
Ps. Vix hercle opinor, si me opponam pignori."

Catullus plays upon the word in a well-known poem:

"Furi, villula nostra non ad Austri
Flatus opposita est, nec ad Favoni,
Nec saevi Boreae, aut Apeliotae,
Verum ad millia quindecim et ducentos.
O ventum horribilem atque pestilentem!"
(Carm. xxvi.)

Ob decem minas," inquit. *De.* Age, age; jam ducat: dabo.
Ge. "Aediculae item sunt ob decem alias." *De.* Oi! hui!
Nimium est. *Ch.* Ne clama: petito hasce a me decem.
Ge. "Uxori emenda ancillula est: tum pluscula
Supellectile opus est: opus est sumtu ad nuptias:
His rebus sane pone," inquit, "decem minas."
De. Sexcentas proinde scribito jam mihi dicas.
Nihil do: impuratus me ille ut etiam irrideat?
Ch. Quaeso, ego dabo, quiesce: tu modo filius
Fac ut illam ducat nos quam volumus. *An.* Hei mihi,
Geta, occidisti me tuis fallaciis.
Ch. Mea causa ejicitur: me hoc est aequum amittere.
Ge. "Quantum potest me certiorem," inquit, "face;
Si illam dant, hanc ut mittam; ne incertus siem;
Nam illi mihi dotem jam constituerunt dare."
Ch. Jam accipiat; illis repudium renuntiet;
Hanc ducat. *De.* Quae quidem illi res vertat male.

Geta does not mention the whole sum he requires at once; but brings it out by instalments. When Demipho hears of 'ten minae' he at once consents to give it; but when it comes to 'twenty' and 'thirty' he draws back, and refuses to be cheated out of his money in this way.

63. *Sexcentas ... dicas*] 'Let him bring a thousand actions against me if he will; I will give him nothing. Is this scoundrel to make a laughing-stock of me?' Some commentators have found a difficulty here, as if it were Demipho who would have to bring the action against Phormio. But the question is whether Phanium can be got rid of by a compromise, or whether he shall be obliged to turn her out of doors; in which case Phormio, as her protector, had threatened to bring an action against him. 'Sexcenti' is used for an indefinite number, like the Greek *μυρίοι*. Donatus quotes Cicero, In C. Verrem ii. 1. 47: "Possum sexcenta decreta proferre." Compare Plautus, Trinummus iii. 3. 63: "Sexcentae ad eam rem causae possunt colligi." Many other instances are given by Forcellini. For the form of the sentence 'impuratus ... ut etiam irrideat?' see note on Hecyra i. 1. 9.

68. *Mea causa ejicitur*] 'It is on my account,' says Chremes, 'that Phanium is turned out of doors; it is only fair that I should lose the money.' Phanium was to be got rid of that Antipho might be at liberty to marry Chremes' daughter who has just come from Lemnos.

69. *Quantum potest*] 'Let me know for certain,' he says, 'as soon as possible whether they give her to me, that I may break off with my intended wife.' The ordinary text has 'quantum potes;' but the reading of the Bembine manuscript, 'quantum potest,' is better. See note on Andria v. 2. 20.

72. *Illis repudium renuntiet*] 'Let him take the money at once, and let him break off his contract with them, and marry Antipho's wife.' 'Repudium' properly applies to the breaking off a marriage contract, 'divortium' to an actual marriage. See the Dictionary of Antiquities, Divortium, p. 419, a. The formula of renouncing a contract was 'conditione tua non utar.' For the phrase of the text compare Plautus, Aulularia iv. 10. 55—58:

"—— *Ly.* Ex te filiam tu habes. *Eu.* Imo eccillam domi.
Ly. Eam tu despondisti, opinor, meo avunculo. *Eu.* Omnem rem tenes.
Ly. Is me nunc renuntiare repudium jussit tibi.
Eu. Repudium, rebus paratis, exornatis nuptiis?"

'Repudium' and 'divortium' were sometimes interchanged. See examples in Forcellini.

Ch. Opportune adeo argentum nunc mecum attuli,
Fructum quem Lemni uxoris reddunt praedia:
Id sumam: uxori tibi opus esse dixero.

ACTUS QUARTI SCENA QUARTA.

ANTIPHO. GETA.

An. Geta. *Ge.* Hem. *An.* Quid egisti? *Ge.* Emunxi argento senes.
An. Satin est id? *Ge.* Nescio hercle: tantum jussus sum.
An. Eho, verbero, aliud mihi respondes ac rogo?
Ge. Quid ergo narras? *An.* Quid ego narrem? opera tua
Ad restim mihi quidem res rediit planissime.
Ut te quidem omnes Di, Deaeque, Superi, Inferi,
Malis exemplis perdant. Hem, si quid velis,

75. *Fructum*] 'The produce which my wife's Lemnian farms yield.' 'Fructus' meant originally the increase of the ground. It is then applied to produce in general, whether of land, mines, or the interest of money. Here it means the yearly rental of his wife's land. 'Praedium' originally meant property which was made a security to the state by a 'praes.' Subsequently the word was limited to signify land generally (Dictionary of Antiquities, sub voc.). Many instructive passages are referred to by Forcellini.

Act IV. Scene IV. Antipho now takes Geta to task for his extraordinary conduct. 'You have ruined me,' he says; 'why need you ever have mentioned my wife? Phormio will now have to take her home; and I suppose you wish me to believe that he will not, and will refuse to pay the money, and so quietly submit for our sakes to be put into jail.' Geta shows him that there is another side to the question. Phormio will take the money; but between that and his marriage some little time must elapse; meanwhile he will get the money from Phaedria and repay it. If you want to know how he will get off the marriage, why he will find a hundred excuses. So you may set your mind at rest, and go and tell Phaedria that he shall have the money.

The Metre is iambic trimeter.

1. *Emunxi argento senes*] 'I have cheated the old men of their money.' 'Emungo' occurs in this sense not unfrequently in comic writers. See Long's note on the passage of Caecilius quoted by Cicero, De Amicitia 26, where he explains the word, "To wipe a man's nose for him implies that he is a driveller and cannot do it for himself; and hence it means to outwit and cheat him." See the well-known lines of Horace:

"Nec sic enitar tragico differre colori
Ut nihil intersit Davusne loquatur et audax
Pythias emuncto lucrata Simone talentum,
An custos famulusque Dei Silenus alumni." (Ars Poetica 236—239.)

See Macleane's note on 'emunctae naris,' Sat. i. 4. 8.

2. *Satin est id?*] Antipho means, 'And is that all you ought to care about? Ought not you to take care how you get the money?' Geta pretends to understand him, 'Is the money that you have got sufficient?' and so he answers, 'It is all that I was told to get.' For 'tantum' see note on Eunuchus v. 5. 26.

5. *Ad restim*] 'You have brought my affairs into such a state, that I may as well go and hang myself at once.' This proverbial phrase, 'ad restim res redit,' 'affairs are utterly desperate,' occurs only here, and in a fragment of Caecilius, quoted from Nonius iii. 64:

"Ad restim res redit; imo collus, non res; nam ille argentum habet."

So ἀγχόνη is used. See Soph. Oed. Tyr. 1374: ἔργα κρείσσον' ἀγχόνης, and Eur. Heracl. 246: τόδ' ἀγχόνης πέλας.

7. *Malis exemplis*] See note on Eunuchus v. 4. 24.

Huic mandes, qui te ad scopulum e tranquillo auferat.
Quid minus utibile fuit quam hoc ulcus tangere,
Aut nominare uxorem? injecta est spes patri
Posse illam extrudi. Cedo nunc porro, Phormio
Dotem si accipiet, uxor ducenda est domum:
Quid fiet? *Ge.* Non enim ducet. *An.* Novi: caeterum,
Quum argentum repetent, nostra causa scilicet
In nervum potius ibit. *Ge.* Nihil est, Antipho,
Quin male narrando possit depravarier.
Tu id quod boni est excerpis; dicis quod mali est.
Audi nunc contra jam: si argentum acceperit,
Ducenda est uxor, ut ais: concedo tibi.
Spatium quidem tandem apparandis nuptiis,
Vocandi, sacrificandi dabitur paululum.
Interea amici quod polliciti sunt dabunt:
Inde istis reddet. *An.* Quamobrem? aut quid dicet? *Ge.* Rogas?
"Quot res postilla monstra evenerunt mihi!
Introiit in aedes ater alienus canis;

8. *Huic mandes*] Several manuscripts have after these words 'quod quidem recte curatum velis,' as well as 'qui te ad scopulum e tranquillo auferat;' and the Bembine, Victorian, and Basilican manuscripts omit the latter clause altogether. But Bentley well remarks that 'quod quidem recte curatum velis' is undoubtedly a gloss derived from Adelphi iii. 3. 18, and that in this passage it is a repetition of the preceding clause. In such a case one must choose the most probable reading, in spite of the general authority of certain manuscripts. The text gives an excellent sense. 'If you want any thing, this is the man for you, to drive you out of calm water on to a rock.' See note on 'in tranquillo,' Eunuch. v. 8. 8. Above Geta had said, "Sic habent principia sese ut dico: adhuc tranquilla res est" (iii. 1. 15).

9. *Quid minus utibile*] 'What could be less useful than to touch this sore, or mention my wife?' 'Utibilis' is a word used three or four times by Plautus. 'Ulcus tangere,' 'to touch a tender place,' is alluded to by Ovid, Tristia iii. 11. 63, 64:

"Ergo quicumque es rescindere vulnera noli.
Deque gravi duras ulcere tolle manus."

Cicero applies 'ulcus' to the weak point of an argument: "Horum quicquid attigeris ulcus est: ita male instituta ratio exitum reperire non potest," De Natura Deorum i. 37.

14. *Nostra causa scilicet*] 'I understand,' says Antipho ironically; 'and then, I suppose, when they ask for the money again, he will go off to jail for our sakes rather than marry her.' For 'nervum' see note on ii. 2. 11. Donatus gives a curious explanation of the present line: "Decipiet: a proverbio tracto a sagittariis: quum vis conatusque tendentis arcum non in volatum teli sed in ruptionem nervi expetatur." But this is strained, and the common sense of 'nervum' in comedy seems far more natural here.

21. *Sacrificandi*] Lindenbrog has amassed a great host of authorities in illustration of these few lines, most of which can be dispensed with here. The whole ceremony preceding the marriage is described in the Dictionary of Antiquities (Matrimonium).

23. *Inde istis reddet*] 'Meanwhile,' says Geta, 'Phaedria's friends will give what they have promised. Out of that he will return it.' Antipho says, 'But why should not he marry her? What excuse will he make?' 'How can you ask?' replies Geta. 'He will say as follows;' and then follows a string of unlucky omens enough to break off twenty matches.

25. *Introiit in aedes*] Lindenbrog has

Anguis per impluvium decidit de tegulis;
Gallina cecinit; interdixit hariolus;
Haruspex vetuit ante brumam aliquid novi
Negoti incipere; quae causa est justissima."
Haec fient. *An.* Ut modo fiant. *Ge.* Fient: me vide.
Pater exit: abi, dic, esse argentum, Phaedriae.

some curious instances in his note on the omens from 'mice' and 'weasels.' The weasel is mentioned by Plautus, Stichus iii. 2. 7. This 'canis' occurs in Plautus, Casina v. 4. 11: "Caninam scaevam spero meliorem fore." Horace gives a list of bad omens which might stop a journey and make a day's work unlucky:

"Impios parrae recinentis omen
Ducat, et praegnans canis, aut ab agro
Rava decurrens lupa Lanuvino,
Foetaque vulpes.
Rumpat et serpens iter institutum."
(Carm. iii. 27. 1–5.)

The fact of a strange dog coming into one's house was reckoned of importance. Suetonius says in his life of Vespasian (cap. 5): "Prandente eo quondam canis extrarius e trivio manum humanam intulit, mensaeque subjecit;" where it may be remarked that 'extrarius' answers to 'alienus.' See note on iv. 1. 13.

26. *Anguis per impluvium*] The same thing is mentioned by Plautus, Amphitruo v. 1. 56, in the story of the infant Hercules:

"Devolant angues jubati deorsum in impluvium duo
Maximi."

From which passage Bentley argues that we ought here to read 'in impluvium.' But if 'per impluvium' is wrong here, Terence commits the same fault in Eunuchus iii. 5. 41. See the note on that passage.

27. *Gallina cecinit*] Donatus tells us that it had been observed that where a hen crowed, in that house the wife always survived her husband.

Interdixit hariolus] The 'hariolus' was one who predicted future events under inspiration, the 'haruspex' divined from inspection of the sacrifices. See a string of these officials, of the female tribe, mentioned by Plautus, Miles Gloriosus iii. 1. 96, &c. 'Haruspex' is derived by Donatus from 'haruga' (see Forcellini, 'Arviga'), but it is more probably closely connected in etymology with ἱεροσκόπος. 'Hariolus' he explains by 'fariolus' from 'fari.' He distinguishes between 'hariolus' and 'haruspex,' saying that the former is concerned with things relating to men, the latter with divine things. 'The diviner forbid me to enter upon any new business before the winter, which is the most sufficient reason of all.' Bentley has re-written these lines on a plan of his own:

"Aruspex vetuit: ante brumam autem novi
Negoti nihil incipere causa est sontica."

But 'sontica causa' occurs only once in extant classical authors. See Tibullus i. 8. 51:

"Parce, precor, tenero; non illi sontica causa est;
In veteres esto dura, puella, senes."

The expression does not occur even in Plautus, and Bentley has no authority for introducing it here. Forcellini explains the word fully; but it is not to our present purpose. The words 'quae causa est justissima' express the same general meaning, and are found in all the manuscripts.

ACTUS QUARTI SCENA QUINTA.

DEMIPHO. GETA. CHREMES.

De. Quietus esto, inquam: ego curabo ne quid verborum duit.
Hoc temere nunquam amittam ego a me quin mihi testes adhibeam:
Cui dem, et quamobrem dem, commemorabo. *Ge.* Ut cautus est, ubi nihil opus est!
Ch. Atqui ita opus facto est; at matura, dum libido eadem haec manet;
Nam, si altera illaec magis instabit, forsitan nos reiciat.
Ge. Rem ipsam putasti. *De.* Duc me ad eum ergo. *Ge.* Non moror. *Ch.* Ubi hoc egeris,
Transito ad uxorem meam, ut conveniat hanc prius quam hinc abeat:
Dicat nos dare eam Phormioni nuptum, ne succenseat;
Et magis esse illum idoneum, qui ipsi sit familiarior;
Nos nostro officio nihil digressos esse; quantum is voluerit

Act IV. Scene V. Demipho and Chremes come back with the money that they have brought for Phormio. Chremes had evidently been begging Demipho to take care how he parted with the money; and Demipho assures him that he has nothing to fear, for that he will take care that Phormio shall play him no trick. Both the old men agree that there is no time to be lost; that Phormio may perhaps change his mind. Chremes asks Demipho to go to Nausistrata, and ask to see the girl before she goes, and explain to her that Phormio, as her most intimate acquaintance, has the greatest right to her, and that she has a handsome dowry. This Demipho consents to; and Chremes parts from his friend, being now bent upon looking for his Lemnian wife and daughter.

The Metre is iambic tetrameter.

1. *Ne quid verborum duit*] For 'verba dare' see note on Andria i. 3. 6, and for 'duit,' Andria iv. 1. 41. 'Hoc,' in the next line, namely 'argentum.' Demipho has a purse in his hand containing the thirty minae. Geta laughs at the caution of the old men in lending money, which is borrowed only that it may be returned to them as soon as possible on some pretence or other.

5. *Nam, si altera illaec magis instabit*] 'For if that other girl that he speaks of is more pressing, perhaps he may put us off.' 'You have hit it,' says Geta. For 'altera illaec' see iv. 3. 52. With 'rem ipsam putasti' we may compare Plautus, Rudens v. 2. 18, 19:

"*La.* Imo edepol una littera plus sum quam medicus. *Gr.* Tum tu
Mendicus es? *La.* Tetigisti acu."

With 'reiciat' compare 'eiciat,' Phormio, Prolog. 17.

8. *Dicat*] The pronouns here are rather obscure. The passage means, 'Step over to my wife, and ask her to go and see Phanium before she leaves us. Let her tell her that we are going to give her in marriage to Phormio, that she may not be angry at being sent away; and he is the more proper person, because he is a much more intimate friend of her own; that we have not neglected our duty; we have given as much dower as he asked.' 'Idoneum' is often in construction with 'qui,' but here the relative clause assigns the reason for 'magis . . . idoneum.'

Datum esse dotis. *De.* Quid tua, malum, id refert? *Ch.* Magni, Demipho.
De. Non satis est tuum te officium facere, si non id fama approbat.
Ch. Volo ipsius quoque voluntate hoc fieri, ne se ejectam praedicet.
De. Idem ego istuc facere possum. *Ch.* Mulier mulieri magis congruit.
De. Rogabo. *Ch.* Ubi illas ego nunc reperire possim cogito.

ACTUS QUINTI SCENA PRIMA.

SOPHRONA. CHREMES.

So. Quid agam? quem mihi amicum inveniam misera? aut quo consilia haec referam? aut

11. *Quid tua, malum, id refert?*] This line has been noticed in the note on Hecyra iv. 3. 11, where the phrase 'tua refert' is discussed. 'Tua' and other similar words with 'refert' have the last syllable long in every case that I have noticed except in this passage, where 'tŭă mă‖lum' forms a tribrach in the place of an iambus. Donatus evidently had the existing order of the text, and so have all the manuscripts. I have therefore left it, and the more because it is if genuine an important exception to the common rule. The difficulty might be evaded by reading 'Quid, malum, tua id refert?' which may after all be right. In the following line I have adopted 'facere,' the reading of the Bembine MS., without however following Bentley in his transposition of the remainder of the line, which does not seem to be necessary.

14. *Mulier mulieri magis congruit*] This is on the principle of 'similia similibus,' *κεραμεὺς κεραμεῖ*. A proverb is quoted from Plutarch:

γέρων γέροντι γλῶτταν ἡδίστην ἔχει.
παῖς παιδὶ καὶ γυναικὶ πρόσφορον γυνή.

15.] Chremes, now that he has arranged Phormio's business, and got rid of Antipho's wife, hopes to bring about the match which he had at heart between his nephew and his daughter. But he does not know at present where to find them.

Act V. Scene I. As Chremes is about to go in search of his daughter, Sophrona her nurse appears, lamenting the misfortunes which she fears are about to happen to her mistress. 'I did my best,' she says, 'to provide for her by getting her married, although I knew that the marriage was not of any legal value. And all this while I have been unable to discover her father.' Chremes now calls her, and on her recognizing him explains that the name of Stilpho, by which she addresses him, was assumed only from his fear that his wife would discover his connexions at Lemnos. Sophrona then tells him that Phanium had been married to Antipho, and explains how the marriage was made up. Chremes is delighted to find that the very thing that he has set his heart on has come to pass without any effort of his; but he warns Sophrona not to let any one know that Phanium is his daughter.

The Metre is as follows; 1. 3, 4. 8—11, trochaic tetrameter; 2, trochaic dimeter; 5. 12—14, trochaic tetrameter catalectic; 6, 7. 15—20, iambic tetrameter; 21—38, iambic tetrameter catalectic.

1. *Quo consilia haec referam?*] 'Or to whom shall I apply for advice?' 'Quo' is used for 'ad quem.' See note on Andria iii. 4. 27.

Unde mihi auxilium petam?
Nam vereor hera ne ob meum suasum indigne injuria afficiatur:
Ita patrem adolescentis facta haec tolerare audio violenter.
Ch. Nam quae haec anus est exanimata, a fratre quae egressa est meo?
So. Quod ut facerem egestas me impulit; quum scirem infirmas nuptias
Hasce esse; ut id consulerem, interea vita ut in tuto foret.
Ch. Certe aedepol, nisi me animus fallit, aut parum prospiciunt oculi,
Meae nutricem gnatae video. *So.* Neque ille investigatur— *Ch.* Quid ago?
So. Qui est ejus pater. *Ch.* Adeo? an maneo, dum ea quae loquitur magis cognosco?
So. Quod si eum nunc reperire possim, nihil est quod verear. *Ch.* Ea est ipsa:
Colloquar. *So.* Quis hic loquitur? *Ch.* Sophrona. *So.* Et meum nomen nominat?
Ch. Respice ad me. *So.* Di, obsecro vos, estne hic Stilpho? *Ch.* Non. *So.* Negas?
Ch. Concede hinc a foribus paululum istorsum, sodes, Sophrona.
Ne me istoc posthac nomine appellassis. *So.* Quid? non, obsecro, es
Quem semper te esse dictitasti? *Ch.* St! *So.* Quid has metuis fores?
Ch. Conclusam hic habeo uxorem saevam: verum istoc de nomine
Eo perperam olim dixi ne vos forte imprudentes foris

3. *Ob meum suasum*] 'For I am afraid that my mistress will be unworthily wronged in consequence of my advice.' 'Suasus' does not occur elsewhere in Latin classics. Forcellini quotes from Ulpian, Dig. t. 2, l. 9, § 1: "Si quis per vim vel suasum medicamentum alicui infudit."

5. *Nam quae haec anus est*] 'Nam quae' for 'quaenam.' See note on Andria ii. 2. 24.

6. *Quum scirem infirmas nuptias hasce esse*] 'It was poverty that drove me to do this, although I knew that this marriage was not valid.' Compare Hecyra i. 2. 26: "Sed firmae hae vereor ut sint nuptiae;" and see note on Heaut. ii. 3. 95.

7. *Ut id consulerem*] 'And my object was to provide that she might be able to live safely.'

17. *Conclusam hic habeo uxorem saevam*] 'I have got a stern wife safe indoors here.' 'Conclusam' is used as if she were a wild beast. See note on Andria ii. 3. 12.

18. *Perperam*] 'And as for that name, I gave you a false name then, for fear that you might carelessly mention my name out of doors, and so my wife should discover

Effutiretis, atque id porro aliqua uxor mea rescisceret.
So. Istoc pol nos te hic invenire miserae nunquam potuimus.
Ch. Eho, dic mihi, quid rei tibi est cum familia hac unde exis?
Ubi illae sunt? *So.* Miseram me! *Ch.* Hem, quid est? vivuntne? *So.* Vivit gnata:
Matrem ipsam ex aegritudine miseram mors consecuta est.
Ch. Male factum. *So.* Ego autem quae essem anus deserta, egens, ignota,
Ut potui nuptum virginem locavi huic adolescenti
Harum qui est dominus aedium. *Ch.* Antiphonine? *So.* Hem! illi ipsi.
Ch. Quid? duasne is uxores habet? *So.* Au, obsecro: unam ille quidem hanc solam.
Ch. Quid illam alteram quae dicitur cognata? *So.* Haec ergo est. *Ch.* Quid ais?
So. Composito factum est quomodo hanc amans habere posset
Sine dote. *Ch.* Di vestram fidem, quam saepe forte temere
Eveniunt quae non audeas optare! Offendi adveniens
Quicum volebam, atque ut volebam, collocatam filiam.

my secret in some way.' 'Perperam,' an adverbial form from 'perperus' (compare the Greek πέρπερος), generally has the sense of 'badly.' It is here used for 'falsely.' 'Effutio' is strictly equivalent to 'effundo,' and so passes into the sense of 'to prate secrets,' 'to let out secrets,' 'to talk at random.' Compare 'futilis,' Andria iii. 5. 3, and note.

20. *Istoc*] 'That name of yours then was the reason why we have never been able to find you in our distress.' For 'istoc' see notes on Andria i. 1. 5; 5. 60.

24. *Male factum*] Chremes expresses himself rather coolly; and this is natural, as Donatus remarks; for it must be a relief to him in one way to find that he has no longer two wives in the same place. The phrase 'male factum' is very common. Compare Andria i. 1. 78.

25. *Virginem locavi*] See note on iv. 3. 40.

28. *Quid illam alteram*] 'What has been done with that other wife of his who is said to be his relation?' These condensed expressions with 'quid' are frequent. Compare iii. 1. 16: "Mansurusque patruum pater est, dum huc adveniat. *An.* Quid eum?" See also Heaut. v. 1. 77.

29. *Composito*] 'It was preconcerted, that her lover might have her without a dowry.' 'Composito' occurs in Virgil, Aen. ii. 128, 129:

"Vix tandem magnis Ithaci clamoribus actus
Composito rumpit vocem, et me destinat arae."

We find also 'de composito,' 'ex composito.' We may compare 'consulto' and 'compacto.'

30. *Quam saepe forte temere eveniunt quae non audeas optare*] Lindenbrog quotes Plautus, Mostellaria i. 3. 40:

"Insperata accidunt magis saepe quam quae speres;"

and from Menander,

ταὐτόματον ἡμῶν καλλίω βουλεύεται.

32. *Quicum volebam*] For 'qui' see notes on Andria, Prol. 5, Heaut. iv. 5. 29. 'Collocatam' depends on 'offendi' and 'volebam.' For 'volo' with the accusative of the participle compare Heaut. Prolog. 26: "Omnes vos oratos volo."

Quod nos ambo opere maximo dabamus operam ut fieret,
Sine nostra cura, maxima sua cura, haec sola fecit.
So. Nunc quid opus facto sit vide. Pater adolescentis venit;
Eumque animo iniquo hoc oppido ferre aiunt. *Ch.* Nihil pericli est.
Sed per Deos atque homines, meam esse hanc cave resciscat quisquam.
So. Nemo ex me scibit. *Ch.* Sequere me: intus caetera audies.

ACTUS QUINTI SCENA SECUNDA.

DEMIPHO. GETA.

De. Nostrapte culpa facimus ut malis expediat esse,
Dum nimium dici nos bonos studemus et benignos.
Ita fugias ne praeter casam, quod aiunt. Nonne id sat erat,
Accipere ab illo injuriam? etiam argentum est ultro objectum,

36. *Oppido*] See note on Heaut. iv. 2. 2.

38. *Intus caetera audies*] This is the reading of all the manuscripts; and although it makes the metre of the line irregular, yet, in the general agreement of the copies, it may stand. Bentley proposes 'audiemus.' Weise, in his Tauchnitz edition, reads 'audietis.' Either would do very well, if they had any authority.

Act V. Scene II. Sophrona and Chremes have now gone to Demipho's house to see Phanium. Demipho returns with Geta after having paid the money to Phormio. 'It is our own fault,' the old man says, 'if we find that men are scoundrels. We are too accommodating. It was quite enough to have been injured without throwing away one's money into the bargain.' 'Well,' says Geta, 'you may congratulate yourself on it, if you get rid of Phanium, even at the cost of your money. But perhaps the man will change his mind after all.' Geta now begins to think about getting the money for Phaedria, so that this money which Phormio has got may be returned. As for himself, he feels that, with all his expedients, he is only putting off the evil day, and that he will have to pay for his faults with interest. He will now go and explain the circumstances to Phanium, that she may not be alarmed when Phormio comes.

The Metre is iambic tetrameter catalectic.

1. *Ut malis expediat esse*] See note on Heaut. ii. 4. 8. Some MSS. have 'malos' here, but 'malis' has the best authority.

3. *Ita fugias ne praeter casam, quod aiunt*] 'So you ought not to pass your master's house when you are running away, as they say.' Donatus gives several explanations of this proverb: one is, 'When you are running away, don't pass your own house, for that is the safest place that you can go to.' This is adopted by Erasmus. See Forcellini. But, according to our notions, it would be the very worst place to go to. The best explanation is his second, which I have adopted in the text. If a runaway slave went near his master's house, he stood a very good chance of being captured. The application of the proverb to Chremes' case seems to be, that while trying to avoid one evil he has run into another. He wanted to escape the consequences of Phormio's trick, and to release his son from his marriage; and while doing this, he had been obliged to let Phormio rob him of his money. The proverb does not occur elsewhere, so that we have only the context and the explanation of Donatus to assist us.

4. *Etiam argentum est ultro objectum*]

Ut sit qui vivat dum aliud aliquid flagiti conficiat.
Ge. Planissime. *De.* His nunc praemium est qui recta prava faciunt.
Ge. Verissime. *De.* Ut stultissime quidem illi rem gesserimus.
Ge. Modo ut hoc consilio possiet discedi ut istam ducat.
De. Etiamne id dubium est? *Ge.* Haud scio hercle, ut homo est, an mutet animum.
De. Hem, mutet autem? *Ge.* Nescio: verum "si forte" dico.
De. Ita faciam, ut frater censuit, ut uxorem huc ejus adducam,
Cum ista ut loquatur: tu, Geta, abi prae; nuntia hanc venturam.
Ge. Argentum inventum est Phaedriae: de jurgio siletur.

'My money has besides been thrown as a sop to him.' 'Ultro' implies 'Not only did I not resent the injury which he had done me; but I went further than that, and actually gave him my money.' The original idea of 'objicere' would be 'to throw food before animals.' Compare Virgil, Aeneid. vi. 419—422, speaking of Cerberus:

"Cui vates, horrere videns jam colla colubris
Melle soporatam et medicatis frugibus offam
Objicit. Ille fame rabida tria guttura pandens
Corripit objectam."

Livy uses it of a concession to popular clamour. "Aptissimum tempus erat, vindicatis seditionibus, delenimentum animis Bolani agri divisionem objici," iv. 51. Terence generally uses it with such words as 'malum,' 'laetitia,' &c. See Hecyra iii. 1. 6. Heaut. i. 2. 12. With 'qui vivat' in the next line compare Adelphi v. 9. 23: "Huic aliquid paulum prae manu Dederis unde utatur," and see note.

8. *Modo ut hoc consilio possiet discedi*] 'One can only hope that by this plan things may be brought to a successful issue, that he may marry her.' 'Discedo' is sometimes used in the sense 'to come off well, out of a business.' Compare v. 8. 58:

"*Na.* Satin tibi est, Chreme? *Ph.* Imo vero pulchre discedo et probe;
Et praeter spem."

Cicero uses the word several times in this way. See Forcellini. The verb is a passive impersonal in this passage.

12. *Nuntia hanc venturam*] 'You, Geta,' says Demipho, 'go to Phanium, and give her notice that Nausistrata is coming to see her.' They are now standing by Chremes' house, so that Demipho properly uses 'hanc' for Nausistrata, who is at home there.

13. *Argentum*] Geta now soliloquizes on the present state of affairs. 'I have got the money for Phaedria; and not a word is said about the lawsuit; and it is arranged that Phanium shall not leave this house at present. Now what will come next? What will happen? You are as deep in the mud as ever; you will have to pay your creditors by borrowing from others. It is true that the punishment which was imminent has been staved off; but meanwhile, if you do not look out, your account of lashes is increasing.' The phrase 'in eodem luto haesitas' is quoted by Lactantius vii. 2, according to Lindenbrog. Plautus uses the word in a similar sense. Pseudolus iv. 2. 27:

"Perii, nunc homo in medio luto est."

Persa iv. 3. 74:

"Neque mihi haud imperito eveniet tali ut in luto haeream."

The idea is simple enough; Geta is reckoning up his liabilities to punishment, as if they were ordinary debts.. So we say, 'You are over head and ears in debt;' 'you sink deeper and deeper.' 'Versura solvere' was a term used of those who borrowed money from a new creditor to pay an old one; so that besides paying the interest on their old debts, they had to pay interest also on the sum that they borrowed, and so on, till

Provisum est ne in praesentia haec hinc abeat: quid nunc porro?
Quid fiet? in eodem luto haesitas: versura solves,
Geta. Praesens quod fuerat malum in diem abiit: plagae crescunt,
Nisi prospicis. Nunc hinc domum ibo, ac Phanium edocebo
Ne quid vereatur Phormionem aut ejus orationem.

ACTUS QUINTI SCENA TERTIA.

DEMIPHO. NAUSISTRATA. CHREMES.

De. Agedum, ut soles, Nausistrata, fac illa ut placetur nobis;
Ut sua voluntate id quod est faciendum faciat. *Na.* Faciam.
De. Pariter nunc opera me adjuvas ac re dudum opitulata es.
Na. Factum volo; at pol minus queo viri culpa quam me dignum est.
De. Quid autem? *Na.* Quia pol mei patris bene parta indiligenter
Tutatur; nam ex his praediis talenta argenti bina

they become hopelessly involved. Compare Cicero, Ad Atticum v. 15. 2: "Admirabilis abstinentia ex praeceptis tuis; ut verear ne illud quod tecum permutavi versura mihi solvendum sit." For 'in diem abiit' see note on Eunuchus v. 6. 19; and for 'in praesentia' in v. 14, note on Heaut. v. 2. 9.

Act V. Scene III. Demipho has been to see Nausistrata, and to persuade her to try to reconcile Phanium to her marriage with Phormio. He begs her to help him now with her services as she has already done with her purse. She expresses her readiness to do so; and only regrets that in consequence of her husband's carelessness her Lemnian property is not worth so much as it was in her father's time. Chremes now comes out of Demipho's house, and is vexed to find that he is too late to prevent his brother paying the money. He reports that Phanium will not leave her husband, and that he has discovered that she is really after all a relation of theirs. He tries hard to make Demipho understand him, but he is provokingly stupid; and at first is for their all going to Phanium together and inquiring from her who she is. At last he seems to take the hint; and agrees to keep Phanium and drop the other connexion of which they had been talking. All this is carried on rather obscurely, because they wish to keep it entirely from Nausistrata. Their mystery makes her suspect something, while she is glad to find that Phanium is to stay. As soon as ever she has gone, Chremes tells Demipho briefly that it is his own daughter who is married to Antipho. They go in doors to talk it over more quietly.

The Metre is as follows; 1—11, iambic tetrameter catalectic; 12—36, iambic tetrameter.

2. *Ut sua voluntate . . . faciat*] Compare iv. 5. 13.

3. *Ac re dudum opitulata es*] For Chremes had borrowed the money from his wife's rents, to lend to Demipho, iv. 3. 76. Many of the best editions have 'adjuvas,' which is certainly preferable to the reading of the common text 'adjuves;' for, as Bentley observes, Nausistrata has already expressed her willingness to be of service.

6. *Nam ex his praediis talenta argenti bina statim capiebat*] 'I cannot do as much as I ought to be able to do, from my husband's negligence in looking after my father's honest earnings. For he used to

Statim capiebat. Vir viro quid praestat! *De.* Binan quaeso?
Na. Ac rebus vilioribus multo, tamen talenta bina. *De.* Hui.
Na. Quid haec videntur? *De.* Scilicet. *Na.* Virum me natum vellem:
Ego ostenderem—*De.* Certo scio. *Na.* quo pacto—*De.* Parce, sodes,
Ut possis cum illa; ne te adolescens mulier defatiget.
Na. Faciam ut jubes: sed meum virum abs te exire video. *Ch.* Hem, Demipho,
Jam illi datum est argentum? *De.* Curavi ilico. *Ch.* Nollem datum.
Hei, video uxorem, paene plus quam sat erat. *De.* Cur nolles, Chreme?
Ch. Jam recte. *De.* Quid tu? ecquid locutus cum ista es quamobrem hanc ducimus?
Ch. Transegi. *De.* Quid ait tandem? *Ch.* Abduci non potest. *De.* Qui non potest?

receive regularly every year two talents of silver from that property.' 'Statim' originally means 'standing,' as in Plautus, Amphitruo i. 1. 85—87:

"Sed fugam in se tamen nemo convertitur;
Nec recedit loco quin statim rem gerat.
Animam amittunt prius quam loco demigrent;"

and v. 120: "Ita statim stant signa, neque nox quoquam concedit die," 'So still do the constellations stand, nor does night in any part of the sky give place to day.' So it means 'on the spot,' and from this meaning diverge the ideas, 'steadily,' 'regularly,' or 'immediately' (compare 'ilico'). Donatus observes that in the sense of the text 'statim' has the first syllable long, in its more common meaning, short. He is followed by most commentators. See Quicherat, Thesaurus Poeticus (sub voc.). He quotes a decisive line in favour of his view from Ennius:

"Ad terram se prosternunt, statim lacrimantes."

Of the two passages of Plautus, the latter proves nothing as to the quantity of the word, for the first foot of the line may be either a trochee or a spondee; and the former, which is a set of cretic lines, shows that even in the sense of 'standing still,' 'steadily,' it may be short. The line must be scanned:

"Nēc rĕcē|dīt lŏcō || quīn stătīm | rēm gĕrāt ||."

We cannot therefore receive the rule without modification.

8. *Ac rebus vilioribus multo*] 'How far one man surpasses another!' Demipho then asks, 'Two talents, did you say?' 'Yes,' says Nausistrata, 'and that when things were far cheaper than they are now, when the times were not so good for the farmer to sell his produce.' Good times for the farmer, as she supposes, are when provisions are at famine prices. In the following line 'natum,' the reading of the Bembine, is correct. Perlet gets into a great difficulty in explaining the ordinary text 'natam.' He compares Justin i. 2: "Semirămis puer esse credita est,"—a totally different case.

10. *Parce, sodes*] This Nausistrata is evidently a strong-minded woman. She is rattling on here at a determined rate, when Demipho stops her, and advises her to spare herself, that she may be able to argue with Phanium when she goes to see her, or else she will be beaten by a woman younger than herself.

15. *Jam recte*] 'Nothing at all at present.' For 'recte' see note on Eunuchus ii. 3. 50. 'Have you told her why we are going to bring Nausistrata to see her?' Chremes had nearly betrayed himself when he first came out of the house, and he now answers very cautiously, indeed so obscurely that Demipho cannot for some time take his hints.

Ch. Quia uterque utrique est cordi. *De.* Quid istuc nostra? *Ch.* Magni: praeter haec,
Cognatam comperi esse nobis. *De.* Quid? deliras? *Ch.* Sic erit.
Non temere dico: redii mecum in memoriam. *De.* Satin sanus es?
Na. Au, obsecro, cave ne in cognatam pecces. *De.* Non est. *Ch.* Ne nega.
Patris nomen aliud dictum est: hoc tu errasti. *De.* Non norat patrem?
Ch. Norat. *De.* Cur aliud dixit? *Ch.* Nunquamne hodie concedes mihi,
Neque intelliges? *De.* Si tu nihil narras—*Ch.* Pergis? *Na.* Miror quid hoc siet.
De. Equidem hercle nescio. *Ch.* Vin scire? At ita me servet Jupiter
Ut propior illi quam ego sum ac tu nemo est. *De.* Di vestram fidem!
Eamus ad ipsam: una omnes nos aut scire aut nescire hoc volo. *Ch.* Ah.
De. Quid est? *Ch.* Itan parvam mihi fidem esse apud te? *De.* Vin me credere?
Vin satis quaesitum mihi istuc esse? Age, fiat: quid? illa filia

17. *Quid istuc nostra?*] 'What is that to us?' Supply 'refert.' See note on Hecyra iv. 3. 11.

19. *Non temere dico*] 'I do not speak at random. I have recalled the case to my mind.' The phrase 'in memoriam redeo' occurs in Plautus among other synonymes:

"Nunc demum in memoriam redeo quum mecum recogito;
Nunc edepol demum in memoriam regredior audisse me,
Quasi per nebulam, Hegionem patrem meum vocarier."
(Capt. v. 4. 25—27.)

Compare Cicero, De Senectute, cap. 7: "Nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis in memoriam redeo mortuorum." 'Redii' is due to Bentley, in place of the old reading 'redi,' which is neither good Latin nor good sense. 'Mecum' occurs with many such words as 'reputo,' 'cogito;' but we could not say 'tecum in memoria redeo,' nor therefore 'mecum in memoriam redi.' Nor does Chremes ask Demipho to go over the case with him; for that is the very last thing he would have done in his wife's presence. He means to dispose of the question summarily, and to stop further questions.

26. *Una omnes nos aut scire aut nescire hoc volo*] 'I should like us all together to know whether this is so or not.' Plautus has an equivalent phrase in Epidicus iii. 1. 3: "Sitne quid necne sit scire cupio." Demipho is preparing to go and see Phanium at once when Chremes stops him.

28. *Vin satis quaesitum mihi istuc esse?*] '*De.* Do you wish me to inquire no further? Well, be it so. But what is to become of that daughter of our friend of whom we were speaking? *Ch.* Nothing. *De.* We may let Nausistrata go home then? *Ch.* Yes. *De.* And Phanium is to stay? *Ch.* Yes.' The student will notice the force of the perfect participle 'quaesitum' here. For

Amici nostri quid futurum est? *Ch.* Recte. *De.* Hanc igitur mittimus?
Ch. Quidni? *De.* Illa maneat? *Ch.* Sic. *De.* Ire igitur tibi licet, Nausistrata.
Na. Sic pol commodius esse in omnes arbitror quam ut coeperas,
Manere hanc; nam perliberalis visa est quum vidi mihi.
De. Quid istuc negoti est? *Ch.* Jamne operuit ostium? *De.* Jam. *Ch.* O Jupiter,
Di nos respiciunt: gnatam inveni nuptam cum tuo filio. *De.* Hem,
Quo pacto id potuit? *Ch.* Non satis tutus est ad narrandum hic locus.
De. At tu abi intro. *Ch.* Heus, ne filii quidem nostri hoc resciscant volo.

ACTUS QUINTI SCENA QUARTA.

ANTIPHO.

Laetus sum, ut meae res sese habent, fratri obtigisse quod vult.
Quam scitum est ejusmodi parare in animo cupiditates

'quid illa filia—futurum est' compare Heaut. iii. 1. 53:

"Quid te futurum censes quem assidue exedent?"

As Chremes seemed determined that Phanium should stay where she was, Demipho now dismisses Nausistrata, whose influence was no longer required.

36. *At tu abi intro*] They both go into Demipho's house.

Act V. Scene IV. Antipho is delighted that Phaedria has obtained his wish. A good example of the excellence of moderate desires, for then a little help serves to set you right when you are in a difficulty. Phaedria is perfectly happy now that he has got the money. As for himself, he has no hope whatever of a happy termination of his troubles; his only chance being that Phormio will be able to break off his engagement with Demipho and leave Phanium still with him.

The Metre is iambic tetrameter catalectic.

1. *Ut meae res sese habent*] 'However bad my own affairs are.' We have 'ut ut' in the old editions, as in Adelphi ii. 2. 40: "Ut ut haec sunt acta." But all good editors since Bentley have omitted one 'ut' for the sake of the metre, on the authority of the Bembine and four English manuscripts. 'Frater' was sometimes applied to a cousin. Forcellini gives a few instances from Cicero and other authors. The sons of two brothers were called 'fratres patrueles.'

2. *Quam scitum est*] Compare Heaut. i. 2. 35: "Hoc scitum est; periculum ex aliis facere, tibi quod ex usu siet." For 'quas' in the following line some copies have 'quibus;' but the best authorities have 'quas.' This use of the accusative with 'medeor' rests on the sole authority of this passage, and one instance in Vitruvius. 'Medicor' is similarly used in Virgil, Aen. vii. 756:

"Sed non Dardaniae medicari cuspidis ictum
Evaluit."

Quas, quum res adversae sient, paulo mederi possis!
Hic simul argentum repperit cura sese expedivit.
Ego nullo possum remedio me evolvere ex his turbis
Quin, si hoc celetur, in metu, sin patefit, in probro sim.
Neque me domum nunc reciperem, ni mihi esset spes ostenta
Hujusce habendae. Sed ubinam Getam invenire possum,
Ut rogem quod tempus conveniendi patris me capere jubeat?

ACTUS QUINTI SCENA QUINTA.

PHORMIO. ANTIPHO.

Ph. Argentum accepi; tradidi lenoni; abduxi mulierem;
Curavi propria ea Phaedria ut poteretur; nam emissa est manu.

5. *Ego nullo . . . evolvere ex his turbis*] 'I am not able by any remedy to free myself from my present troubles.' 'Evolvere fusos' is 'to unwind the thread from the spindle,' hence to extricate oneself from trouble; to set oneself free. It occurs also in Eunuchus iv. 4. 56:

"Hac re et te omni turba evolves, et illi gratum feceris."

We may compare Aeschylus' phrase:

νῦν δ' ὑπὸ σκότῳ βρέμει
θυμαλγής τε καὶ οὐδὲν ἐπελπομένα ποτὲ
καίριον ἐκτολυπεύσειν,
ζωπυρουμένας φρενός.
(Agam. 1030—1032.)

6. *Quin, si hoc celetur*] 'I can only expect as long as this business is concealed to be in a continual state of alarm, but to be disgraced if it is explained.' As long as he concealed from his father the arrangement that he had made with Phormio, his father would not consent to the match, but would endeavour to make Phormio take Phanium off his hands; and if he explained all, it would overwhelm him with disgrace. For 'probro' see note on Andria v. 3. 10.

7. *Ni mihi esset spes ostenta*] 'I should not have come home again now but that a slight hope has been given me of keeping my wife.' 'Ostenta' is used of a rare and precious opportunity in Eun. iii. 5. 57, and here carries with it the kindred sense of 'scanty.' For 'habendae' Bentley substitutes without any authority 'habendi' here and in v. 6. 40, referring to Hecyra iii. 3. 12. But all the manuscripts agree in the common reading, and no change is required.

Act V. Scene V. Phormio joins Antipho. He is boasting of having cheated Demipho out of the money, and having got the music girl for Phaedria. And now all that he wants is to be quiet for a few days, and to enjoy himself. Phaedria has now got what he wishes, and he finds himself in very much the plight in which Antipho was. He is afraid to meet his father, and hopes that Antipho will now intercede for him, as he had done when he was in trouble. Phormio intends to tell the old men that he is going to Sunium to buy a slave for his wife. At this moment Geta appears.

The Metre is iambic tetrameter.

2. *Propria*] 'I have taken care that Phaedria shall have her to himself for ever, for she is now free.' 'Proprius' has a mixed meaning of 'belonging to oneself' and 'lasting;' see note on Andria iv. 3. 1. The phrase 'emissa est manu' refers especially to that form of 'manumissio' which was by 'vindicta,' in which after the rod had been laid on his head, the slave was turned round by the master with the words 'hunc hominem liberum volo,' and then let go. Plautus uses the same expression. Captivi ii. 3. 48:

"Nunquam erit tam avarus quin te gratiis mittat manu;"

and Pseudolus i. 3. 139:

"Nunquam ad praetorem aeque cursim curram, ut emittar manu."

Nunc una mihi res etiam restat quae est conficienda, otium
Ab senibus ad potandum ut habeam; nam aliquot hos sumam dies.
An. Sed Phormio est. Quid ais? *Ph.* Quid? *An.* Quidnam nunc facturus Phaedria?
Quo pacto satietatem amoris ait se velle sumere?
Ph. Vicissim partes tuas acturus est. *An.* Quas? *Ph.* Ut fugitet patrem.
Te suam rogavit rursum ut ageres, causam ut pro se diceres;
Nam potaturus est apud me. Ego me ire senibus Sunium
Dicam ad mercatum, ancillulam emtum quam dudum dixit Geta;
Ne quum hic non videant me conficere credant argentum suum.
Sed ostium concrepuit abs te. *An.* Vide quis egrediatur. *Ph.* Geta est.

For the other mode of manumission see Mr. Long's article on that word in the Dictionary of Antiquities. Compare note on Adelphi ii. 1. 40. 'Poteretur' is the reading of the Bembine and some others of the best manuscripts. This form is supported by Ovid, Metam. xiii. 128—130:

"Si mea cum vestris valuissent vota, Pelasgi,
Non foret ambiguus tanti certaminis heres;
Tuque tuis armis, nos te poteremur, Achille,"

and is maintained by Servius on Aeneid. iii. 55, 56: "Polydorum obtruncat, et auro Vi potitur," where the third conjugation is used.

4. *Aliquot hos sumam dies*] 'For I will take the next few days as a holiday.' Compare Adelphi ii. 4. 23: "Hilarem hunc sumamus diem," 'Let us spend the day in pleasure.' This use of 'sumo' is connected with its sense of 'to spend,' which occurs in Plautus, and from which the common word 'sumtus' is derived. See Plautus, Miles Gloriosus iii. i. 79—81:

"Nam in mala uxore atque inimico si quid sumas sumtus est;
In bono hospite atque amico quaestus est quod sumitur,
Et quod in divinis rebus sumas, sapienti lucro est."

Our idiom is precisely the same.

7. *Vicissim partes tuas acturus est*] 'He is now going in his turn to act your part.' See note on Eunuchus i. 2. 71.

10. *Mercatum*] 'I will tell the old men that I am going to Sunium to the fair.' 'Mercatus' is used in this sense by Plautus, Poen. i. 2. 129:

"Quia apud aedem Veneris hodie est mercatus meretricius;
Eo conveniunt mercatores: ibi ego me ostendi volo;"

and by Cicero, In C. Verrem ii. 2. 53: "Tanto mercatu praetoris indicto, concurritur undique ad istum Syracusas;" and in a famous passage of the Tusculan Disputations, where Cicero relates what account Pythagoras gave of the name φιλόσοφος, which he had chosen: "Pythagoram autem respondisse; similem sibi videri vitam hominum et mercatum eum qui haberetur maximo ludorum apparatu totius Graeciae celebritate" (v. 3). The whole passage is well worth reading.

11. *Conficere credant argentum suum*] 'That they may not think that I am wasting their money because they do not see me here.' Similarly Cicero (Pro Flacco, 36) says 'patrimonium conficere.' See a different sense in Heaut. iv. 5. 55, note, and on Phormio i. 1. 2.

12. *Sed ostium concrepuit abs te*] See note on Andria iv. 1. 58.

ACTUS QUINTI SCENA SEXTA.

GETA. ANTIPHO. PHORMIO.

Ge. O Fortuna, O Fors fortuna, quantis commoditatibus
Quam subito hero meo Antiphoni ope vestra hunc onerastis diem;
An. Quidnam hic sibi vult? *Ge.* nosque amicos ejus exonerastis metu!
Sed ego nunc mihi cesso qui non humerum hunc onero pallio,
Atque hominem propero invenire, ut haec quae contigerint sciat.
An. Num tu intelligis hic quid narret? *Ph.* Num tu? *An.* Nihil. *Ph.* Tantundem ego.
Ge. Ad lenonem hinc ire pergam: ibi nunc sunt. *An.* Heus Geta. *Ge.* Hem tibi.
Num mirum aut novum est revocari, cursum quum institueris?
An. Geta.

Act V. Scene VI. Geta comes out of Demipho's house. He is full of delight at the glorious news that he has to tell Antipho. Antipho and Phormio hear his congratulations, and succeed in calling him back, after some trouble, as he is starting off to look for his young master. Upon seeing Antipho he renews his expressions of delight, and after a short delay tells them the news. He tells them that after Demipho and he left the Forum they went straight home, and his master sent him at once to Phanium. As he was on his way to her apartment her page met him, and told him that he was not to go in, for Chremes was at present with his mistress. Upon learning this he went quietly to the door, and overheard what was passing inside the room. Thus he discovered that Chremes was the father of Antipho's wife, that her mother was a native of Lemnos. Phormio is incredulous; but Antipho is delighted, and goes at once with Geta to see his father and his uncle, who are waiting to see him. Phormio remains on the stage, and determines to make use of the secret which he has just learnt in order to compel Chremes to make Phaedria a present of the money which he has already given him.

The Metre is as follows; 1—43, trochaic tetrameter catalectic; 44—54, iambic trimeter.

1. *O Fors fortuna*] See note on Eunuchus i. 2. 54. 'O Fortune, O lucky Fortune, with what blessings have you so suddenly loaded this day my master Antipho!' 'Onerare' is a common word in this usage, in Latin comedy, either in a good or bad sense. So we have in Andria v. 1. 8: "Remittas jam me onerare injuriis;" and in Plautus, Pseudolus i. 3. 138: "Pseudole, assiste altrinsecus atque onera hunc maledictis;" and in a good sense Captivi iv. 1. 7: "Ita hic me amoenitate amoena amoenus oneravit dies."

4. *Sed ego nunc mihi cesso*] 'But I am losing my time here, instead of throwing my cloak over my shoulder, and making haste to find the man, that he may hear what has happened.' 'Mihi' adds the notion of personal loss by the action. Compare Plautus, Epidicus iii. 2. 6—8:

"—— Sed ego hinc migrare cesso
Ut importem in coloniam hunc auspicio commeatum?
Mihi cesso quum sto."

For 'pallio' compare Plautus, Epidicus ii. 2. 10. 12:

"Age nunc jam orna te, Epidice, et palliolum in collum conjice,
Ita assimulato quasi per urbem totam hominem quaesiveris."

8. *Num mirum*] 'Mind you,' says Geta,

Nunc una mihi res etiam restat quae est conficienda, otium
Ab senibus ad potandum ut habeam; nam aliquot hos sumam dies.
An. Sed Phormio est. Quid ais? *Ph.* Quid? *An.* Quidnam nunc facturus Phaedria?
Quo pacto satietatem amoris ait se velle sumere?
Ph. Vicissim partes tuas acturus est. *An.* Quas? *Ph.* Ut fugitet patrem.
Te suam rogavit rursum ut ageres, causam ut pro se diceres;
Nam potaturus est apud me. Ego me ire senibus Sunium
Dicam ad mercatum, ancillulam emtum quam dudum dixit Geta;
Ne quum hic non videant me conficere credant argentum suum.
Sed ostium concrepuit abs te. *An.* Vide quis egrediatur. *Ph.* Geta est.

For the other mode of manumission see Mr. Long's article on that word in the Dictionary of Antiquities. Compare note on Adelphi ii. 1. 40. 'Poteretur' is the reading of the Bembine and some others of the best manuscripts. This form is supported by Ovid, Metam. xiii. 128—130:

"Si mea cum vestris valuissent vota, Pelasgi,
Non foret ambiguus tanti certaminis heres;
Tuque tuis armis, nos te poteremur, Achille,"

and is maintained by Servius on Aeneid. iii. 55, 56: "Polydorum obtruncat, et auro Vi potitur," where the third conjugation is used.

4. *Aliquot hos sumam dies*] 'For I will take the next few days as a holiday.' Compare Adelphi ii. 4. 23: "Hilarem hunc sumamus diem," 'Let us spend the day in pleasure.' This use of 'sumo' is connected with its sense of 'to spend,' which occurs in Plautus, and from which the common word 'sumtus' is derived. See Plautus, Miles Gloriosus iii. i. 79—81:

"Nam in mala uxore atque inimico si quid sumas sumtus est;
In bono hospite atque amico quaestus est quod sumitur,
Et quod in divinis rebus sumas, sapienti lucro est."

Our idiom is precisely the same.

7. *Vicissim partes tuas acturus est*] 'He is now going in his turn to act your part.' See note on Eunuchus i. 2. 71.

10. *Mercatum*] 'I will tell the old men that I am going to Sunium to the fair.' 'Mercatus' is used in this sense by Plautus, Poen. i. 2. 129:

"Quia apud aedem Veneris hodie est mercatus meretricius;
Eo conveniunt mercatores: ibi ego me ostendi volo;"

and by Cicero, In C. Verrem ii. 2. 53: "Tanto mercatu praetoris indicto, concurritur undique ad istum Syracusas;" and in a famous passage of the Tusculan Disputations, where Cicero relates what account Pythagoras gave of the name φιλόσοφος, which he had chosen: "Pythagoram autem respondisse; similem sibi videri vitam hominum et mercatum eum qui haberetur maximo ludorum apparatu totius Graeciae celebritate" (v. 3). The whole passage is well worth reading.

11. *Conficere credant argentum suum*] 'That they may not think that I am wasting their money because they do not see me here.' Similarly Cicero (Pro Flacco, 36) says 'patrimonium conficere.' See a different sense in Heaut. iv. 5. 55, note, and on Phormio i. 1. 2.

12. *Sed ostium concrepuit abs te*] See note on Andria iv. 1. 58.

ACTUS QUINTI SCENA SEXTA.

GETA. ANTIPHO. PHORMIO.

Ge. O Fortuna, O Fors fortuna, quantis commoditatibus
Quam subito hero meo Antiphoni ope vestra hunc onerastis diem;
An. Quidnam hic sibi vult? *Ge.* nosque amicos ejus exonerastis metu!
Sed ego nunc mihi cesso qui non humerum hunc onero pallio,
Atque hominem propero invenire, ut haec quae contigerint sciat.
An. Num tu intelligis hic quid narret? *Ph.* Num tu? *An.* Nihil. *Ph.* Tantundem ego.
Ge. Ad lenonem hinc ire pergam: ibi nunc sunt. *An.* Heus Geta. *Ge.* Hem tibi.
Num mirum aut novum est revocari, cursum quum institueris?
An. Geta.

Act V. Scene VI. Geta comes out of Demipho's house. He is full of delight at the glorious news that he has to tell Antipho. Antipho and Phormio hear his congratulations, and succeed in calling him back, after some trouble, as he is starting off to look for his young master. Upon seeing Antipho he renews his expressions of delight, and after a short delay tells them the news. He tells them that after Demipho and he left the Forum they went straight home, and his master sent him at once to Phanium. As he was on his way to her apartment her page met him, and told him that he was not to go in, for Chremes was at present with his mistress. Upon learning this he went quietly to the door, and overheard what was passing inside the room. Thus he discovered that Chremes was the father of Antipho's wife, that her mother was a native of Lemnos. Phormio is incredulous; but Antipho is delighted, and goes at once with Geta to see his father and his uncle, who are waiting to see him. Phormio remains on the stage, and determines to make use of the secret which he has just learnt in order to compel Chremes to make Phaedria a present of the money which he has already given him.

The Metre is as follows; 1—43, trochaic tetrameter catalectic; 44—54, iambic trimeter.

1. *O Fors fortuna*] See note on Eunuchus i. 2. 54. 'O Fortune, O lucky Fortune, with what blessings have you so suddenly loaded this day my master Antipho!' 'Onerare' is a common word in this usage, in Latin comedy, either in a good or bad sense. So we have in Andria v. 1. 8: "Remittas jam me onerare injuriis;" and in Plautus, Pseudolus i. 3. 138: "Pseudole, assiste altrinsecus atque onera hunc maledictis;" and in a good sense Captivi iv. 1. 7: "Ita hic me amoenitate amoena amoenus oneravit dies."

4. *Sed ego nunc mihi cesso*] 'But I am losing my time here, instead of throwing my cloak over my shoulder, and making haste to find the man, that he may hear what has happened.' 'Mihi' adds the notion of personal loss by the action. Compare Plautus, Epidicus iii. 2. 6—8:

"—— Sed ego hinc migrare cesso
Ut importem in coloniam hunc auspicio commeatum?
Mihi cesso quum sto."

For 'pallio' compare Plautus, Epidicus ii. 2. 10. 12:

"Age nunc jam orna te, Epidice, et palliolum in collum conjice,
Ita assimulato quasi per urbem totam hominem quaesiveris."

8. *Num mirum*] 'Mind you,' says Geta,

Ge. Pergit hercle. Nunquam tu odio tuo me vinces. *An.* Non manes?
Ge. Vapula. *An.* Id quidem tibi jam fiet, nisi resistis, verbero.
Ge. Familiariorem oportet esse hunc: minitatur malum.
Sed isne es quem quaero an non? ipsus est. *Ph.* Congredere actutum. *An.* Quid est?
Ge. O omnium quantum est qui vivunt hominum homo ornatissime!
Nam sine controversia ab Dis solus diligere, Antipho.
An. Ita velim: sed qui istuc credam ita esse mihi dici velim.
Ge. Satin est si te delibutum gaudio reddo? *An.* Enicas.
Ph. Quin tu hinc pollicitationes aufer, et quod fers cedo. *Ge.* Oh,
Tu quoque hic aderas, Phormio? *Ph.* Aderam: sed cessas? *Ge.* Accipe, hem,
Ut modo argentum tibi dedimus apud forum, recta domum

'is it at all strange, or any novelty, to be called back when you have set off running?' The allusion is to the common practical joke of calling after slaves who were in a hurry. The same thing occurs a hundred times in Plautus. See above, i. 4. 18, note.

9. *Pergit hercle*] Bentley re-writes this line; but we need not enter into his emendations. Some read 'pergin hercle?' on the authority of a single manuscript. But the text is very good as it stands. Geta says, when he hears himself called again, 'The fellow is still going on;' and then addressing his persecutor, 'You shall never beat me,' he says, 'by your boring.' For 'odio' see note on Hecyra i. 2. 48.

10. *Vapula*] 'Go and be flogged.' This, as Festus informs us, was a common answer when one wished to express utter indifference. Compare Plautus, Asinaria ii. 4. 71—73:

> "*Le.* Pergin precari pessimo? *Me.* Quae res? tun libero homini
> Male servus loquere? *Le.* Vapula. *Me.* Id quidem tibi hercle fiet,
> Ut vapules Demaenetum simul ac conspexero hodie."

The proverb 'vapula Papiria' was common in the same sense according to Festus; and arose from the supposed speech of a newly freed female slave to her mistress, when she should have saluted her respectfully, in answer to her mistress's salutation. The following fragment is given from the 'Foeneratrix' of Plautus:

> "Heus tu, in Barbaria quod dixisse dicitur
> Liberta suae patronae id ego dico tibi:
> Liberta salve! vapula Papiria."

13. *Quantum est qui vivunt*] See note on Heaut. iv. 6. 6.

14. *Ab Dis solus diligere*] This is simply a strong congratulatory expression, as perhaps in Andria v. 6. 9. See note on that passage.

16. *Satin est si te delibutum gaudio reddo?*] 'Will you be contented if I steep you with joy?' 'Delibutus' literally means 'smeared with oil,' or any other unctuous substance, and is so used by Cicero and other writers. Apuleius, Metam. iii. (quoted by Forcellini) has 'delibutus laetitia,' probably an imitation of this passage of Terence.

17. *Quin tu . . . aufer*] 'Away with your promises, and let us know what news you are bringing.' For 'aufer' see note on Phormio i. 4. 45, and for 'quin' expostulatory, see note on Andria ii. 3. 25.

19. *Recta domum sumus profecti*] Bentley proposes 'recta ad Chremem,' because Demipho went straight to Nausistrata from the forum (v. 2. 11, and v. 3. 7). He goes on to say, "Si *recta domum* ibant, quem

Sumus profecti: interea mittit herus me ad uxorem tuam.
An. Quamobrem? *Ge.* Omitto proloqui; nam nihil ad hanc rem est, Antipho.
Ubi in gynaeceum ire occipio, puer ad me adcurrit Mida;
Pone apprehendit pallio; resupinat: respicio; rogo
Quamobrem retineat me: ait esse vetitum intro ad heram accedere.
Sophrona modo fratrem huc, inquit, senis introduxit Chremem,
Eumque nunc esse intus cum illis. Hoc ubi ego audivi, ad fores
Suspenso gradu placide ire perrexi; accessi; adstiti;
Animam compressi; aurem admovi: ita animum coepi attendere,
Hoc modo sermonem captans. *An.* Eu Geta. *Ge.* Hic pulcherrimum
Facinus audivi: itaque paene hercle exclamavi gaudio.
An. Quod? *Ge.* Quodnam arbitrare? *An.* Nescio. *Ge.* Atqui mirificissimum:
Patruus tuus pater est inventus Phanio uxori tuae. *An.* Hem. Quid ais? *Ge.* Cum ejus consuevit olim matre in Lemno clanculum.
Ph. Somnium. Utine haec ignoraret suum patrem? *Ge.* Aliquid credito,

sensum quaeso possunt habere verba *mittit me ad uxorem tuam*, quae ipsa ibi domi erat?" But this is not very conclusive. Parmeno means, not that they actually went to Demipho's house, but that they went on their way there; and after all, if we remember that Chremes' house and Demipho's were not farther removed from one another than the length of the stage, such an inconsistency, if it is one, would not embarrass the audience very materially.

22. *Ubi in gynaeceum ire occipio*] The 'gynaeceum,' or, as it was more properly called, 'gynaeconitis,' was behind the 'andronitis.' The word does not occur often in classical authors. Cornelius Nepos in his preface describes its situation thus: "In interiore parte aedium quae gynaeconitis dicitur." The article on 'Domus' in the Dictionary of Antiquities may be consulted. Herodotus mentions the women's apartments in v. 20: *εἴπας ταῦτα, συνέπαινοι γὰρ ἦσαν οἱ Πέρσαι, γυναῖκας μὲν ἐξελθούσας ἀπέπεμπε ἐς τὴν γυναικηΐην.* Compare Eunuchus iii. 5. 30, 31:

> "—— Imperat,
> In interiore parte ut maneam solus cum sola."

27. *Suspenso gradu placide ire perrexi*] 'I began to go quietly on tiptoe.' Phaedrus uses the word in his fable of the cat, who starved the eagle and the boar to death:

> "Inde evagata noctu suspenso pede
> Ubi esca se replevit et prolem suam,
> Pavorem simulans prospicit toto die."
> (Fab. ii. 4. 18—20.)

Pliny describes the statuary Canachus as having made a statue of a stag so well that its feet seemed not to touch the ground: "Ita cervum vestigiis suspendit ut linum subter pedes trahatur." The phrases 'vestigia suspensa ferre,' 'gradus suspensos ferre,' are common in the poets. See Forcellini.

33. *Consuevit*] See note on Adelphi iv. 5. 32.

34. *Somnium.*] 'Nonsense! Do you

Phormio, esse causae: sed me censen potuisse omnia
Intelligere extra ostium intus quae inter sese ipsi egerint?
An. Atque hercle ego quoque illam audivi fabulam. *Ge.* Imo etiam dabo
Quo magis credas. Patruus interea inde huc egreditur foras:
Haud multo post cum patre idem recipit se intro denuo:
Ait uterque tibi potestatem ejus habendae se dare.
Denique ego missus sum te ut requirerem atque adducerem.
An. Quin ergo rape me: quid cessas? *Ge.* Fecero. *An.* O mi Phormio,
Vale. *Ph.* Vale, Antipho: bene, ita me Di ament, factum: gaudeo
Tantam fortunam de improviso esse his datam.
Summa eludendi occasio est mihi nunc senes,
Et Phaedriae curam adimere argentariam,
Ne cuiquam suorum aequalium supplex siet:
Nam idem hoc argentum, ita ut datum est, ingratiis

mean to say that she would not know her father?' For 'somnium' see note on Adelphi iii. 3. 41. For 'utine' see Hecyra ii. 1. 2:

"Utine omnes mulieres eadem aeque studeant, nolintque omnia,"

and i. 1. 9: "Utine eximium neminem habeam?" Bentley would read 'utne' here, as he would also in Hecyra ii. 1. 2; but see note there.

37. *Atque hercle ego . . . fabulam*] In all the old editions this line is attributed to Phormio; but Bentley, on the authority of the 'Codex Academicus,' gives it to Antipho. In this he is followed by Zeune, who remarks that in Phormio's mouth it would be at variance with what he had said previously; and again, that Geta's language immediately afterwards shows that it was Antipho who spoke here.

40. *Ait uterque . . . se dare*] This is the text of the best manuscripts and editions, except the Bembine, which has 'ejus adhibendae dari.' Bentley conjectures 'ejus habendi se dare,' referring to Hecyra iii. 3. 12. See note there, and on i. 3. 24 of this play. But there is no necessity for any change here; and 'habendi' in this passage has no authority whatever.

42. *Quin ergo rape me*] 'Away with me then as quick as you like.' Madame Dacier supposes that Antipho here jumps on Geta's back and is carried off; as a kind of stage trick. The idea does not seem very likely, and has been combated by several editors. 'Rape' would not be used in that sense. Zeune aptly compares Eunuchus ii. 3. 85: "Abduc, duc, quantum potes."

43. *Bene, . . . factum*] Many editors have ended this scene with this line; Guyetus ends the play here, changing 'gaudeo' into 'plaudite.' His opinion has no support; and we can see no good reason for rejecting the remainder of the play. The notion that Phormio should have a scene to himself because he is left on the stage alone is due originally to Faern, and is adopted by Bentley. But as Zeune well remarks, Why should we make this a separate scene, and not do the same in many other cases where one of the characters is left on the stage alone? And why commence the scene, as Bentley does, with the words 'tantam fortunam,' rather than at 'bene, ita me Di ament, factum?' I have accordingly kept the arrangement of the old editions. It is true that in some cases the remaining character has a separate scene, as in Heaut. ii. 1, Adelphi iii. 5, and Hecyra ii. 3, but the rule is by no means uniform; and many instances quoted by commentators are not at all to the point.

48. *Nam idem hoc argentum*] 'For this same money shall be given to him in spite of them, as it has been given to me; I have discovered in the facts of the case a way to compel them to do this.' The old editions have 'his datum erit;' but the

Ei datum erit: hoc qui cogam re ipsa repperi.
Nunc gestus mihi vultusque est capiendus novus.
Sed hinc concedam in angiportum hoc proximum:
Inde hisce ostendam me, ubi erunt egressi foras.
Quo me assimularam ire ad mercatum non eo.

ACTUS QUINTI SCENA SEPTIMA.

DEMIPHO. PHORMIO. CHREMES.

De. Dis magnas merito gratias habeo atque ago,
Quando evenere haec nobis, frater, prospere.
Quantum potest nunc conveniendus Phormio est,
Priusquam dilapidet nostras triginta minas
Ut auferamus. *Ph.* Demiphonem, si domi est,
Visam: ut, quod—— *De.* At nos ad te ibamus, Phormio.
Ph. De eadem hac fortasse causa. *De.* Ita hercle. *Ph.* Credidi.

reading of the Bembine manuscript, 'ei datum erit,' is preferable. Phormio was considering only how to obtain the money for Phaedria, and the circumstance which he had just discovered of Chremes' relationship to Phanium had placed the old men in his power.

51. *Angiportum*] On the meaning and etymology of 'angiportus' see the note on Eunuchus v. 2. 6.

ACT V. SCENE VII. Demipho and Chremes come out of Demipho's house, where they had seen Phanium, and had just arranged with Antipho that he should keep his wife, as she had been discovered to be the very person to whom they wished to see him married. Their object is now to recover from Phormio the thirty minae which he had got from them on account of this very marriage. They meet Phormio at the entrance of the house. He professes to have come to discharge his engagement concerning Phanium. Demipho replies that he has been advised that it would be discreditable to him to turn Phanium out of doors, and to separate her from her husband; and, besides, Antipho will not give her up. Phormio answers that as for the money he has spent it in paying his debts; and as they had broken faith with him, he has a right to keep the money. Demipho loses his temper, and accuses Phormio of having all along intended to play them a trick. He retorts by letting Chremes see that he is acquainted with his Lemnian intrigue, and that he intends to make use of it. Chremes is at once subdued, and offers Phormio the money without any further trouble, provided that he will keep his secret. Demipho takes a different line. 'Your secret is known,' he says to Chremes, 'put a bold face on it. Your wife must know all about it, and she had better hear it from us than from any one else; and if she is angry I will set all right for you.' Phormio is now put on his last defence. Demipho and Chremes seize upon Phormio, intending to drag him to justice. He calls Nausistrata, determining to tell her the whole story, and so to save himself and revenge himself on Chremes.

The Metre is iambic trimeter.

3. *Quantum potest*] See note on Andria v. 2. 20.

4. *Dilapidet*] The word properly means to 'pull to pieces' and 'scatter about,' as one would a wall built of stones. Columella uses it in the general sense of 'to destroy:'

"Saepe ferus duros jaculatur Jupiter imbres,
Grandine dilapidans hominumque boumque labores." (x. 329.)

Here it means 'before he squanders away that thirty minae of ours.' In this sense prodigals and luxurious persons, as Donatus informs us, were called 'dilapidatores.'

Quid ad me ibatis? Ridiculum. Verebamini
Ne non id facerem quod recepissem semel?
Heus, quanta quanta haec mea paupertas est, tamen
Adhuc curavi unum hoc quidem, ut mihi esset fides.
Ch. Estne ea, ita ut dixi, liberalis? *De.* Oppido.
Ph. Itaque ad vos venio nuntiatum, Demipho,
Paratum me esse: ubi vultis, uxorem date;
Nam omnes posthabui mihi res, ita uti par fuit,
Postquam tantopere id vos velle animadverteram.
De. At hic dehortatus est me ne illam tibi darem;
"Nam qui erit rumor populi," inquit, "si id feceris?
Olim quum honeste potuit tum non est data:
Nunc viduam extrudi turpe est:" ferme eadem omnia
Quae tute dudum coram me incusaveras.
Ph. Satis superbe illuditis me. *De.* Qui? *Ph.* Rogas?
Quia ne alteram quidem illam potero ducere:
Nam quo redibo ore ad eam quam contemserim?
Ch. Tum autem Antiphonem video ab sese amittere
Invitum eam; inque. *De.* Tum autem video filium
Invitum sane mulierem ab se amittere.
Sed transi sodes ad forum, atque illud mihi
Argentum rursum jube rescribi, Phormio.

9. *Quod recepissem*] In Heaut. v. 5. 12 we have "Ad me recipio?" See the note there.

10. *Quanta quanta haec mea paupertas est*] 'Look you now, however great my poverty is, I have always taken good care to keep my word.' For 'quanta quanta ... est' compare Adelphi iii. 3. 40:

"Tu quantus quantus es nihil nisi sapientia es,"

where see note.

12. *Estne ea, ita ut dixi, liberalis?*] These words have perplexed commentators exceedingly. The explanation which Patrick has adopted seems to be the most natural. Chremes is entirely taken up with his daughter and her happy marriage to Antipho, and so without entering into the conversation now going on between Phormio and his friend he speaks his thoughts aloud. 'Is she not, as I told you, a thorough lady?' Some editors omit 'ea,' and understand 'liberalis' of Phormio. But then 'ita ut dixi' become unmeaning. 'Ea' appears in all the manuscripts and old editions, and does not occasion any difficulty in the metre. For 'oppido' see note on Heaut. iv. 2. 2.

20. *Nunc viduam extrudi turpe est*] 'Now it is disgraceful that she should be thrust out and deprived of her husband.' 'Vidua' was used of a woman separated from her husband or her lover. Compare Propertius iii. 25. 17: "Quidve tibi prodest viduas dormire puellas." See note on Heaut. v. 1. 80. The Bembine manuscript has 'Eam nunc extrudi turpe est;' a correction which arose probably, as Bentley suggests, from a misunderstanding of the use of the word 'vidua.'

24. *Nam quo redibo ore*] 'For with what face shall I return to her whom I have despised?' Compare Heaut. iv. 3. 22, and the examples quoted in the note.

25.] Chremes is very eager to prevent Phormio pressing his claim; and he now suggests to Demipho a further reason against it,—Antipho's unwillingness to part with his wife.

28. *Sodes*] See note on Andria i. 1. 58.

29. *Argentum rursum jube rescribi*] 'Come over with me to the forum, and give

Ph. Quodne ego discripsi porro illis quibus debui?
De. Quid igitur fiet? *Ph.* Si vis mihi uxorem dare,
Quam despondisti, ducam: sin est ut velis
Manere illam apud te, dos hic maneat, Demipho.
Nam non est aequum me propter vos decipi,
Quum ego vestri honoris causa repudium alterae
Remiserim quae dotis tantundem dabat.
De. I hinc in malam rem cum istac magnificentia,
Fugitive: etiam nunc credis te ignorarier,
Aut tua facta adeo? *Ph.* Irritor. *De.* Tune hanc duceres,
Si tibi data esset? *Ph.* Fac periclum. *De.* Ut filius
Cum illa habitet apud te; hoc vestrum consilium fuit.
Ph. Quaeso, quid narras? *De.* Quin tu mihi argentum cedo.
Ph. Imo vero uxorem tu cedo. *De.* In jus ambula.
Ph. In jus? enimvero si porro esse odiosi pergitis—

directions for having that money repaid to me.' 'Rescribo' strictly means 'to make a new entry,' which annuls the old one; and, in money matters, to repay money received. Compare Horace, Sat. ii. 3. 75, 76:

"Putidius multo cerebrum est, mihi crede, Perilli,
Dictantis quod tu nunquam rescribere possis."

These money matters were arranged through the 'argentarii,' who had stalls in the Forum, and a record of such transactions was kept by these negotiators. Donatus says, "*Rescribi*, reddi, seu per mensae scripturam dari;" and again, "Per scripturam, id est, de mensae scriptura dari; unde hodie additur chirographis, *domo ex arca sua* vel *ex mensae scriptura*." Money might be given and paid either in cash, out of one's own private box, or by a written agreement through one's banker; 'mensa' being one of the names for the counters of these money-lenders. See Horace, Sat. ii. 3. 148:

"—— Mensam poni jubet atque
Effundi saccos nummorum, accedere plures
Ad numerandum,"

where this use of the word is perhaps alluded to. Demipho wishes Phormio to go with him to his banker and write a new agreement for the payment of the thirty minae which he had received from him.

30. *Quodne ego discripsi*] 'What! am I to pay you back the money which I immediately paid away to my creditors?' The Bembine has 'discripsi,' the reading which I have adopted in the text, in preference to the common reading 'perscripsi.' There is no doubt that 'discribo' is to be preferred to 'describo,' the reading of many manuscripts here, and in many places of Cicero. See Long's note on Cicero, In C. Verrem ii. 3. 92. Cicero uses the word in Philipp. v. 8 in the sense of the text: "Quorum bona, quantacumque evertit, statim comitibus suis compositoribusque discripsit," where the ordinary text has as usual 'descripsit.' 'Scribo' is 'to make an entry against a person to whom you give money,' hence to pay or lend money; 'discribo,' 'to pay or lend money to various persons.' For 'quodne' compare Andria iv. 4. 29 and note. 'Porro' means originally 'henceforth.' Here it is used in the sense of 'at once,' 'immediately afterwards.' Compare Eunuchus iii. 3. 22: "Misit porro orare ut venirem," 'She sent immediately afterwards to beg me to come;' above, v. 1. 19: "Atque id porro aliqua uxor mea rescisceret," 'I was afraid that my wife would somehow immediately discover it.' See note on Andria, Prol. 22.

35. *Repudium alterae remiserim*] For 'repudium' see note on iv. 3. 63; and for the form 'alterae,' note on Eunuchus v. 6. 3.

37. *I hinc in malam rem*] See note on ii. 3. 21. For 'cum istac magnificentia' see note on Heaut. iv. 6. 6. Bentley would have 'Ine hinc malam rem;' but there is no reason for the change: and in Andria ii. 1. 17 we have "Abin' hinc in malam rem cum suspicione istac, scelus?"

De. Quid facies? *Ph.* Egone? Vos me indotatis modo
Patrocinari fortasse arbitramini:
Etiam dotatis soleo. *Ch.* Quid id nostra? *Ph.* Nihil.
Hic quandam noram cujus vir uxorem—— *Ch.* Hem. *De.* Quid est?
Ph. Lemni habuit aliam:—*Ch.* Nullus sum. *Ph.* ex qua filiam
Suscepit; et eam clam educat. *Ch.* Sepultus sum.
Ph. Haec adeo ego illi jam denarrabo. *Ch.* Obsecro,
Ne facias. *Ph.* Oh, tune is eras? Ut ludos facit.
Ch. Missum te facimus. *Ph.* Fabulae. *Ch.* Quid vis tibi?
Argentum quod habes condonamus te. *Ph.* Audio.
Quid vos, malum, ergo me sic ludificamini,
Inepti, vestra puerili sententia?
"Nolo, volo: volo, nolo rursum: cedo, cape.
Quod dictum, indictum est: quod modo erat ratum, irritum est."
Ch. Quo pacto aut unde haec hic rescivit? *De.* Nescio;
Nisi me dixisse nemini id certo scio.
Ch. Monstri, ita me Di ament, simile. *Ph.* Injeci scrupulum. *De.* Hem.

45. *Vos me indotatis*] 'Perhaps you think that I act the patron only for portionless girls. I am in the habit of doing so for heiresses too.' Phormio purposely expresses himself ambiguously. He means, 'I will show you that I can assert the right of women with fortunes, such as your wife Nausistrata, as well as of poor young women like Phanium.' His words will also bear the meaning, 'Do you think that I will waive my right of being the patron of Phanium now that she is no longer poor?' But the meaning is left uncertain; and Demipho, seeing no particular application of the words to their own business, treats them with contempt. Phormio then goes on to show them that he is acquainted with their secret, and can use it so as to place Nausistrata on his side against them.

50. *Sepultus sum*] 'I am a dead man.' Plautus uses the word rather more literally of a swoon in Amphitruo v. 1. 21—24:

"Sed quid hoc? quis hic est senex?
Qui ante aedes nostras sic jacet?
Numnam hunc percussit Jupiter?
Sepultus est quasi sit mortuus."

Here it is evidently a translation of the common Greek word *τέθηπα* occurring frequently in Homer. Pindar also has *τάφε*, Pyth. iv. 168. Compare Herodotus ii. 156: *τέθηπα δὲ ἀκούων, εἰ νῆσος ἀληθέως ἐστὶ πλωτή.*

52. *Ut ludos facit*] 'How he makes game of the thing!' See note on Andria iii. 1. 21.

53. *Missum te facimus*] 'We let you go.' See note on Andria iv. 1. 56.

54. *Argentum . . . condonamus te*] 'We make you a present of the money that you have.' 'Condono' is used by Plautus with a double accusative; see Bacchides v. 2. 26: "Si quam habes te condono." Lindemann also quotes a passage from Afranius: "Id aurum me condonat." In most passages of Plautus one of the accusatives is omitted, generally the accusative of the thing; and in Eunuchus, Prol. 17, we have the passive impersonal used with the accusative of the thing, as is common with verbs that take a double accusative in the active. See note.

60. *Nisi*] 'I only know for certain that I have never told any one.' This elliptical use of 'nisi' is common in Terence. See note on Heaut. v. 2. 4.

61. *Injeci scrupulum*] See note on Adelphi ii. 2. 20.

Hicine ut a nobis hoc tantum argenti auferat,
Tam aperte irridens? Emori hercle satius est.
Animo virili praesentique ut sis para:
Vides tuum peccatum esse elatum foras;
Neque jam id celare posse te uxorem tuam.
Nunc quod ipsa ex aliis auditura sit, Chreme,
Id nosmet ipsos indicare placabilius est.
Tum hunc impuratum poterimus nostro modo
Ulcisci. *Ph.* Atat, nisi mihi prospicio, haereo.
Hi gladiatorio animo ad me affectant viam.
Ch. At vereor ut placari possit. *De.* Bono animo es.
Ego redigam vos in gratiam, hoc fretus, Chreme,
Quum e medio excessit unde haec suscepta est tibi.
Ph. Itane agitis mecum? Satis astute aggredimini.
Non hercle ex re istius me instigasti, Demipho.
Ain tu? Ubi quae libitum fuerit peregre feceris,
Neque hujus sis veritus feminae primariae,

62. *Hicine ut . . . auferat*] 'Is this fellow to carry off from us such a sum of money, while he openly makes game of us?' For the form of the sentence compare v. 8. 3: "Hicine ut tibi respondeat?" and see note on Eunuchus iv. 7. 1.

65. *Elatum foras*] 'You see that your fault is published abroad, and that you cannot conceal it any longer from your wife.' This line stands in most manuscripts 'Vides peccatum tuum esse elatum foras.' Bentley would read 'Vides peccatum tuum *hoc* esse elatum foras' to avoid the hiatus; but there is not the slightest authority for the pronoun. The Bembine manuscript has 'delatum,' on the same principle; but 'delatum foras' is not found elsewhere; nor is 'deferre' used in this sense. There can be no doubt that 'elatum foras' is the genuine reading. See note on Adelphi iv. 4. 8. It is sufficient with many good editors to read 'tuum peccatum.'

68. *Placabilius*] 'The more likely way to appease her is for us to tell her what she will learn without us from others.' 'Ipsa' literally 'of herself;' and so, 'without our being able to prevent it.' 'Placabilius' has here an active signification, as is frequently the case with these adjectives. The word occurs in the same sense in Adelphi iv. 3. 17. See note.

71. *Hi gladiatorio animo ad me affectant viam*] 'They are making towards me with the air of gladiators.' 'Animo,' says Donatus, "ita perdito ac temerario ut non sibi caveant dummodo vulnerarent: ut Sallust. Jug. 60, 'avidius alteri alteros.'" 'Affectare viam' is generally used metaphorically, as in Heaut. ii. 3. 59, 60:

"Nam disciplina est eisdem munerarier
Ancillas primum ad dominas qui affectant viam,"

'Who wish to get into favour with their mistresses.' In Plautus it has the simple sense of 'to intend to do a thing.' Compare Aulularia iii. 6. 38, 39:

"—— Scio quam rem agat;
Ut me deponat vino, eam affectat viam,"

'That is what he intends, to floor me with wine.'

74. *Quum e medio excessit*] 'I will reconcile you; for I am the more confident because the mother of this Phanium has now departed this life.' Compare v. 8. 30: "Ea mortem obiit, e medio abiit, qui fuit in re hac scrupulus." We may contrast Adelphi iii. 4. 32: "Mater virginis in medio est; ipsa virgo; res ipsa."

77. *Ain tu? Ubi quae libitum fuerit*] The ordinary text has 'Ain' tu? ubi peregre tibi quod libitum fuit;' but the Bembine has the reading of the text, which is much better in respect of metre.

78. *Neque hujus sis veritus*] 'What do you mean? After you have taken your pleasure abroad, and have not respected your wife here, a lady of the first family, but have insulted her in a new

Quin novo modo ei faceres contumeliam,
Venias mihi precibus lautum peccatum tuum?
Hisce ego illam dictis ita tibi incensam dabo
Ut ne restinguas lacrimis si exstillaveris.
De. Malum quod isti Di Deaeque omnes duint.
Tantane affectum quenquam esse hominem audacia?
Non hoc publicitus scelus hinc deportarier
In solas terras? *Ch.* In id redactus sum loci
Ut quid agam cum illo nesciam prorsum. *De.* Ego scio:
In jus eamus. *Ph.* In jus? huc, si quid libet.

way, am I to see you now come and atone for your fault by supplications?' 'Vereor' is very seldom found in the construction of the text. Cicero uses it so in one passage, "Dionysius quidem . . . ne tui quidem testimonii quod ei saepe apud me dederas, veritus, superbum se praebuit in fortuna quam putavit nostram fore," Ad Atticum viii. 4. 1. According to Forcellini there is the reading 'testimonium tuum.' Forcellini quotes also from Accius and Pacuvius. This use of 'lautum,' literally, 'to wash away,' may be compared with the more usual phrase 'luere peccatum.' 'Luo' is also sometimes used in the sense of 'lavo,' as by Silius Italicus:

"Idem etiam Locros habuit furor, ora vadosi
Litoris, Argivos major qua Graecia muros
Servat, et Ionio luitur curvata profundo."
(Punic. xi. 20—22.)

This sense comes out more strongly in the compounds, as 'diluo,' 'eluo.' Many manuscripts have 'nunc mihi;' some omit 'mihi;' but 'nunc' is least necessary, and 'mihi' most likely to have been omitted through ignorance.

81. *Hisce ego . . . incensam dabo*] 'With this tale I will make her so inflamed against you, that you shall not be able to quench her anger were you to melt entirely away in tears.' 'Dare' with the participle is a common periphrasis for the future. See Andria iv. 1. 59: "At jam hoc tibi inventum dabo." 'Exstillo' is a very rare word. It occurs once only in Plautus:

"Teritur sinapis scelerata cum illis qui terunt;
Priusquam triverunt, oculi ut exstillent facit."
(Pseudolus iii. 2. 28, 29.)

83. *Malum . . . duint*] This seems to have been a common formula, for we have the same line in Plautus, Mostellaria iii. 1. 122, 123:

"Malum quod isti Di Deaeque omnes duint;
Ita mea consilia perturbat penissime."

Ruhnken considers 'quod' redundant; but it is used in the sense of 'aliquod,' and attached to 'malum' enclitically. The line may have been a literal translation of *κείνῳ κακόν τι θεοί τε καὶ πᾶσαι θεαὶ δοῖεν.* Compare Plautus, Amphitruo ii. 1. 13, 14:

"Malum quod tibi Di dabunt, atque ego hodie
Dabo."

For 'duint' see note on Andria iv. 1. 42.

84. *Tantane affectum . . . audacia?*] 'Was ever a man gifted with such a stock of impudence?' For the form of the sentence see note on Andria i. 5. 10. 'Affectus' is used by Cicero with such words as 'praemio,' 'beneficio,' and their contraries; but it is very uncommon in the sense of 'praeditus' as here.

85.] 'Ought not this scoundrel to be transported to a desert island at the public expense?' 'Publicitus' is common in Plautus. In Amphitruo it is applied to a prison:

"Quid faciam nunc si Tresviri me in carcerem compegerint,
Inde cras e promptuaria cella depromar ad flagrum,
Nec causam liceat dicere mihi, neque in hero quicquam auxili siet,
Nec quisquam sit quin me omnes esse dignum deputent; ita
Quasi incudem me miserum homines octo validi caedant; ita
Peregre adveniens hospitio publicitus accipiar," (i. 1. 3—8,)

'I should be entertained on my return from my travels at the public expense,' i.e. kept in prison.

88. *Huc, si quid libet*] Demipho had said, 'I know what to do with him; let us go to the magistrate.' 'To the magistrate?' says Phormio. 'Here, if you please,' making for Chremes' house. Demipho then calls on Chremes to hold Phormio while he calls out his slaves, and a struggle ensues between Phormio and the two old men. For 'in jus' see Long's note on Cicero, In C. Verrem ii. 3. 15.

De. Assequere ac retine, dum ego huc servos evoco.
Ch. Enim solus nequeo: accurre huc. *Ph.* Una injuria est
Tecum. *Ch.* Lege agito ergo. *Ph.* Altera est tecum, Chreme.
De. Rape hunc. *Ph.* Itane agitis? enimvero voce est opus.
Nausistrata, exi. *Ch.* Os opprime. *De.* Impurum vide,
Quantum valet. *Ph.* Nausistrata, inquam. *Ch.* Non taces?
Ph. Taceam? *De.* Nisi sequitur, pugnos in ventrem ingere.
Ph. Vel oculum exclude: est ubi vos ulciscar probe.

90. *Enim solus nequeo*] 'Do you come, for I can't hold him by myself.' For the position of 'enim' at the beginning of the sentence see Hecyra ii. 1. 41 and note. In both cases we have to supply the ellipse, as is very often the case with γὰρ in dialogue. The old editions have 'etenim,' but the Bembine has 'enim.' And so, according to Bentley, have the majority of good manuscripts. Demipho appears to run up at this moment and strike Phormio, who says, 'Una injuria est tecum,' 'one assault for you.' On which Chremes appears to strike him, with the words, 'Bring an action then;' and Phormio replies, 'And another for you, Chremes.' I have followed the old editions in giving 'lege agito ergo' to Chremes; for though Demipho might say this as an answer to Phormio, yet the following words of Phormio seem to show that Chremes had now stepped in and struck him, and we must naturally connect the word with the blow. 'Injuria' is here used in one of its special senses,—that of 'striking a man in any way.' See note on ii. 2. 14. Many cases of 'injuria' were subject to the punishment of 'deportatio;' and so we may suppose Phormio here to retort upon the old men their words in v. 85. See the article on 'Injuria' in the Dictionary of Antiquities.

93. *Os opprime*] 'Gag him.' The two old men have overpowered Phormio, who doubtless was not a very stalwart opponent, and are dragging him off to the forum. He has to use his lungs as a last resort, and calls Nausistrata, who is in Chremes' house, at the door of which the scuffle takes place. They find him now very troublesome, and their strength begins to fail. 'Take his wind,' says Demipho, 'if he does not follow you.' 'Ay,' answers Phormio, 'or knock out an eye. I shall have an excellent opportunity of taking my revenge on you.' Every word in these lines is perfectly natural, and hardly requires a comment. I cannot, however, forbear mentioning that Perlet has a choice note on 'os opprime:' "In mentem incidit, ob similitudinem rei et verbi, Euripid. Hecub. v. 1269, ubi Agamemnon in Polymnestorem ad comites: *οὐκ ἐφέξετε στόμα;* Quis inde non videt, Terentio nostro Euripidem satis cognitum fuisse?"—A wonderful argument, unless he was joking. The words 'vel oculum exclude' are in some editions, as in the Tauchnitz, given to Demipho; but it is better to make them part of Phormio's answer. He dares them to injure him. Many editions have followed the Bembine manuscript in reading 'exculpe;' but the majority of good authorities have the reading of the text, which is supported by Plautus, Pseudolus i. 5. 95: "Excludito mihi hercle oculum si dedero." The Bembine reads 'probe,' which is connected with 'ulciscor' in Plautus, Poenulus v. 4. 72: "Nunc pol ego te ulciscar probe;" and for 'ubi' see Pseudolus v. 2. 44: "Erit ubi te ulciscar, si vivo." The old editions have 'locus,' which is unnecessary to the sense, and spoils the metre.

ACTUS QUINTI SCENA OCTAVA.

NAUSISTRATA. CHREMES. PHORMIO. DEMIPHO.

Na. Quis nominat me? *Ch.* Hem. *Na.* Quid istuc turbae est, obsecro,
Mi vir? *Ph.* Ehem, quid nunc obstipuisti? *Na.* Quis hic homo est?
Non mihi respondes? *Ph.* Hicine ut tibi respondeat,
Qui hercle ubi sit nescit? *Ch.* Cave isti quicquam creduas.
Ph. Abi, tange: si non totus friget, me enica.
Ch. Nihil est. *Na.* Quid ergo est? quid istic narrat? *Ph.* Jam scies:
Ausculta. *Ch.* Pergin credere? *Na.* Quid ego, obsecro,
Huic credam qui nihil dixit? *Ph.* Delirat miser
Timore. *Na.* Non pol temere est quod tu tam times.
Ch. Ego timeo? *Ph.* Recte sane: quando nihil times,
Et hoc nihil est quod ego dico, tu narra. *De.* Scelus!
Tibi narret? *Ph.* Eho tu, factum est abs te sedulo

Pro fratre: *Na.* Mi vir, non mihi narras? *Ch.* At——
Na. Quid, "at?"
Ch. Non opus est dicto. *Ph.* Tibi quidem: at scito huic opus est.
In Lemno—*Ch.* Hem, quid ais? *De.* Non taces? *Ph.* clam te—*Ch.* Hei mihi.
Ph. Uxorem duxit. *Na.* Mi homo, Di melius duint.
Ph. Sic factum est. *Na.* Perii misera. *Ph.* Et inde filiam
Suscepit jam unam, dum tu dormis. *Ch.* Quid agimus?
Na. Pro Di immortales, facinus indignum, et malum.
Ph. Hoc actum est. *Na.* An quicquam hodie est factum indignius?
Qui mihi ubi ad uxores ventum est tum fiunt senes.
Demipho, te appello; nam me cum hoc ipso distaedet loqui.
Haecine erant itiones crebrae, et mansiones diutinae
Lemni? haecine erat ea quae nostros fructus minuebat vilitas?
De. Ego, Nausistrata, esse in hac re culpam meritam non nego;

ACT V. SCENE VIII. Nausistrata, hearing herself called, comes out and inquires the meaning of this disturbance at her door. Phormio at once tells her about Chremes' Lemnian affairs, in spite of much interruption from both the old men. Nausistrata is sufficiently angry at hearing these news; while Demipho endeavours to pacify her. Phormio glories over the unfortunate Chremes, and promises to punish in the same way any one that annoys him. Finding that Demipho's arguments are prevailing with Nausistrata, he takes the opportunity of telling her the whole story of the thirty minae, and how he had employed them for Phaedria. Nausistrata determines to see Phaedria, and place the whole matter at his disposal. She expresses a wish to repay her obligation to Phormio, which he characteristically acknowledges by telling her to ask him to supper; and so the play concludes.

The Metre is as follows; 1—21, iambic trimeter; 22—66, trochaic tetrameter catalectic.

2. *Ehem, quid nunc obstipuisti?*] The readings 'obstupuisti' and 'obticuisti' occur here; but the text is given by the Bembine manuscript. Compare Andria i. 5. 21; Adelphi iv. 4. 5.

4. *Creduas*] In Plautus we have the old forms 'creduam,' 'creduas,' 'creduat,' and 'creduis,' 'creduit,' in many places.

8. *Delirat miser timore*] 'The wretched man is mad with fear.' 'Delirare' is properly to 'swerve from the straight line in ploughing.'. 'Lira' is the ridge between two furrows, also from its shape called 'porca,' or 'hog's back;' in some writers 'lira' and 'porca' are distinctly identified, while others seem to consider 'lira' to be the same as 'sulcus.' 'Sulcus,' or ὀλκός, necessarily means no more than 'a drawn line,' the idea of depth being entirely adventitious; and of course wherever there was a 'lira' there would be a 'sulcus' too. 'Lirare' is to turn the ridges over seed which has been planted in the furrow. See Forcellini on both words. 'Non temere est' occurs in Heaut. iv. 1. 7.

10. *Recte sane*] 'Oh, not at all; and as you are not at all afraid, and what I say is nothing, do you tell it.' For this sense of 'recte' see note on Eunuchus ii. 3. 50.

12. *Eho tu, factum est abs te sedulo pro fratre*] 'Ah you! you have done capitally for your brother.' Phormio implies that if it had not been for Demipho's aggravation he would not have appealed to Nausistrata, and disclosed to her the history of Chremes' love affairs at Lemnos.

16. *Mi homo*] 'My good man, may the gods give us better luck.' 'Mi homo' was a common form of address. In Adelphi iii. 2. 38 Canthara thus addresses Geta. The words probably carried with them an ironical meaning, as our own expression sometimes does.

18. *Dum tu dormis*] 'And by her he has already one daughter, while you have been napping.' 'Dormire' is used of being in a state of security. Compare Heaut. ii. 3. 101:

"—— Ademtum tibi jam faxo omnem metum,
In aurem utramvis otiose ut dormias."

20. *Hoc actum est*] Bentley arranged these lines differently; giving these words to Demipho, and the following clause to Phormio, and making Nausistrata commence with the words 'Demipho, te appello.' But there is no good reason for disturbing the arrangement of all the old editions and manuscripts. The words 'An quicquam ... tum fiunt senes' are not inappropriate in the mouth of an angry matron, who has just heard for the first time of her husband's misdemeanours. Phormio triumphs over Chremes, 'It is all over with you now here.' 'Mihi' is redundant here, as in many places. Compare Eunuchus ii. 2. 53, note.

23. *Haecine*] 'This was the meaning, was it, of his frequent journeys, and prolonged absences at Lemnos? These were the low prices which always lessened our profits?' 'Haec' is for 'hae.' Compare Eunuchus iii. 5. 34: "Continuo haec adornant ut lavet;" and Heaut. iv. 7. 10: "Porro haec talenta dotis adposcent duo," where see note.

25. *Esse in hac re culpam meritam non nego*] 'I do not say, Nausistrata, that blame has not been deserved in this matter; but only that it is not unpardonable.' 'Meritam' is the reading of all the authorities, with the exception of the Bembine manuscript, which has 'meritum,' referring to Chremes. But, in spite of the authority of that copy, this looks like an alteration made to get rid of a supposed difficulty. In ii. 1. 75, "Nil suave meritum est," we have a clear instance of the passive use (see note); and we have another in Virgil, Aeneid. v. 70: "Cuncti adsint, meritaeque exspectent praemia palmae." The text has every right to stand. 'Sed ea quin sit ignoscenda' literally means 'I deny that it ought not to be treated with allowance.' 'Nego' must be supplied from the preceding clause. We find the passive in Virgil, Georgic. iv. 488, 489:

"Quum subita incautum dementia cepit amantem,

Sed ea quin sit ignoscenda. *Ph.* Verba fiunt mortuo.
De. Nam neque negligentia tua, neque odio id fecit tuo.
Vinolentus fere abhinc annos quindecim mulierculam
Eam compressit, unde haec nata est: neque postilla unquam attigit.
Ea mortem obiit, e medio abiit, qui fuit in re hac scrupulus.
Quamobrem te oro, ut alia facta tua sunt, aequo animo hoc feras.
Na. Quid ego aequo animo? Cupio misera in hac re jam defungier.
Sed quid sperem? aetate porro minus peccaturum putem?
Jam tum erat senex, senectus si verecundos facit.
An mea forma atque aetas nunc magis expetenda est, Demipho?
Quid mihi nunc affers quamobrem exspectem aut sperem porro non fore?
Ph. Exsequias Chremeti quibus est commodum ire hem tempus est.

Ignoscenda quidem, scirent si ignoscere Manes."

Compare Hecyra v. 1. 11: "Nam aetate jam ea sum ut non siet peccato mihi ignosci aequum," where see note.

26. *Verba fiunt mortuo*] 'You are wasting your words on the dead;' you have a bad listener. The Greek proverb is quoted: νεκρῷ μύθους εἰς οὖς λέγεις. Erasmus accounts for the proverb by the common custom of calling on the dead after their breath had left them, and when they were said to be 'conclamati.' But this is not a correct account of that custom. See note on Eunuchus ii. 3. 55. The same expression occurs in Plautus, Poenulus iv. 2. 18: "Nam is quidem illi, ut meditatur, verba facit emortuo." We may compare Heaut. ii. 1. 10: "Nae ille haud scit quam mihi nunc surdo narret fabulam." See note.

27. *Negligentia tua*] 'For he did not do it from any neglect or weariness of you.' It is not uncommon in Latin to substitute the possessive pronoun for the genitive of the personal pronoun when the use of the genitive might lead to ambiguity. This is more rare with the objective genitive than with the genitive of the subject; but we find many instances of this idiom. Compare Heaut. ii. 3. 66: "Ut facile scires desiderio id fieri tuo;" and see Madvig's Latin Grammar, § 297.

30. *E medio abiit*] See note on v. 7. 74. For 'scrupulus' compare Andria v. 4. 37: "Mihi unus scrupulus etiam restat qui me male habet," and see note on Adelphi ii. 2. 20.

32. *Cupio misera in hac re jam defungier*] 'I only hope, unhappy as I am about it, to be quit of it with this business;' that I shall hear no more of such offences. Compare Adelphi iii. 4. 62: "Utinam hic sit modo Defunctum." See note. Others consider 'defungier' to refer to Chremes. 'I only hope that he is now making an end of it: that this is his last scrape.' The general sense is the same on either interpretation; but the first is the most natural translation of the words. Madame Dacier translates: 'Je veux rompre avec lui pour toujours;' but this is not consistent with the context, or with the use of the word in the passage referred to in the Adelphi.

37. *Exsequias Chremeti*] 'Whoever wishes to attend Chremes' funeral, now is the time.' Phormio quotes part of the formula which was used by the crier at public funerals ('funera indictiva.' See Dictionary of Antiquities, 'Funus'), of which Lindenbrog gives the following specimen: L. TITIUS . VIXIT. L. TITIO . EXSEQUIAS .

Sic dabo: age nunc, age, Phormionem qui volet lacessito.
Faxo tali eum mactatum atque hic est infortunio.
Redeat sane in gratiam: jam supplici satis est mihi:
Habet haec ei quod dum vivat usque ad aurem ogganniat.
Na. At meo merito, credo: quid ego nunc commemorem, Demipho,
Singulatim qualis ego in hunc fuerim? *De.* Novi aeque omnia
Tecum. *Na.* Meritone hoc meo videtur factum? *De.* Minime gentium;
Verum, quando jam accusando fieri infectum non potest,
Ignosce: orat; confitetur; purgat: quid vis amplius?
Ph. Enimvero prius quam haec dat veniam, mihi prospiciam et Phaedriae.
Heus, Nausistrata, prius quam huic respondes temere, audi. *Na.* Quid est?
Ph. Ego minas triginta per fallaciam ab illo abstuli;
Eas dedi tuo gnato; is pro sua amica lenoni dedit.
Ch. Hem, quid ais? *Na.* Adeone hoc indignum tibi videtur, filius
Homo adolescens si habet unam amicam, tu uxores duas?
Nihil pudere! Quo ore illum objurgabis? responde mihi.

IRE . CUI . COMMODUM . EST . HEM . TEMPUS . EST . OLLUS . ECFERTOR. He quotes from Silius Italicus, Punic. xv. 394:

"—— Vos ite superbae
Exsequias animae, et cinerem donate supremi
Muneris officio."

Compare Andria i. 1. 90, and note.

39. *Faxo .. eum mactatum ... infortunio*] 'I will take care that he is supplied with just such a punishment as Chremes is.' 'Macto' is connected with 'mactus.' The word was originally used in sacrificial rites. When they poured wine, or placed incense on the head of the victim, they would say that the victim was 'mactus vino,' or 'mactus ture.' "Hoc est," says Servius on Aeneid. ix. 641 (quoted by Forcellini), "cumulata est hostia et magis aucta;" and in addressing the deity to whom the sacrifice was offered, they used the formulae "Macte hoc vino inferio esto: macte hocce ferculo esto: macte hacce dape pollucenda esto." Hence the word passed into the sense of 'to sacrifice,' and, simply, 'to kill.' Here it is used in accordance with its original sense 'to increase,' in the sense of 'affectus.' See note on v. 7. 84. Plautus uses the word frequently in the same manner. See the passages quoted in the note on Heaut. iv. 1. 15, where we have the similar phrase 'ergo herus damno auctus est.'

41. *Habet ... quod ... ad aurem oggganniat*] 'She has something to din into his ears for ever, as long as he lives.' The simple verb 'gannio' is said to be properly applied to the whining of dogs. It occurs in Adelphi iv. 2. 17. The compound is used by Plautus, Asinaria ii. 4. 15, 16:

"Cui nunquam unam rem me licet semel praecipere furi
Quin centies eadem imperem atque oggganniam."

For 'usque' see note on Hecyra iii. 4. 9.

44. *Minime gentium*] See note on Eunuchus iv. 1. 11.

53. *Quo ore illum objurgabis?*] 'How will you have the face to find fault with him?' For 'quo ore' see note on Heaut. iv. 3. 22.

De. Faciet ut voles. *Na.* Imo, ut meam jam scias sententiam,
Neque ego ignosco neque promitto quicquam; neque respondeo,
Prius quam gnatum video: ejus judicio permitto omnia;
Quod is jubebit, faciam. *Ph.* Mulier sapiens es, Nausistrata.
Na. Satin tibi est [Chreme]? *Ch.* Imo vero pulchre discedo et probe,
Et praeter spem. *Na.* Tu tuum nomen dic quod est. *Ph.* Mihin? Phormio:
Vestrae familiae hercle amicus, et tuo summus Phaedriae.
Na. Phormio, at ego ecastor posthac tibi quod potero et quae voles
Faciamque et dicam. *Ph.* Benigne dicis. *Na.* Pol meritum est tuum.
Ph. Vin primum hodie facere quod ego gaudeam, Nausistrata,
Et quod tuo viro oculi doleant? *Na.* Cupio. *Ph.* Me ad coenam voca.
Na. Pol vero voco. *De.* Eamus intro hinc. *Ch.* Fiat: sed ubi est Phaedria,
Judex noster? *Ph.* Jam hic faxo aderit. Ω Vos valete et plaudite.

58. *Satin tibi est* [*Chreme*] *?*] Bentley was the first to add 'Chreme,' without any authority. At the same time he gave the following words (which have no sense as coming from Phormio, as they do in all the old editions) to Chremes. Supposing, as I think we must do, that this was so in the earliest manuscripts, it is very easy to see how 'Chreme' might have been omitted carelessly before 'Chrem,' which would stand as the mark of the speaker. I have therefore restored the word to the text, though I have marked it to show that it has no manuscript authority. 'Are you satisfied, Chremes?' Nausistrata says. 'Not only satisfied, but I get off splendidly and well, and beyond my expectation.' For 'discedo' see note on v. 2. 8.

62. *Benigne dicis*] 'Thank you very much.' See note on Eunuchus ii. 3. 50. Phormio then goes on to press his suit professionally. 'Will you,' he says, 'first of all do what I shall be glad of, Nausistrata, and what will be an eyesore to your husband?' 'Oculi dolent' literally means 'I have a pain in my eyes.' Herodotus uses a similar phrase in v. 18, where the Persians who were entertained by Amyntas are made to say, *τὸ ποιηθὲν τοῦτο οὐδὲν εἶναι σοφόν· κρέσσον γὰρ εἶναι ἀρχῆθεν μὴ ἐλθεῖν τὰς γυναῖκας ἢ ἐλθούσας καὶ μὴ παριζομένας ἀντίας ἵζεσθαι ἀλγηδόνας σφι ὀφθαλμῶν*,—a passage which has been much commented on. Blakesley considers the term to have been complimentary; but wrongly, I think. They were an *ἀλγηδὼν ὀφθαλμῶν* simply because they were out of reach, forbidden fruit. 'Quod' here has the sense of 'propter quod.' See note on Hecyra ii. 2. 31.

66. *Jam hic faxo aderit*] See note on Phormio ii. 1. 78.

Ω *Vos valete et plaudite*] See note on Andria v. 6. 17.

TERENCE AND THE NEW COMEDY.

The Roman Comedy possesses so much in common with the New Comedy of the Greeks, that, even were there no closer connexion between the two, a consideration of the literary position of Terence would be incomplete without some notice of the Greek authors from whom he copied. And this becomes essential, as a supplement to the general consideration of Terence's literary position which has been undertaken in the Introduction to this volume, when we find that all of the existing plays of Terence were confessedly copied from Greek originals. We have already seen that Terence was in general terms a copyist. This objection was made against his plays, and answered during his own lifetime. But I cannot but consider that this charge has been pressed too closely. It is the fashion to consider Terence's plays as simple translations in the closest sense. It will therefore be interesting, and important for the due estimation of our author, to examine in detail the imitations of and allusions to Menander in his plays, which can be now ascertained. With this view I shall place before the reader those fragments of the several plays of Menander which have apparently been imitated by Terence. After such a statement of details we shall be prepared to go on to some more general remarks upon the relation of Terence to his Greek originals.

Taking the plays in the order in which we find them in Terence, we come first to the

ANDRIA.

This play was taken from the 'Andria' and the 'Perinthia' of Menander. The most trustworthy account of these plays is that which Terence himself gives us in the Prologue to the 'Andria,' vv. 9—14:

"Menander fecit Andriam et Perinthiam.
Qui utramvis recte norit ambas noverit.
Non ita dissimili sunt argumento, sed tamen
Dissimili oratione sunt factae ac stilo.
Quae convenere in Andriam ex Perinthia
Fatetur transtulisse atque usum pro suis."

In default of further information we may observe that from the words of Terence it appears (1) that these two plays of Menander were in plot much alike, but different in language and style; and (2) that he borrowed certain suitable pieces from the 'Perinthia,' and inserted them in his translation of the 'Andria.' The plots of Menander were very simple, and Terence was probably obliged, in order to suit the taste of his Roman audience, to eke out the 'Andria' by supplying some incident from the 'Perinthia.' Unfortunately materials are not left to enable us to adjudge the comparative obligations of Terence to these two plays. The following are the only passages of Terence to which the ingenuity of critics have as yet been able to find parallels in Menander:—

Act I. Scene 1. Of this scene Donatus says, on Prolog. v. 10: "Prima scena Perinthiae paene iisdem verbis quibus Andria scripta est; caetera dissimilia sunt, exceptis duobus locis, altero ad versus xi, altero ad versus xx, qui in utraque fabula positi sunt;" and on v. 13 he asks: "Quare se onerat Terentius, quum possit videri de una transtulisse?" Why does Terence mention the 'Perinthia' at all, when it was so similar to the 'Andria' that it would scarcely appear that he had copied from more than one play? "Sic solvitur," answers Donatus; "quia conscius sibi est primam scenam de Perinthia esse translatam, ubi senex ita cum uxore loquitur ut apud Terentium cum liberto; at in Andria Menandri solus senex est." From the account of Donatus it appears that the 'Andria' and 'Perinthia' resembled each other in the first scene, and in two other passages of eleven and twenty verses in length respectively. In this first scene itself the resemblance appears to have been close, with this exception, that in the 'Andria' the old man was made to soliloquize; in the 'Perinthia' he was made to talk to his wife, just as in Terence's 'Andria' we have Sosia introduced merely for the purpose of breaking the monotony of a soliloquy. See note on vv. 140—144.

And. i. 3. 12:

"Audireque eorum est operae pretium audaciam:
Nam inceptio est amentium haud amantium."

With these lines Meineke, following Grauert, compares the following fragment of Menander:

τὸ δ' ἐρᾶν ἐπισκοτεῖ
ἅπασιν, ὡς ἔοικε, καὶ τοῖς εὐλόγως
καὶ τοῖς κακῶς ἔχουσι. (Fragm. 'Ανδ. i.)

The reader may decide whether the resemblance is close enough to fix the imitation of this passage upon Terence. The following is also not very obvious.

And. iii. 2. 3:

"Nunc primum fac istaec lavet: post deinde
Quod jussi ei dari bibere et quantum imperavi
Date,"

with which Meineke, following Grauert and Dobree, compares the following, which he considers to have been part of Lesbia's prescription:

καὶ τεττάρων ᾠῶν μετὰ τοῦτο, φιλτάτη,
τὸ νεοττίον, (Fragm. 'Ανδ. ii.)

and

λούσατ' αὐτὴν αὐτίκα. (Fragm. 'Ανδ. vi.)

And. ii. 4. 3:

"Venit meditatus alicunde ex solo loco:
Orationem sperat invenisse se
Qui differat te."

Compare

εὑρετικὸν εἶναί φασι τὴν ἐρημίαν
οἱ τὰς ὀφρῦς αἴροντες. (Fragm. 'Ανδ. iv.)

And. iii. 5. 5:

"Posthac incolumem sat scio fore me nunc si hoc devito malum."

Donatus says, "Menander sic, ἂν θεὸς φεύγει οὐκ ἂν ἀπόλυμπτε," evidently a corrupt passage, which has been variously restored. The passage of Menander is thus explained by Donatus: "Tam difficile est hinc evadere ut qui hinc evaserit videatur immortalis futurus;" and in accordance with this Meineke, following closely the restoration of Casaubon, reads:

ἐνθένδ' ἀποφυγὼν οὐκ ἂν ἀπολοίμην πότε.
(Fragm. 'Ανδ. ix.)

And. iv. 3. 11:

"—— Ex ara hinc sume verbenas tibi
Atque eas substerne."

The fragment of Menander, of which this line is evidently a translation, has been preserved, and has given rise to much difficulty. As quoted by Donatus it stands thus:

κοκεξιας σὺ μυρρίνας χχϛδιετεινε,

and is clearly corrupt. The passage is also alluded to by Servius on Virg. Aeneid. xii. 120, where he says that the sacred herb mentioned by Menander was the myrtle, for which Terence used the generic term 'verbenae.' Many conjectures have been hazarded in order to restore the line of Menander, of which none seem to come so near the mark as

that of Meineke in his note on Menander, Fragm. Fab. Incert. CDX. Epimetrum iii. pp. 709, 710. He conceives that the name of Apollo, Λοξίας, must have been mentioned by Menander, as the altar was dedicated to him (see my note on the passage), and that the word lies hid in the corrupt reading Δήλιον or *Cassion* of Donatus' text. He accordingly reads:

ἀπὸ Λοξία σὺ μυῤῥίνας τασδὶ [λαβὼν]
ὑπότεινε.

We may notice that the same fragment has been interpreted by Bentley ἀπὸ δεξιᾶς σὺ μυῤῥίνης κλάδους λάβε, and by Jacobs, ἀφ' ἑστίας σὺ μυῤῥίνας δέχου Δυστηνέ. It is not for us to decide between these differing masters of their craft.

And. iv. 5. 9, in answer to the question of Crito:

"Quid vos? quo pacto hic? satin recte?"

Mysis answers:

"—— Nosne? 'Sic
Ut quimus,' aiunt, 'quando ut volumus non licet.'"

With this is justly compared the fragment of Menander which occurs in Monostich. 190, and is placed by Meineke expressly among the fragments of his 'Ανδρία, xiii.:

Ζῶμεν γὰρ οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα.

In addition to these more express quotations we have a number of less striking instances, consisting of short phrases or mere allusions, gathered from the notes of Donatus and Eugraphius. Such are the following:

"Nihil me fallis." (And. i. 2. 33.)
Οὐδέν με λανθάνοις ἄν. (Mein. Fragm. 'Ανδρ. iii.)
"Ne me obsecra." (And. iii. 3. 11.)
Μὴ λιτάνευε, μὴ μάχου.

This last is doubtful. See Meineke, Fragm. 'Ανδρ. vii.:

"Quidnam audio?" (And. iii. 4. 3,)

where Donatus notices another reading, 'audiam,' agreeing with the words of Menander, τί δή ποτ' ἀκούσω;

"Sic, Crito, hic est." (And. v. 4. 16.)
οὕτως αὐτός ἐστι. (Mein. Fragm. 'Ανδρ. xii.)

And on Andria iii. 1. 15:

"Juno Lucina fer opem,"

both Donatus and Eugraphius notice that Terence uses the Roman name, while Menander had expressly mentioned Ἄρτεμις. See the note on the passage.

The 'Perinthia' of Menander furnishes us with two fragments only capable of being identified with Terence's play. The first scene, as has been already observed, was transferred nearly word for word to the 'Andria' by Terence. The following passages may be compared with parts of the Latin play:

οὐδεμίαν ἡ γραῦς ὅλως
κύλικα παρῆκεν ἀλλὰ πίνει τὴν κύκλῳ,
(Fragm. Περινθ. v.)

which seems most probably to belong to the description of 'Lesbia' the 'obstetrix.' Compare

"Audivi Archylis jamdudum: Lesbiam adduci jubes.
Sane pol illa temulenta est mulier et temeraria,"
(And. i. 4. 1, 2,)

and

τὸ παιδίον δ' εἰσῆλθεν ἐψητοὺς φέρον, (vi.)

of which we probably find an imitation in

"—— Etiam puerum inde abiens conveni Chremi
Olera et pisciculos minutos ferre obolo in coenam seni,"
(And. ii. 2. 31, 32,)

whatever may be the true reading of this difficult line. See the note.

Besides these passages, which can be traced to one or other of the acknowledged prototypes of the 'Andria,' there are two others which seem to have been imitated by Terence in that play:

'Εγώ σ' ἔθηκα δοῦλον ὄντ' ἐλεύθερον.
(Meineke, Fragm. Comic. Anonym. xiii.)

This is quoted by Aristotle, Soph., Elench. 4, as an instance of an ambiguous sentence. We may compare

"Feci e servo ut esses libertus mihi,"
(And. i. 1. 10,)

though there seems good reason for hesitating to refer the fragment to the 'Andria' of Menander. See Meineke as quoted above.

Finally, we are informed by Donatus on Andria v. 5. 3:

"Ego Deorum vitam propterea sempiternam esse arbitror
Quod voluptates eorum propriae sunt; nam mihi immortalitas
Parta est si nulla aegritudo huic gaudio intercesserit,"

that this whole passage is transferred from the 'Eunuchus' of Menander. Compare Terent. Eun. iii. 5. 3, 4. The lines of Menander have not been preserved.

EUNUCHUS.

The 'Eunuchus' of Terence was taken partly from the 'Eunuchus,' partly from the 'Colax,' of Menander, which latter play had apparently been imitated by Naevius and Plautus before our author. See Prol. ad Eunuch. notes on vv. 25. 27. In this instance the two plays of Menander must have been altogether different in substance and plot—the 'Eunuchus' was probably entirely devoted to the plot by which Chaerea obtains possession of Pamphila, to Phaedria's love affair with Thais, and the intervention of Chremes to clear up the mystery hanging about Pamphila; with the ludicrous revenge of Pythias and the perplexity of the outwitted Parmeno. These materials compose the greater portion of Terence's play, and were, no doubt, the whole of Menander's. The character of Antipho was introduced by Terence himself to serve as a foil to Chaerea. See Donatus on iii. 4. 1. The 'Colax' would give the characters of Thraso (or Bias in Menander, see Meineke, ΚΟΛΑΞ i.) and Gnatho (or Struthias); and was particularly devoted to the sketch of the Braggadocio and the Parasite. Terence introduces these two characters into the plot of the 'Eunuchus,' connecting them with Thais. This portion of the play consists of Act ii. Scene 2; Act iii. Scenes 1 and 2; Act iv. Scene 7; Act v. Scenes 7 and 8: certainly, with the exception of Chaerea's adventures, the most spirited part of the play, and in point of humour among the best scenes remaining to us in Latin Comedy.

The fragments which have been preserved of the 'Eunuchus' of Menander are very few. The most lengthy extract from this play is found in Persius, Sat. v. 161, &c., where it appears that Chaerestratus, Chrysis, and Davus were the names of the characters which appear in Terence as Phaedria, Thais, and Parmeno. This is not a great matter.

The opening words of the play,

"Quid igitur faciam?" (Eun. i. 1. 1,)

are said by Donatus to be a translation of Menander's *εἶτα τί ποιήσω*; and the following words, he remarks, should be read 'Non eam ne nunc quidem?' without any break, if we would keep close to Menander's original. On this hint Meineke has restored (conjecturally) the fragment thus:

εἶτα τί ποιήσω; μὴ προσέλθω μηδὲ νῦν,
αὐτῆς καλούσης; (Εὐν. Fragm. i.)

Eun. i. 1. 31:

"—— Ne te afflictes. *Ph.* Itane suades? *Pa.* Si sapis:
Neque praeterquam quas ipse amor molestias
Habet addas, et illas quas habet recte feras."

This passage seems undoubtedly to be a close imitation of

Μὴ θεομάχει, μηδὲ προσάγου τῷ πράγματι
χειμῶνας ἑτέρους, τοὺς δ' ἀναγκαίους φέρε.
(Εὐν. Fragm. ii.)

Eun. iv. 4. 22:

"Hic est vetus, vietus, veternosus senex,
Colore mustelino."

Here we are informed by Donatus that Menander wrote

οὗτός ἐστι γαλεώτης γέρων,

and that Terence misunderstood his meaning. See the note on the passage.

Passing to the 'Colax' of Menander, we find two fragments of which we have express traces in Terence.

In Eun. ii. 2. 7, the poor acquaintance of the Parasite says:

"Quo redactus sum! omnes noti me atque amici deserunt."

Compare Menander:

'Αλλ' οὐδὲ γενητὴν δύναμαι εὑρεῖν οὐδένα
ἐκ τῶν τοιούτων, καὶ ἀπείλημμαι μόνος.
(Κόλαξ, Fragm. vii.)

The fragment

Γέλωτι πρὸς τὸν Κύπριον ἐκθανούμενος,
(Κόλαξ, Fragm. ii.)

is referred by Meineke to Terence, Eunuch. iii. 2. 44, 45:

"—— *Thr.* Quid rides? *Gn.* Istuc quod dixti modo;
Et illud de Rhodio dictum cum in mentem venit."

This, however, is by no means a close parallel. I would rather compare Eun. iii. 1. 42:

"Risu omnes qui aderant emoriri."

And it is not improbable that we should read *ἐκθανούμενοι*: 'The guests were all ready to die with laughter at the Cyprian.'

There is one other passage of the Κόλαξ which I cannot refrain from

quoting. It has already been noticed in the Introduction to the 'Eunuchus' that the characters of Thraso and Gnatho are in a great degree different from the stock idea of the Bully and the Toady. It is interesting to observe that in the following passage, which is distinctly ascribed to the Κόλαξ of Menander, the grosser traits of the character of the Braggadocio appear. He is made to say:

—— Κοτύλας χωροῦν δέκα
ἐν Καππαδοκίᾳ κόνδυ χρυσοῦν, Στρουθία,
τρὶς ἐξέπιον μεστόν γ'. ΣΤ. Ἀλεξάνδρου πλέον
τοῦ βασιλέως πέπωκας. Β. Οὐκ ἔλαττον, οὔ,
μὰ τὴν Ἀθηνᾶν. ΣΤ. Μέγα γε. (Κόλ. Fragm. i.)

In a passage of Suidas, ii. p. 327, quoted by Meineke, the Struthias of Menander is classed with the old-fashioned parasites, such as appear in the plays of Plautus. Οἱ Ἕλληνες Κλεισόφους τε ᾄδουσι καὶ Θήρωνας καὶ Στρουθίας καὶ Χαιρεφῶντας, ἀνθρώπους ἐσθίειν εἰδότας εἰς κόρον καὶ δεινοὺς γαστέρα. This broad sensual trait is suppressed in Terence's adaptation; though we find the same tendency to exaggerated flattery throughout.

In the following passage of the 'Eunuchus,' where Parmeno presents the gifts of Phaedria, he speaks of his master thus:

"Atque haec qui misit non sibi soli postulat
Te vivere, et sua causa excludi caeteros;
Neque pugnas narrat; neque cicatrices suas
Ostentat; neque tibi obstat, quod quidam facit."
(Eunuch. iii. 2. 27—30.)

We find a counterpart to these lines in the following fragment of an unknown play of Phoenicides. Doubtless the idea was a common one; but it is here expressed in a manner very similar to that of Terence. A courtezan is expressing her determination to abandon her profession. It has been a failure.

Μὰ τὴν Ἀφροδίτην οὐκ ἂν ὑπομείναιμ' ἔτι,
Πυθιάς, ἑταιρεῖν· χαιρέτω· μή μοι λέγε.
ἀπέτυχον· οὐδὲν πρὸς ἐμέ· καταλῦσαι θέλω.

And she goes on to give an account of the various experiences she has had with her lovers. The first was a 'miles gloriosus.'

Εὐθὺς ἐπιχειρήσασα φίλον εἶχόν τινα
στρατιωτικόν· διαπαντὸς οὗτος τὰς μάχας
ἔλεγεν, ἐδείκνυ' ἅμα λέγων τὰ τραύματα,
εἰσέφερε δ' οὐδέν· δωρεὰν ἔφη τινὰ

παρὰ τοῦ βασιλέως λαμβάνειν, καὶ ταῦτ' ἀεὶ
ἔλεγεν· διὰ ταύτην ἣν λέγω τὴν δωρεὰν
ἐνιαυτὸν ἔσχε μ' ὁ κακοδαίμων δωρεάν.
(Meineke, Frag. Poet. Comic. vol. iv. p. 511.)

HEAUTONTIMORUMENOS.

In the Prologue to this play Terence says:

"Ex integra Graeca integram comoediam
Hodie sum acturus Heautontimorumenon;
Duplex quae ex argumento facta est simplici."
(vv. 4—6.)

It has been maintained in the note on that passage that these words of Terence most probably mean that 'now there are two plays on the same subject, a Greek and a Latin one,' and in accordance with this view we find no other play but the Ἑαυτὸν τιμωρούμενος of Menander noticed by any authority as the original of the 'Heautontimorumenos.' The extant verses of Menander to which we can find a parallel in the Latin play are very few. The following passages may be compared.

Heaut. i. 1. 9, 10:

"Nam proh Deum atque hominum fidem, quid vis tibi?
Quid quaeris? annos sexaginta natus es."

The Scholiast on Plato (Bekk. p. 380) has preserved these lines of Menander:

Πρὸς τῆς Ἀθηνᾶς, δαιμονᾷς, γεγονὼς ἔτη
τοσαῦθ'; ὁμοῦ γάρ ἐστιν ἑξήκοντά σοι.
(Frag. Ἑαυτ. i.)

Menedemus, describing his feelings when he returned to the comforts of his home after the loss of his son, says:

"Ubi video haec, coepi cogitare: 'Hem! tot mea
Solius solliciti sint causa, ut me unum expleant?
Ancillae tot me vestiant? sumtus domi
Tantos ego solus faciam?'" (Heaut. i. 1. 76—79.)

In the following fragment of Menander,

Λουτρὸν θεραπαίνας ἀργυρώματα, (Fragm. Ἑαυτ. ii.)

we probably have a portion of a similar speech where the old man is describing, with more detail than he does in Terence, the various pre-

parations made by his servants for his comfort. The parallel is not improbable, though not very important.

Heaut. ii. 3. 51—54:

"—— Anus
Subtemen nebat: praeterea una ancillula
Erat; ea texebat una, pannis obsita,
Neglecta, immunda illuvie."

The Bembine copy has preserved in its Scholiast the following lines of Menander:

Ἐξ ἱσταρίου δ' ἐκρέματο φιλοπόνος πάνυ.
. . . . καὶ θεραπαινὶς ἦν μία·
αὕτη συνύφαινε ῥυπαρῶς διακειμένη.

(Fragm. Ἑαυτ. iii.)

Heaut. ii. 4. 4:

"Nam mihi quale ingenium haberes fuit indicio oratio."

Compare

Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται,

(Fragm. Ἑαυτ. iv.)

which has been preserved by the same Scholiast.

Heaut. iii. 1. 31:

"Vehemens in utramque partem, Menedeme, es nimis,"

where the Bembine Scholiast observes, "Graece *πᾶς πατὴρ μωρός*;" which may very probably be a fragment of the corresponding passage of Menander.

Meineke gives another fragment (vii.):

Μετ' ἄριστον γὰρ ὡς ἀμυγδάλας ἐγὼ
παρέθηκα, καὶ τῶν ῥοιδίων ἐτρώγομεν,

which we may well refer to the description given by Chremes of the excessive luxury and dissipation of Bacchis and the young men at his house. Compare Terence, Heaut. iii. 1. 45—53, though in Terence's description there is no passage that answers to these lines of Menander.

From the *Πλόκιον* of Menander is quoted a fragment commencing with the following lines:

Ἐπ' ἀμφότερα νῦν ἄτ' ἐπίκληρος οὖσα δὴ
μέλλει καθευδήσειν.

(Meineke, Poet. Comic. vol. iv. p. 189.)

Zeune restores the line very differently. See note on Heaut. ii. 3. 101. If Meineke's conjecture is right, Menander meant 'My wife may now, in virtue of her being an heiress, sleep securely. She has made me

sell my slave because she was good-looking; and has every thing now her own way.' See Meineke. Terence has a line in the Heautontimorumenos which has been compared with this, and which Meineke has taken for his guide in his restoration:

"—— Ademtum tibi jam faxo omnem metum,
In aurem utramvis otiose ut dormias."

(ii. 3. 100, 101.)

We have, however, no reason for supposing that Terence had in view the *Πλόκιον* as well as the *Ἑαυτὸν τιμωρούμενος*. As the expression appears in his play it is a general one, and may well have occurred in many authors.

One fragment remains which we may refer to its probable place in the play of Menander by a comparison with Terence:

Οἴκοι μένειν χρὴ καὶ μένειν ἐλεύθερον,
ἢ μηκέτ' εἶναι τὸν καλῶς εὐδαίμονα.

(Mein. Fragm. Ἑαυτ. vi.)

This is referred by Meineke to the dialogue between Menedemus and Chremes, in which he supposes the latter thus to express his disapprobation of Clinia's flight from the country, and service in a foreign army.

ADELPHI.

The 'Adelphi' of Terence was in main taken from the *Ἀδελφοὶ* of Menander. One of its scenes, the rape of the music-girl from Sannio's house, was, as Terence expressly tells us, taken word for word from the *Συναποθνήσκοντες* of Diphilus:

"Synapothnescontes Diphili comoedia est.
Eam Commorientes Plautus fecit fabulam.
In Graeca adolescens est qui lenoni eripuit
Meretricem in prima fabula. Eum Plautus locum
Reliquit integrum: eum hic locum sumpsit sibi
In Adelphos; verbum de verbo expressum extulit."

(Prolog. vv. 6—11.)

Of the *Συναποθνήσκοντες* no recognized fragments remain. Its plot may be conjectured with probability. See note on Prologue to Adelphi, v. 6. Some of the fragments of the uncertain plays of Diphilus which have been preserved appear to have belonged to a scene much resembling the opening scene of the 'Adelphi' of Terence. One or two

examples will be sufficient to prove a general resemblance, which is all that is contended for, and which, without any additional testimony, will not warrant us in referring these fragments to the Συναποθνήσκοντες.

Thus in Diphili Fab. Incert. Fragm. xv. we have:

Ὅστις γὰρ αὐτὸς αὑτὸν οὐκ αἰσχύνεται
συνειδόθ' αὑτῷ φαῦλα διαπεπραγμένῳ
πῶς τόν γε μηδὲν εἰδότ' αἰσχυνθήσεται;

which reminds us in some degree of the following lines of Terence:

"Nam qui mentiri aut fallere insucrit patrem, aut
Audebit, tanto magis audebit caeteros."
(Adelph. i. 1. 30, 31.)

Again, Fragm. xxi.:

Ἀνδρὸς φίλου καὶ συγγενοῦς καὶ οἰκίαν
αὑτοῦ νομίζειν δεῖ τὸν ὀρθῶς συγγενῆ.

Compare Adelphi v. 3. 17, 18:

"—— Vetus verbum hoc quidem est
Communia esse amicorum inter se omnia,"

on which a common Greek proverb, κοινὰ τὰ τῶν φίλων, is quoted from Menander. See note.

The following fragment (Diph. Fab. Incert. xvii.):

Ὃς δ' οὔτ' ἐρυθριᾶν οἶδεν οὔτε δεδιέναι,
τὰ πρῶτ' ἁπάσης τῆς ἀναιδείας ἔχει,

is given again as Fragm. clxxiii. of the uncertain plays of Menander; which is to some extent a proof that there was a play of Diphilus resembling one of Menander's. And we are perhaps, from Terence's account of his play noticed above, justified in concluding that these two similar plays were the Ἀδελφοι and the Συναποθνήσκοντες.

Passing to the ascertained fragments of the Ἀδελφοι of Menander, we find some plain parallels to passages in Terence's play, which are placed here in the order of the Latin Comedy.

Adelphi i. 1. 18:

"—— Quod fortunatum isti putant,
Uxorem nunquam habui."

Menander, Fragm. Ἀδελφ. i.:

Ὦ μακάριόν μ' [ὅστις] γυναῖκ' οὐ λαμβάνω,

according to Meineke's restoration. In my note on the passage of Terence I have read, ὦ μακάριόν με. οὐ γυναῖκα λαμβάνω.

Adelphi i. 1. 32, 33:

"Pudore et liberalitate liberos
Retinere satius esse credo quam metu."

Menander, Fragm. ii.:

—— οὐ λυποῦντα δεῖ
Παιδάριον ὀρθοῦν, ἀλλὰ καὶ πείθοντά τι.

Adelphi i. 1. 47, 48:

"Ille quem beneficio adjungas ex animo facit;
Studet par referre: praesens absensque idem erit."

Menander, Fragm. iii.:

Υἱῷ προθύμως τἀξιούμενον ποιῶν
Κηδεμόν' ἀληθῶς, οὐκ ἔφεδρον ἕξεις βίου.

The following fragment probably belongs to the dialogue between Demea and Micio in the second scene of the first act; though it does not fit into the dialogue as it appears in Terence:

Οὐ παντελῶς δεῖ τοῖς πονηροῖς ἐπιτρέπειν,
ἀλλ' ἀντιτάσσεσθ'· εἰ δὲ μὴ, τἄνω κάτω
ἡμῶν ὁ βίος λήσει μεταστραφεὶς ὅλος.
(Men. Fragm. iv.)

Adelphi iv. 3. 14—16:

"Omnes quibus res sunt minus secundae magis sunt nescio quomodo
Suspiciosi; ad contumeliam omnia accipiunt magis;
Propter suam impotentiam se semper credunt negligi."

Menander, Fragm. ix.:

—— πρὸς ἅπαντα δειλὸν ὁ πένης ἐστὶ γὰρ,
καὶ πάντας αὑτοῦ καταφρονεῖν ὑπολαμβάνει·
ὁ γὰρ μετρίως πράττων περισκελέστερον
ἅπαντα τἀνιαρά, Λαμπρία, φέρει.

Adelphi v. 4. 12:

"Ego ille agrestis, saevus, tristis, parcus, truculentus, tenax."

Menander, Fragm. xiii.:

Ἐγὼ δ' ἀγροῖκος, ἐργάτης, σκυθρὸς, πικρὸς,
φειδωλός.

This is an interesting example of Terence's practice of changing the metre of his original. The trochaic tetrameter was probably more

suited to his audience. Rufinus (De Metris Com. p. 2707), quoted by Meineke (Historia Critica, p. 444, 445), expressly says that the Latin comedians preferred the longer measures of the Old Comedy to the iambics of Menander. The whole question of Terence's metres is discussed in the Introduction to this volume. Some have endeavoured to bring the verse of Menander into the form of a tetrameter; but the penultimate of φειδωλός forbids the change. Compare a similar instance of change of metre by Plautus (Menand. Fab. Inc. Frag. xxxii. Meineke). Menander is known to have used trochaic tetrameters as well as iambic trimeters (see Meineke, Hist. Crit. p. 442), but among all his fragments I have found only one instance. See Fab. Incert. Fragm. xvii. Meineke.

Fragment viii. of Meineke (quoted in the note on Phormio ii. 3. 10) is compared by him with Adelphi iii. 2. 55:

"Nam hercle alius nemo respicit nos."

But the passage in the Phormio is quite as close. Neither seems to have any near connexion with it.

Other fragments of the Ἀδελφοι are noticed by Meineke; but none of them have any close resemblance to the words of Terence.

HECYRA.

This play is attributed to Apollodorus on the authority of the Didascalia to the 'Hecyra' of Terence. It may, however, be doubted whether the authority of this inscription (for there is also the reading 'Menandru') is sufficient to settle the question. Meineke determines it for Apollodorus, and for Apollodorus of Carystus in preference to Apollodorus of Gela, on the evidence of a certain anonymous biographer of Terence edited by Mai. See his Historica Critica, pp. 462, 463. But whether this play is Menander's, or belongs to either of the Apollodori, it is known only by the quotations of Donatus in his commentary on the 'Hecyra' of Terence. The Ἐπιτρέποντες of Menander appears to have been a very similar play, so nearly resembling the 'Hecyra' that it could be read with it. See the passage of Sidonius quoted by Meineke, Fragm. Poet. Comoediae Novae, pp. 118, 119. From Donatus we gather the following brief notices of the Ἑκύρα of Apollodorus:

I. Ὀλίγαις ἐραστὴς γέγον' ἑταίραις, ὦ Σύρα,
βέβαιος.

Compare

"Per pol quam paucos reperias meretricibus
Fideles evenire amatores, Syra." (Hec. i. 1. 1, 2.)

Here some read 'paucis,' but see note.

II. Σύ με παντάπασιν ἡγεῖ λίθον.

Compare

"Tu, inquam, mulier quae me omnino lapidem non hominem putas." (Hec. ii. 1. 17.)

III. Οἱ γὰρ ἀτυχοῦντες τὸν χρόνον διευτυχηκότες.

Compare

"Nam nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus prius quam id rescitum est lucro
est." (Hec. iii. 1. 6, 7.)

The quotation of Donatus is evidently corrupt, nor is it easy to supply the lacuna.

IV. Οὕτως ἕκαστός ἐστι διὰ τὰ πράγματα
ἢ σεμνὸς ἢ ταπεινός.

Compare

"Omnibus nobis ut res dant sese ita magni atque humiles sumus." (Hec. iii. 3. 20.)

PHORMIO.

The 'Phormio' of Terence was taken from the 'Epidicazomenos' of Apollodorus. See note on Prologue to Phormio v. 24. Donatus gives us the following quotations from the Greek play, besides some references to it, which, in the existing state of his text, are too corrupt to be of service:

I. Τῶν ὤτων ἔχω τὸν λύκον· οὔτ' ἔχειν οὔτ' ἀφεῖναι δύναμαι.

This is quoted by Donatus on Phormio iii. 2. 21, and is conjecturally referred to Apollodorus.

II. Μόνος ἐπίσταται φιλεῖν φίλους.

Compare

"Solus est homo amico amicus."
(Phorm. iii. 3. 28, and note.)

III. Ἐγὼ γὰρ εἰμὶ τῶν ἐμῶν ἐμὸς μόνος.

Compare

"—— Nam ego meorum solus sum meus." (Phormio iv. 1. 21.)

A single line may here be added from the Ὀλυνθία of Menander, which resembles two places in Terence:

Ὡς οὐχ ὑπάρχων, ἀλλὰ τιμωρούμενος. (ii.)

Compare

"Hic respondere voluit, non lacessere;" (Phorm. Prol. 19,)

and

"Responsum non dictum esse, quia laesit prior." (Eun. Prol. 6.)

It is possible that this line formed part of the poet's defence in his prologue against some attack. See Meineke, and compare Menander, Fab. Incert. 297.

The foregoing parallels between Terence and his Greek orginals have been carefully noticed, because they seem to give us a clue to the solution of the question of Terence's originality. A close comparison will show that he did not at all events servilely imitate his master; that if he copied from a Greek original, he drew with a Roman pencil, and kept in view his own theory of dramatic excellence as well as the necessity of suiting a very different audience to that which listened to Menander. The peculiar circumstances of the Roman stage called for something more varied in interest than were the plays of Menander, as they lay ready to his hand. When he did follow the New Comedy most literally, as in the case of the 'Hecyra,' his failure was at first most signal. We cannot but suppose, therefore, that he should have adopted a different plan in following attempts, and that his other plays, which all most probably were subsequent to the first representation of the 'Hecyra' (see note on the First Prologue, v. 8), should have been constructed with a more explicit intention of amusing and catching the ear of his audience. Menander's plays were too uneventful to suit the Circus. This Terence remedied by uniting the plots of more than one, and by means of a skilful bye-plot, such as those of the 'Andria' and 'Eunuchus,' he kept the attention of his hearers from flagging. There were many points of minor importance in which he deviated from his original. These I will now briefly indicate, and bring into one place the various intimations which are scattered up and down the commentaries of Donatus and others. If the detail appears irksome it must be remembered that it is only by a minute induction such as the present that we can hope, in the default of the plays themselves of Menander and Apollodorus, to form any idea of the relations of Terence to his Greek masters.

In the 'Andria,' for instance, Terence not only adopted such portions of the 'Perinthia' of Menander as suited the general plot of his play, but, according to the testimony of Donatus, he added the whole bye-plot, in which Charinus and Byrrhia are actors: "Has personas Terentius addidit fabulae (nam non sunt apud Menandrum) ne τραγικώτερον fieret, Philumenam spretam relinquere sine sponso, Pamphilo alium ducente." Colman has censured Terence on this very account, considering that the double plot spoils the unity of the play. "Charinus," he says, "and Byrrhia are but poor counterparts or faint shadows of Pamphilus and Davus; and instead of adding life and vigour to the fable, rather damp its spirit, and stop the activity of its progress." Diderot, too, considers that the introduction of this secondary intrigue rather takes off from the interest of the main plot. This is one of those points on which every reader may fairly hold his own opinion. To my mind, indeed, the double set of characters is a great addition to the force of the various situations of the play, to say nothing of the scenic convenience of a confidant such as Charinus is to Pamphilus. The despair of both Charinus and Pamphilus, their cross purposes, and their common indignation against Davus, or admiration of him, as circumstances favour the one feeling or the other, could not well be spared from the 'Andria.' What, however, I would notice here is, that we have in this case an important instance of the variation which Terence allowed himself from the original from which he was working. He is generally accused of too literal and meagre an imitation. This example, at all events, shows positive invention united with great art in the construction of his play. We can hardly fancy that the 'Andria' of Menander was so plastic as to permit two new characters to be foisted into the plot without any disturbance of the order of the dialogue or the sequence of events; and I should certainly claim for Terence in this particular case something more than the originality of a compiler. He cannot simply have dovetailed his new matter into the existing plot. He must to a great extent have recast the whole.

Passing on to the 'Eunuchus' we find one or two trifling alterations in addition to the general change of plot, which consisted in the introduction of the characters of the Braggadocio and Parasite from the 'Colax' of Menander. See above, p. 492. Thus we have the change of names in the opening scene, the introduction of the character of Antipho in Act iii. Scenes 4 and 5, to avoid the awkwardness of the soliloquy in

which, according to Menander, Chaerea told the tale of his adventure in Thais's house (see Donatus on Eun. iii. 4. 1); and probably the character of Chremes was softened by Terence, for we find that Menander made it the representative of a rough countryman (see note on Eun. iii. 1. 1). This last alteration we must attribute to Terence's own taste, if there was any marked departure from Menander. For we should have expected that a broad and rough character, such as would be that of a countryman just come up to town, would have pleased the Roman audience. The introduction of Antipho is more attributable to dramatic considerations. It is noticeable that Terence is peculiarly free from soliloquies, and what he has are short. The following are all the instances in his plays:

Andria, Act i. Scenes 3 and 4.
Eunuchus, Act iii. Scene 5; Act iv. Scenes 1 and 2.
Heautontimorumenos, Act ii. Scene 1; Act iv. Scene 2.
Adelphi, Act i. Scene 1; Act iii. Scene 5; Act iv. Scenes 4 and 6; Act v. Scene 4.
Hecyra, Act ii. Scene 3; Act iii. Scene 3.
Phormio, Act i. Scene 1; Act iv. Scene 2; Act v. Scene 4.

Menander, following the example of Euripides, probably indulged in long soliloquies, chiefly as prologues; and he was followed in this respect far more closely by Plautus than by Terence. In the remarks on Meineke's First Fragment of the 'Colax' of Menander, I have already observed that Terence departed considerably from the ordinary practice, and, as we may conclude from that fragment, from the particular example of Menander, in his treatment of the character of the Braggadocio. (See p. 494.)

In the 'Heautontimorumenos' we have lost the help of the commentary of Donatus; and from his substitute, Eugraphius, we gain no information of value on the text of Menander. This play has a more complicated plot than any of the others; and we might easily conjecture that part of this complexity is due to the introduction by Terence either of original matter or of the plot of some other play. But we have not even a hint upon which to argue, and a mere conjecture is worse than absolute ignorance.

In his commentary on the 'Adelphi' Donatus mentions one or two trifling departures from the original of Menander. Thus in Menander it is a brother of Sostrata that is introduced to protect her and her daughter. In Terence it is Hegio, her late husband's intimate friend (Don. on Adelphi iii. 2. 53). The author of the life of Terence (whether he was Suetonius or Donatus) informs us that Varro preferred the exordium of Terence's play to that of Menander's.

Of the 'Hecyra' and 'Epidicazomenos' of Apollodorus we know very little. In his commentary upon the 'Phormio' Donatus notices one or two slight discrepancies (see note on i. 2. 42); affecting merely words or minor incidents.

From this consideration of the points of resemblance and difference between Terence and the Greek writers of the New Comedy, I now pass to some general conclusions which arise from the foregoing comparison.

We can hardly doubt that in the time of Terence, and from a much earlier period, as is shown in the similar case of Plautus, the works of the Greek dramatists were generally known and popular at Rome. There was no doubt a large party among the literary public, if indeed all the literary men were not of this class, who looked to Greece as their mistress in literature as well as in philosophy. The taste for, and knowledge of, the Greek originals, was in Terence's time generally diffused, and many Greek plays were probably well known before they had been reproduced in a Latin form. We have seen in the case of the 'Phormio' that that play was probably familiar to the Roman public before it was produced on the Roman Stage by Terence (see note on Prolog. v. 26); and the same fact appears in the constant quotations of the Greek plays by Cicero and other authors. The Romans affected to admire the translations of their own countrymen above the originals from which they copied. Some, indeed, of them, who had paid a more careful attention to the comparative merits of the rival nations as authors and poets, have had the candour to acknowledge that the Greeks surpassed in delicacy of language, and in refinement of wit, the compositions of their most successful followers; and that the best parts of Terence seemed flat and insipid when compared with the clear diction and sparkling wit of Menander. But, without endeavouring to discriminate between the rival claims of the foreign and native schools, we may conclude that the knowledge of the Greek drama, and more particularly here of the New Comedy, was widely diffused among the literary men of Rome during the lifetime of our author. Terence had not to create a taste for the Greek drama. He found it in existence; and he limited himself to the skilful reproduction of the best models of that literature.

And as this taste for Greek literature was widely diffused, so we may feel sure that the Romans had the advantage of possessing in their integrity those works of Philemon, Menander, Diphilus, Apollodorus, and others, of which we can gain only a faint conception from the study

of their Latin pupils. A vast mass of Greek literature was at the command of the play-wright. It was generally admired; and a play well written, or, rather, well translated from one of the Greek plays, was sure of success. But the point on which I wish here to insist was the extent of that literature, and the familiarity with it which was possessed by all the best Roman writers. We must therefore remember, in adjusting the obligations of Terence to any one play of Menander, that while he had before him as the special object of his imitation some particular play—say, for instance, the 'Andria' or the 'Eunuchus,'—he was also well acquainted with the whole of the Menandrian repertory, and undoubtedly, whether unconsciously or intentionally, availed himself always of his knowledge. So, to take an instance from our own literature, Shakespeare, in the composition of many of his pieces, had before him more than one author whom he partially followed; and if in his case we allow the existence of a presiding genius informing the whole, and working up the old materials into a new and consistent creation, we may, without any violence to historical truth, assume the same in the case of Terence. Our want of information should lead us to be wide rather than narrow in our conclusions; and we may fairly suppose that even had we before us the plays of Menander from which Terence is said more expressly to have copied in his existing comedies, we should yet find in him much that is not in any single Greek play, and which, if not original, is to be gathered from many other plays of the same, or perhaps of other authors. (See on the 'Adelphi,' p. 497.) The number of fragments of unascertained plays of Menander which fit more or less closely with Terence, many of them quite as well as those passages which are directly quoted from the corresponding plays of Menander, leads us to the conclusion that Terence drew, not only from the single play which he had before him, but also from his general knowledge of the works of Menander, and of the other authors of Greek Comedy with which he was familiar.

These considerations are important if we would estimate rightly the genius of Terence. In language he was doubtless original. His diction bears with it the mark of a refinement and a polished idiom which is not found in other Roman writers of that period, and which is far superior to the style of Plautus. The characters and situations of his drama were no doubt the usual characters and situations of the New Comedy. Of these enough has been said in the Introduction. But his manner of treatment must have been his own. And if this is true of his language, we must demand a more accurate acquaintance with the plots of the plays of Menander before we refuse to allow Terence originality in the general subject of his comedies. The discrepancies which have been already noticed must be taken, as far as they go, for a proof of this

originality, and we have seen that they extend not only to minor differences of name and incident, but to a new conception in some instances of the plots of the plays which he had in hand, and of the characters which he was reproducing. Imitation was no bugbear to the Roman play writer. It was to a great extent what he considered his legitimate field of action. But to give a new turn to the incidents and the characters of the drama, and to invest the whole with an original form—this was, we conceive, the mark of the writer of genius; and to this kind of originality we may feel sure that Terence at all events has a solid claim.

For some other remarks belonging more especially to Terence's position as a Roman poet, I refer the reader to the Introduction prefixed to this volume.

INDEX TO THE NOTES.

THE REFERENCES ARE MADE TO THE PAGES.

GREEK WORDS ILLUSTRATED IN THE NOTES.

PROVERBS AND PROVERBIAL SAYINGS.

INDEX

VERBORUM ET PHRASIUM TERENTII.

---

tim in ea re quum sit mihi *adjutrix* socrus. Hec. iv. 4, 83.

adjuvo] Ut me *adjuves* in hac re. And. iii. 3, 10. Id spero *adjuturos* deos. And. iii. 2, 42. Faciam sedulo, dabo operam, *adjuvabo*. Eun. ii. 3, 71. Neque me quicquam consilio *adjuvas?* Heaut. v. 2, 29. Fortes fortuna *adjuvat*. Phorm. i. 4, 26. Pariter nunc opera me *adjuves* ac re dudum opitulata es. Phorm. v. 3, 3. Qui me dudum *adjurit* comiter. Phorm. iii. 3, 4.

administro] Lauteque munus *administrasti* tuum. Adelph. v. 1, 2.

admiror] His ultro arrideo, et eorum ingenia *admiror* simul. Eun. ii. 2, 19. Cave quicquam *admiratus* sies. Heaut. iv. 6, 23.

admisceo] Ita tu istaec tua misceto ne me *admisceas*. Heaut. iv. 5, 35. Ne te *admisce*. Heaut. v. 2, 22.

admitto] Fac ut *admittar* ad illam. Eun. ii. 2, 50. Militem rogat ut illam *admitti* jubeat. Eun. iv. 1, 4. It visere ad eam: *admisit* nemo. Hec. i. 2, 114. Sed tu quod cavere possis, stultum *admittere* est. Eun. iv. 6, 23. Unam hanc noxiam omitte: si aliam *admisero* unquam, occidito. Eun. v. 2, 14. Quid ego tantum sceleris *admisi* miser? Heaut. v. 2, 3. Haec te *admittere* indigna genere nostro? Adelph. iii. 3, 54. Me hoc delictum *admisisse* in me. Adelph. iv. 5, 48. Sumtum *admittet*. Adelph. v. 7, 15. Si est culpam ut in se *admiserit*. Phorm. ii. 1, 40.

admodum] Haec inter nos nupera notitia *admodum* est. Heaut. i. 1, 1. Advenis modo? *Admodum*. Hec. iii. 5, 8. Itane patris ais conspectum veritum hinc abiisse? *Admodum*. Phorm. ii. 2, 1. Iratum *admodum*. Adelph. iii. 3, 49. Cf. Phorm. iii. 1, 13.

admoneo] Recte *admones*. And. v. 4, 50. Ridiculum est te istuc me *admonere*. Heaut. ii. 3, 112.

admoveo] Accessi; adstiti: animam compressi: aurem *admovi*. Phorm. v. 6, 28.

adolescens] *Adolescens* luxu perditus. Adelph. iv. 7, 42. Imprudens timuit *adolescens*. Phorm. ii. 1, 64. Homo *adolescens* si habet unam amicam. Phorm. v. 8, 52. Cum virgine una *adolescens* cubuerit plus potus, illa se abstinere ut potuerit? Hec. i. 2, 64. Mater quod suasit sua, *adolescens* mulier fecit. Hec. iv. 4, 39. Ne te *adolescens* mulier defatiget. Phorm. v. 3, 11. Est veritus optimae *adolescenti* facere injuriam. And. iii. 2, 8. Bonum ingenium narras *adolescentis*. And. iii. 1, 8. Fero alia flagitia ad te boni illius *adolescentis*. Adelph. iv. 7, 4. *Adolescentem* adeo nobilem. Eun. i. 2, 124. Quae liberum scire aequum est *adolescentem*. Eun. iii. 2, 25. Cur perdis *adolescentem* nobis? Adelph. i. 1, 36. Conferunt consilia ad *adolescentes*. Heaut. iii. 1, 65. Cur partes seni poeta dederit, quae sunt *adolescentium*. Heaut. Prol. 2. Accipienda et mussitanda injuria *adolescentium* est. Adelph. ii. 1, 53. Quam iniqui sunt patres in omnes *adolescentes* judices. Heaut. ii. 1, 1.

adolescentia] Nos nostramque *adolescentiam* habent despicatam. Eun. ii. 3, 91. Illarum affines esse rerum, quas fert *adolescentia*. Heaut. ii. 1, 3. Jam inde ab *adolescentia*. Adelph. i. 1, 16. Sperabam jam *defervisse adolescentiam*. Adelph. i. 2, 72. Persuasit nox, amor, vinum, *adolescentia*. Adelph. iii. 4, 24. Quae vos propter *adolescentiam* minus videtis. Adelph. v. 9, 35. Id vitium nunquam decrevi esse ego *adolescentiae*. Hec. iv. 1, 27. Insidias nostrae fecit *adolescentiae*. Phor. ii. 1, 44.

adolescentior] Quo jure sum usus *adolescentior*. Hec. Alt. Prol. 3.

adolescentula] Forte unam aspicio *adolescentulam*. And. i. 1, 91. Ea mortua est: reliquit filiam *adolescentulam*. Heaut. iii. 3, 41. Comp. iv. 1, 41.

adolescentulus] Quod plerique omnes faciunt *adolescentuli*. And. i. 1, 28. Perpulisti me ut homini *adolescentulo* filiam darem. And. v. 1, 9. Homines *adolescentulos* in fraudem illicis. And. v. 4, 7. Rhodius *adolescentulus*. Eun. iii. 1, 33. Heri aliquot *adolescentuli* coiimus in Piraeeo. Eun. iii. 4, 1. Quo modo *adolescentulus* meretricum ingenia et mores posset noscere. Eun. v. 4, 9. Qui *adolescentulum* nobilitas flagitiis. Eun. v. 6, 20. Nosse omnia haec saluti est *adolescentulis*. Eun. v. 4, 18. Ut animum decuit aegrotum *adolescentuli*. Heaut. i. 1, 48. Non est flagitium, mihi crede, *adolescentulum* scortari. Adelph. i. 2, 21. Comp. v. 32. Odiosa haec est aetas *adolescentulis*. Hec. iv. 3, 13. Quia nusquam insanum fecit *adolescentulum*. Phorm. Prol. 6.

adopto] Inde ego hunc majorem *adoptavi* mihi. Adelph. i. 1, 22. Tuum filium dedisti *adoptandum* mihi. Adelph. i. 2, 34. Comp. iii. 4. 17.

adorior] Me si imparatum *adortus* esset. And. iii. 1, 21. Cesso hunc *adoriri?* Heaut. iv. 5, 9. *Adortus* jurgio fratrem. Adelph. iii. 3, 50. Tum hunc *adoriar* hospitem. Phor. iv. 2, 15.

adorno] Continuo haec *adornant* ut lavet. Eun. iii. 5. 34.

adposco] Porro haec talenta dotis *adposcent* duo. Heaut. iv. 7, 10.

adsum] Prope *adest* eum alieno more vivendum est mihi. And. i. 1, 125. In denegando modo quis pudor paulum *adest*. And. iv. 1, 6. Non quia *ades* praesens, dico hoc. Adelph. iii. 3, 39. Mulier tibi *adest*. Heaut. ii. 3, 2. Ille ad defendendam causam *adest*. Phorm. ii. 1, 36. Ubi vis, dona *adsunt* tibi a Phaedria. Eun. iii. 2, 11. Jam, inquam, hic *adero*. And. iv. 2, 32. *Aderit* una in unis aedibus. Eun. ii. 3, 75. Jam haec tibi *aderit* supplicans. Eun. iv. 7, 41. At pol jam *aderit*, se quoque etiam cum oderit. Hec. iv. 1, 28. Dave, *ades:* resiste. And. ii. 2, 7. Phidippe, *ades*, audi paucis. Hec. iii. 5, 60. *Adesdum:* paucis te volo. And. i. 1, 2. Favete, *adeste* aequo animo. And. Prol. 24. Jam partus *adsiet*. Adelph. iv. 4, 11. Volo ego *adesse* hic advocatos nobis in turba hac. Eun. iv. 6, 26. Comp. Phorm. ii. 3, 3. Hunc minime est opus in hac re *adesse*. Hec. iii. 3, 50.

aduncus] Rufamne illam virginem, caesiam, sparso ore, *adunco* naso? Heaut. v. 5, 18.

adveho] Istam nunc times, quae *advecta* est, ne illum talem praeripiat tibi. Eun. i. 2, 81.

advena] Est e Corintho hic *advena* anus paupercula. Heaut. i. 1, 44.

advenio] Ad te *advenio*. And. ii. 1, 19. Optato *advenis*. And. iii. 3, 1. Per tempus *advenis*. And. iv. 4, 44. In tempore ipso mihi *advenis*. And. v. 6, 10. Opportune *advenis*. Heaut i. 2, 5. Unde haec *advenit?* Hec. i. 2, 6. Salvum te *advenire* gaudeo. Eun. v. 5, 6. Salvam *advenire*. Phorm. ii. 1, 25. Bene factum te *advenisse*. Hec. iii. 5, 6.

adventus] Ego commodiorem hominem, *adventum*, tempus, non vidi. And. v. 2, 3. Salutant; ad coenam vocant; *adventum* gratulantur. Eun. ii. 2, 28. Isse dicito percontatum *adventum* Pamphili. Hec. i. 2, 2. Incommode illis fors obtulerat *adventum* meum. Hec. iii. 3, 10. Ut voluptati obitus, sermo, *adventus* tuus semper siet. Hec. v. 4, 19. Adventum ambas . . . scio reverituras. Hec. iii. 1, 10. Ubi in mentem ejus *adventi* venit. Phorm. i. 3, 2.

adversarius] *Adversarios* rapere in pejorem partem. Adelph. Prol. 2. Poetam restitui in locum, prope jam remotum injuria *adversarium*. Hec. Alt. Prol. 14. Injurium autem est ulcisci *adversarios?* Hec. i. 1, 15. Causam tradere *adversariis*, etiamne id lex coegit? Phorm. ii. 1, 7.

adversatrix] Quin tu in ea re mihi fueris *adversatrix*. Heaut. v. 3, 5.

adversor] Eine ego ut *adverser?* And. i. 5, 28. Quum placo, *adversor* sedulo et deterreo. Adelph. i. 2, 64. Neque tuae libidini *adversabor*. Hec. ii. 2, 3. Non possum *adversari* meis. Hec. ii. 2, 29. Reduc uxorem; ac noli *adversari*. Hec. iv. 4, 32. Coepi *adversari* primo. Phor. i. 2, 25.

adversum] Gratum id fuisse *adversum* te. And. i. 1, 15. De illa me *adversum* hunc loqui. And. i. 5, 30. Me *adversum* edictum tuum facere esse ausam. Heaut. iv. 1, 10. Neque servolorum quisquam qui *adversum* ierant. Adelph. i. 1, 2. *Adversum* animi tui libidinem. Hec. iv. 1, 19. *Adversum* stimulum calces. Phor. i. 2, 28. Itane es paratus facere me *adversum* omnia? Phorm. ii. 3, 80. Te complures *adversum* ingenium meum menses tuli. Phorm. iii. 2, 35.

adversus] *Adversus* nemini. And. i. 1, 37. Cui magis bonae felicitates omnes *adversae* sient. Eun. ii. 3, 33. Si quid nobis forte *adversi* evenerit. Heaut. ii. 3, 114. Vocis esse *adversas* aeque studium est. Hec. ii. 1, 5. Uti *adversa* ejus per te tecta tacitaque apud omnes sient. Hec. iii. 3, 28. Ita usque *adversa* tempestate usi sumus. Hec. iii. 4, 9. Quo pacto *adversam* aerumnam ferant. Phorm. ii. 1, 12. Nihil est magis meis nuptiis *adversum*. Heaut. iv. 3. 21. Quum res *adversae* sient. Phorm. v. 4, 3.

adverto] Quaeso animum *advertite*. And. Prol. 8. Illa sese interea commodum huc *adverterat* in hanc nostram plateam. Eun. ii. 3, 51. *Advertunt* graviter, quae non censeas. Heaut. iii. 3, 9. Animum non *adverti* primum. Heaut. iv. 1; 43.

advesperascit] Cur uxor non arcessitur? jam *advesperascit*. And. iii. 4, 2.

advigilo] Si *advigilaveris*, ex unis geminas mihi conficies nuptias. And. iv. 1, 50. Tanto magis te *advigilare* aequum est. Phorm. i. 4, 26.

aduncus] *Adunco* naso. Heaut. v. 5, 18.

advocatus] *Advocatus* mane mihi esse ut meminerit. Eun. ii. 3, 48. Volo ego adesse hic *advocatos* nobis in turba hac. Eun. iv. 6, 26. Me a foro abduxit modo huc *advocatum* sibi. Adelph. iv. 5, 12. Adversumne illum causam dicerem cui venerem *advocatus?* Adelph. iv. 5, 43.

advoco] Ibo ad forum, atque aliquot mihi amicos *advocabo*. Phorm. ii. 1, 83.

adustus] Hoc salsum est, hoc *adustum est*. Adelph. iii. 3, 17.

aedepol] Vide *Edepol*.

aedes] Matronam nullam in *aedibus*. And. ii. 2, 27. Si positum puerum ante *aedes* viderit. And. iv. 4, 34. *Aedes* expugnabo. Eun. iv, 7, 3. Consilium illud rectum est de occludendis *aedibus*. Eun. iv. 7. 14. Aderit una in unis *aedibus*. Eun. ii. 3, 76. Hunc tu in *aedes* cogitas recipere posthac? Eun. v. 2, 58. Inscripsi ilico *aedes* mercede. Heaut. i. 1, 93. *Aedes* nostrae vix capient, scio. Heaut. ii. 3, 13. Est mihi ultimis conclave in *aedibus*. Heaut. v. 1, 29. In *aedes* irruit alienas. Adelph. i. 2, 8. Ante *aedes* non fecisse erit melius hic convicium. Adelph. ii. 1, 26. Fratri *aedes* fient perviae. Adelph. v. 7, 14. Extulisse extra *aedis* puerum. Hec. iv. 1, 48. Pollicita est ea se concessuram ex *aedibus*. Hec. iv. 4, 57. Introiit in *aedes* ater alienus canis. Phorm. iv. 4, 25. Harum qui est dominus *aedium*. Phorm. v. 1, 26.

aediculae] *Aediculae* item sunt ob decem alias. Phorm. iv. 3, 58.

Aediles] Menandri Eunuchum postquam *Aediles* emerunt. Eun. Prol. 20.

aeger] Video sentum, squalidum, *aegrum*, pannis annisque obsitum. Eun. ii. 2, 5. *Aegram* esse simulant mulierem. Hec. i. 2, 113. Cum in proximo hic sit *aegra*. Hec. iii. 2, 6.

aegre] Redeo inde iratus, atque *aegre* ferens. And. i. 1, 110. Voluit facere contra huic *aegre*. Eun. iv. 1, 10. Ego haud minus *aegre* patior. Heaut. v. 2, 5. *Aegre* est. Adelph. i. 2, 57. Ostendere me *aegre* pati illi nolui. Adelph. i. 2, 63. Ne quid *aegre* esset mihi. Hec. ii. 1, 30. Ne *aegre* quicquam ex me audias. Hec. v. 1, 39. Fuisset tum illos mihi *aegre* aliquot dies. Phorm. i. 3, 7.

aegritudo] Si nulla *aegritudo* huic gaudio intercesserit. And. v. 5, 5. Ne hoc gaudium contaminet vita *aegritudine* aliqua. Eun. iii. 5, 4. Aut gaudio sumus praepediti nimio, aut *aegritudine*. Heaut. iii. 1, 96. Diem adimere *aegritudinem* hominibus. Heaut. iii. 1, 13. Nulla res tanta, quae mi *aegritudinem* afferat. Heaut. iv. 3, 2. Magnarum saepe id remedium *aegritudinum* est. Heaut. iii. 2, 28. Mihi quidem quotidie augescit magis de filio *aegritudo*. Heaut. iii. 1, 15. Animo incerto prae *aegritudine*. Heaut. i. 1, 71. Dum *aegritudo* est haec recens. Adelph. iii. 2, 14. *Aegritudo* haec oritur mihi abs te. Hec. ii. 1, 26. Matrem ex *aegritudine* mors consecuta est. Phorm. v. 1, 23.

aegrotus] Animum *aegrotum* ad deteriorem partem applicat. And. i. 2, 22. Puerperam duci per viam *aegrotam*. Adelph. v. 7, 24. Facile omnes, cum valemus, recta consilia *aegrotis* damus. And. ii. 1, 9.

aemulor] *Aemulari* negligentiam potius. And. Prol. 21.

aemulus] Istum *aemulum*, quod poteris, ab ea pellito. Eun. ii. 1, 8. Sibi putare adductum ante oculos *aemulum*. Eun. iv. 1, 9.

aequalis] Quem vocabo ad coenam meorum *aequalium*? And. ii. 6, 22. Patris cognatum atque *aequalem* novistin? Eun. ii. 3, 35. Amico atque *aequali* suo. Heaut. iii. 1, 8.

aequanimitas] Adelph. Prol. 24. Phorm. Prol. 35.

aeque] *Aeque* quicquam nunc quidem. And. ii. 6, 3. Miser, *aeque* atque ego. And. iv. 2, 19. Cuiquam *aeque* audisti commodi quicquam evenisse? Heaut. iv. 3, 7. Eadem *aeque* studeant, nolintque omnia? Hec. ii. 1, 2. Viris esse adversas *aeque* studium est. Hec. ii. 1, 5. Aedepol nae nos sumus inique *aeque* omnes invisae viris. Hec. ii. 3, 1. Nunquam *aeque* ac modo. Phorm. i. 2, 43. Novi *aeque* omnia tecum. Phorm. v. 8, 43.

aequus] Adeste *aequo* animo. And. Prol. 24. Postulo, sive *aequum* est, te oro. And. i. 2, 19. *Aequo* animo ferre. And. ii. 3, 23. *Aequum* est vos cognoscere. Eun. Prol. 42. Quae liberum scire *aequum* est. Eun. iii. 2, 25. *Aequo* animo *aequa* noscere oportet. Adelph. iii. 4, 58. E medio *aequum* excedere est. Hec. iv. 3, 14. Istuc *aequi* bonique facio. Heaut. iv. 5, 40. Cupio, *aequi* modo aliquid. Adelph. ii. 1, 33. Praeter *aequum*que et bonum. Adelph. i. 1, 39. Si ita *aequum* censes. Adelph. iv. 3, 10. Non *aequum* dicis. Adelph. v. 3, 17. Neque adeo ex *aequo* et bono. Adelph. v. 9, 30. Quo *aequior* sum Pamphilo. And. ii. 5, 18, *Aequa* de me dixerit. Hec. iii. 5, 25. Quod fors feret, feremus *aequo* animo. Phorm. i. 2, 88. Restitui in integrum *aequum* est et bonum. Phorm. ii. 4, 11. Qui neque jus, neque bonum atque *aequum* sciunt. Heaut. iv. 1, 29.

aerumna] Quo tu minus scis *aerumnas* meas. And. iv. 1, 31. Qui te expedias his *aerumnis*. Hec. iii. 1, 8. Ex quanta *aerumna* extraxeris. Hec. v. 4, 36. Quo pacto adversam *aerumnam* ferant. Phorm. ii. 1, 12.

aes] Ancillam *aere* emptam suo. Phorm. ii. 2, 26.

Aeschinus] Adelph. passim.

Aesculapius] Quod te, *Aesculapi* et te Salus, ne quid sit hujus oro. Hec. iii. 2, 3.

aetas] Dum eum *aetas*, metus, magister prohibebant. And. i. 1, 27. Hujus formam atque *aetatem* vides. And. i. 5, 51. Dum licitum est ei, dumque *aetas* tulit. And. ii. 6, 12. Egregia forma, atque *aetate* integra. And. i. 1, 45. Per nostram amicitiam, quae cum *aetate* accrevit simul. And. iii. 3, 7. Neque scibat, neque per *aetatem* etiam poterat. Eun. i. 2, 33. Forma et *aetas* ipsa est. Eun. ii. 3, 83. Jamjudum; *aetatem*. Eun. iv. 5, 8. Et *aetate* putavit me et benevolentia plus scire. Heaut. i. 1, 63. Illa *aetas* magis ad haec utenda idonea est. Heaut. i. 1, 81. Ego istuc *aetatis* non amori operam dabam. Heaut. i. 1, 58. Mihi videre praeter *aetatem* tuam facere. Heaut. i. 1, 7. Cum uno *aetatem* agere viro. Heaut. ii. 4, 12. Me *aetatem* censes velle id assimularier? Heaut. iv. 3, 38. Quod illos sat *aetas* acuet. Adelph. v. 3, 49. Quin res, *aetas*, usus, semper aliquid apportet novi. Adelph. v. 4, 2. Contrivi in quaerendo vitam atque *aetatem* meam. Nunc exacta *aetate* hoc fructi pro labore fero. Adelph. v. 4, 15, 16 Alieniore *aetate*. Adelph. i. 2, 30. Ad omnia alia *aetate* sapimus rectius. Adelph. v. 3, 46. Odiosa haec est *aetas* adolescentulis. Hec. iv. 3, 13. Ut ne cui mea longinquitas *aetatis* obstet. Hec. iv. 2, 20. Capiti atque *aetati* illorum. Hec. iii. 1, 54. Una inter nos agere *aetatem* liceat. Hec. ii. 1, 10. Ubivis gentium agere *aetatem*. Hec. iii. 1, 4. Neque ille hoc animo erit *aetatem*, neque pol tu eadem istac *aetate*. Hec. v. 1, 21. Tua praeterierat jam ad ducendum *aetas*. Phorm. ii. 3, 76. Non manebat *aetas* virginis meam negligentiam. Phorm. iv. 1, 4. Ut cum uno *aetatem* degeret. Phorm. ii. 3, 70. Respice *aetatem* tuam. Phorm. ii. 3, 87. *Aetate* minus peccaturum putem? An mea forma atque *aetas* nunc magis expetenda est? Phorm. v. 8, 33, 35.

aeternus] Spero *aeternam* inter nos gratiam fore. Eun. v. 2, 33.

Aethiopia] Eun. iii. 2, 18.

affabilis] Meditor esse *affabilis*, et bene procedit. Adelphi v. 6, 8.

affecto] Hi gladiatorio animo ad me *affectant* viam. Phorm. v. 7, 71. Ad dominas qui *adfectant* viam. Heaut. ii. 3, 60.

affero] Ut sciam, numquidnam haec turbae tristitia *afferat*. And. i. 4, 8. Haec primum *affertur* jam mihi ab hoc fallacia. And. iii. 1, 13. Hic quoque bonam magnamque partem ad te *attulit*. Eun. i. 2, 43. Quid dicam? quam causam *afferam*? Heaut. iv. 3, 23. Da mihi, atque *affer* mihi. Heaut. ii. 1, 11. Nulla res quae mihi aegritudinem *afferat*. Heaut. iv. 3, 2. Solum unum hoc vitium senectus *affert* hominibus. Adelph. v. 3, 47. Laborem inanem ipsus capit, et illi molestiam *affert* Hec. iii. 2, 9. Quod ab ipso *allatum est*, sibi esse id rellatum putet. Phorm. Prol. 22. Mirabar si tu mihi quicquam *afferres* novi. Phorm. iii. 2, 6. Vide siquid opis potest *afferre* huic. Phorm. iii. 3, 20. Mihi opus erat aliquantulum quae *afferret*. Phorm. iv. 3, 50. Auxilii nihil *afferant*. Adelph. iii. 2. 2. Vide etiam sodes ut mihi haec certa et clara *attuleris*. Hec. v. 4, 1.

afficio] Quonam modo nunc te offendam *affectam*? Hec. iii. 1, 45. Alio suspicans morbo me visurum *affectam*. Hec. iii. 3. 6. Quanta me cura et sollicitudine *afficit* gnatus? Phorm. ii. 4, 1. Tantane *affectum* quenquam esse hominem audacia? Phorm. v. 7, 84.

affinis] Neque illarum *affines* esse rerum, quas fert adolescentia. Heaut. ii. 1, 3. Et gener et *affines* placent. Heaut.

v. 1, 63. *Affinis* nobis. Adelph. v. 8, 25. Phorm. iv. 1, 16.

affinitas] Nulloneego Chremetis pacto *affinitatem* effugere potero? And. i. 5, 12. Haud ita decet, si perpetuam vis esse *affinitatem* hanc. Hec. ii. 2, 10. *Affinitatem* hanc sane perpetuam volo. Hec. iv. 4, 14. Manere *affinitatem* hanc inter nos volo. Hec. iv. 4, 101.

afflicto] Ne te *afflictes*. Eun. i. 1, 31.

agellus] *Agelli* est hic sub urbe paulum. Adelph. v. 8, 26.

ager] Neque *agri* neque urbis odium me unquam percipit. Eun. v. 5, 2. *Agrum* in proximo hic mercatus es. Heaut. i. 1, 2. Agrum in his regionibus meliorem neque preti majoris nemo habet. Heaut. i. 1, 11. *Ager* oppositus est pignori. Phorm. iv. 3, 56. *Agrum* de nostro patrecolendum habebat. Phorm. ii. 3, 17.

aggravesco] Male metuo, ne Philumenae magis morbus *aggravescat*. Hec. iii. 2, 2.

aggredior] Hac non successit, alia *aggrediemur* via. And. iv. 1, 47. *Aggrediar*. Bacchis, salve. Hec. v. 1, 5. Satis astute *aggredimini*. Phorm. v. 7, 75.

agito] Apud eum miles Dionysia *agitat*. Heaut. iv. 4, 11. *Agitarem* libere inter vos convivium. Hec. i. 2, 18. Jam ego hunc *agitabo*. Phorm. ii. 3, 4. Id quidem *agitans* mecum sedulo. Phorm. iv. 3, 10.

agmen] In medium huc *agmen* cum vecti. Eun. iv. 7, 4.

ago] Observes filium, quid *agat*. And. i. 1, 143. Ah, tantam rem tam negligenter *agere*? And. i. 5, 18. Nec quid *agam* certum est. And. i. 3, 4. Quid *agam* habeo. And. iii. 2, 18. *Age age*, ut libet. And. ii. 1, 10. *Age* nunc jam. And. v. 2, 25. *Age* Pamphile: exi Pamphile. And. v. 2, 30. Sed quid *agam*? adeamne ad eum? And. iv. 1, 15. Mea Glycerium, quid *agis*? And. i. 1, 107. Id *ago* sedulo. And. iii. 5, 8. Quo hinc te *agis*? And. iv. 2, 25. Pudice vitam parce ac duriter *agebat*. And. i. 1. 48. Ego id *agam*, qui mihi ne detur. And. ii. 1, 35. Quid *agam* cogito. And. ii. 2, 21. Hoc *agam*. And. ii. 5, 4. Hocine *agis* an non? And. i. 2, 15. Quid tu? quo hinc te *agis*? And. iv. 2, 25. Alias res *agis*. Eun. ii. 3, 56. Quid *agis*, homo impudens? Eun. iii. 1, 35. Sicine *agis*? Eun. iv. 7, 34. Quid nunc *agimus*? Eun. iv. 7, 41. Vel rex semper maximas mihi *agebat*, quicquid feceram. Eun. iii. 1, 8. *Age* inepte. Eun. ii. 3, 19. *Age* nunc, belua. Eun. iv. 4, 37. Magnas vero *agere* gratias Thais mihi? Eun. iii. 1, 1. Rem seriam velle *agere* mecum. Eun. iii. 3, 8. *Actum est*: ilicet. Eun. i. 1, 9. De symbolis quid *actum est*? Eun. iii. 5, 59. Quid *ago* nunc? Heaut. ii. 3, 102. Quam rem *agis*? Heaut. iv. 4, 18. Ecquid de illo, quod dudum tecum *egi*, *egisti*? Heaut. iii. 3, 34. Quid *agam*? aut quid comminiscar? Heaut. iv. 2, 7. Tantundum *egero*. Heau. iv. 2, 9. Metuo quid *agam*. Heaut. iv. 3, 42. Quid cum illis *agas*, qui neque jus neque bonum atque aequum sciunt? Heaut. iv. 1, 29. Cum uno aetatem *agere* viro. Heaut. ii. 4, 12. Non nunc pecunia *agitur*. Heaut. iii. 1, 67. *Acta* haec res est. Heaut. iii. 3, 3. Quasi istic minor mea res *agatur* quam tua. Heaut. ii. 3, 113. *Agis* gratias? Adelph. iv. 3, 5. Nihil *agis*. Adelph. v. 8, 12. Quam vos facillime *agitis*. Adelph. iii. 4, 56. Ille suam semper *egit* vitam in otio, in conviviis. Adelph. v. 4, 9. Quid faciam? quid *agam*? Adelph. v. 3, 3. Vide, quam rem *agas*. Adelph. iii. 2, 45. Ruri *agere* vitam. Adelph. i. 1, 20. Quid fit? quid *agitur*? Adelph. v. 5, 2. Ut, quomodo *acta* haec sint, sciat. Adelph. iv. 5, 2. Quid *agitur*? D. Quid *agatur*? Adelph. iii. 3, 19, 20. Bene dicat secum esse *actum*. Adelphi ii. 2, 2. Omnes te in lauta et bene *acta* parte putant. Heaut. iv. 5, 50. Ille alias res *agere* se simulare. Hec. v. 3, 28. Lege *agito*. Phorm. v. 7, 91. Vicissim partes tuas *acturus est*. Phorm. v. 5, 7. Non capitis ejus res *agitur* sed pecuniae. Phorm. iv. 3, 26. Hoc *actum est*. Phorm. v. 8, 20. Actum, aiunt, ne *agas*. Phorm. ii. 3, 72.

agrestis] Ego ille *agrestis*, saevus, tristis, parcus, truculentus, tenax, duxi uxorem. Adelph. v. 4, 12.

ah] passim.

aio] Hem, quid *ais* scelus? And. iv. 1, 41. Ut quimus, *aiunt*, quando, ut volumus, non licet. And. iv. 5, 10. *Ain* tandem? And. v. 3, 4. Ait? *aio*. Eun. ii. 2, 21. Quid tu *ais*, Gnatho? quid tu autem, Thraso? Eun. iii. 2, 20. *Ain* tu? Eun. iii. 5, 19. Ita *aiunt*. Heaut. iv. 8, 13. Quid *ais*? Heaut. v. 1, 27. *Ain* vero? Adelph. iii. 3, 51. Quid ipsae? Quid *aiunt*? Adelph. iv. 5, 22. Quis id *ait*? Hec. v. 1, 22. Hem, quid *ais*? Phorm. ii. 3, 39. Actum, *aiunt* ne agas. Phorm. ii. 3, 72. Id quod *aiunt*? auribus teneo lupum. Phorm. iii. 2, 21. Ita fugias, ne praeter casam, quod *aiunt*. Phorm. v. 2, 3. *Aiebas*. Heaut. v. 1, 51 (see note). *Aiebant*. And. iii. 3, 2. *Aiebat*. And. v. 4, 27. *Aiebat*. And. v. 4, 29. Adelph. iv. 6, 5. Phorm. iii. 1, 16. *Aibas*. Heaut. v, 2, 7. Adelph. iv. 2, 22. *Aibant*. Hec. ii. 1, 41. Phorm. iv. 1, 6.

alacris] Quid tu es tristis? quidve es *alacris*? Eun. ii. 3, 12.

algeo] Ne aut ille *alserit*, aut uspiam ceciderit. Adelph. i. 1, 11.

alias] Quid *alias* malim quam hodie has fieri nuptias? And. iii. 2, 49. *Alias* ut uti possim causa hac integra. Hec. i. 2, 5.

alibi] Neque istic, neque *alibi* tibi erit usquam in me mora. And ii. 5, 9. Hinc sciri potuit, aut nusquam *alibi*. Heaut. ii. 3, 38. Habebam *alibi* animum amori deditum. Hec. iii. 1, 14.

alicubi] Utinam hic prope adesset *alicubi*. Adelph. iii. 4, 7.

alicunde, aliunde] Venit meditatus *alicunde* ex solo loco. And. ii. 4, 3. Minas decem conradet *alicunde*. Adelph. ii. 2, 34. Quibus est *alicunde* aliquis objectus labos. Hec. iii. 1, 6. Sumeret *alicunde*. Phor. ii. 1, 70. *Aliunde* est periclum. Phorm. ii. 2, 19.

alieno] Ita nos *alienavit*. Heaut. v. 2, 26.

alienus] Prope adest cum *alieno* more vivendum est

mihi. And. i. 1, 125. Viden otium et cibus quid faciat *alienus?* Eun. ii. 2, 34. Labore *alieno* partam gloriam. Eun. iii. 1, 9. Tantumne est ab re tua oti tibi, *aliena* ut cures? Heaut. i. 1, 24. Comp. 25. *Aliena* ut melius videant quam sua. Heaut. iii. 1, 95. Potius sua sponte recte facere quam *alieno* metu. Adelph. i. 1, 50. In aedis irruit *alienas.* Adelph. i. 2, 9. *Alieniore* aetate. Adelph. i. 2, 30. Illum *alieno* animo a nobis esse. Adelph. iii. 2, 40. *Alienus* est ab nostra familia. Adelph. iii. 2, 28. *Alienus* non sum. Adelph. i. 2, 57. Vobis . . . *alienus* sum? Phorm. iii. 3, 12. Cur duxit *alienam?* Adelph. iv. 5, 38. *Alienum* a vita mea. Adelph. v. 8, 21. Hunc *alienum* ab sese videt. Hec. i. 2, 84. Quum sciet *alienum* puerum tolli pro suo. Hec. iv. 1, 61. Quum ejus *alienum* esse a me animum sentiam. Hec. iv. 4, 36. Quum eam sequitur *alienus* puer. Hec. iv. 4, 27. Ille si me *alienus* affinem volet. Phorm. iv. 1, 16. Ater *alienus* canis. Phor. iv. 4, 25.

alimentum] (Minas) pro *alimentis* datas. Heaut. iv. 7, 8.

alio] Fortasse tu profectus *alio* fueras. Eun. ii. 2, 49. Fructum ne quando iratus tu *alio* conferas. Eun. iii. 1, 60. Illi suum animum *alio* conferunt. Heaut. ii. 4, 10.

aliorsum] Neve *aliorsum* atque ego feci, acceperit. Eun. i. 2, 2.

aliqua] Ne *aliqua* ad patrem hoc permanet. Adelph. ii. 4, 19. Ne uxor *aliqua* hoc resciscat mea. Phorm. iv. 1, 19. Id porro *aliqua* uxor mea resciscceret. Phorm. v. 1, 19.

aliquando] Si quid hujus simile forte *aliquando* evenerit. Heaut. iii. 2, 40. *Aliquando* tandem hnc animum ut adjungas tuum. Hec. iv. 4, 61.

aliquantisper] Concedas aliquo ab ore eorum *aliquantisper.* Heaut. iii. 3, 11. Cur non ludo hunc *aliquantisper?* Adelph. iv. 5, 5.

aliquantulum] Subtristis visus est esse *aliquantulum* mihi. And. ii. 2, 16. Quaeso, tandem *aliquantulum* tibi parce. Heaut. i. 1, 111. Sed mihi opus erat *aliquantulum* quae afferret. Phorm. iv. 3, 50.

aliquantum] Ejus frater *aliquantum* ad rem est avidior. Eun. i. 2, 51. *Aliquantum* iniquior erat praeter ejus libidinem. Heaut. i. 2, 27.

aliquis] *Aliquid* monstri alunt. And. i. 5, 15. *Aliquid* facerem ut hoc ne facerem. And. i. 5, 24. Atque *aliquis* dicat, nil promoveris. And. iv. 1, 16. Hic nunc me credit *aliquam* sibi fallaciam portare. And. ii. 6, 1. Dicam, *aliquid* me inventurum, ut huic malo *aliquam* producam moram. And. iii. 5, 9. Dabit hic *aliquam* pugnam denuo. Eun. v. 2, 60. Ut haeream in parte aliqua tandem apud Thaidem. Eun. v. 8, 25. *Aliquid* inveni modo quod ames. Eun. ii. 3, 17. Ut *aliqua* pars laboris minuatur mihi. Heaut. Prol. 42. Nonne ad senem *aliquam* fabricam fingit? Heaut. iii. 2, 34. Ut meae stultitiae in justitia tua sit *aliquid* praesidi. Heaut. iv. 1, 33. *Aliquid* gnato conficies mali. Heaut. v. 3, 1. Hoc quidem ferendum *aliquo* modo est. Adelph. iii. 4, 23. Qui *alicui* rei est. Adelph. iii. 3, 4. Evadet in *aliquod* magnum malum. Adelph. iii. 4, 64. Bene nos *aliquid* facere illi decet. Adelph. v. 8, 25. Huic *aliquid* paulum prae manu dederis. Adelph. v. 9, 23. Quibus est alicunde *aliquis* objectus labos. Hec. iii. 1, 6. Quum ex te esset *aliquis* qui te appellaret patrem. Hec. iv. 4, 30. Hi qui minus habent ut semper *aliquid* addant divitioribus? Phorm. i. 1, 8. *Aliquid* convasassem. Phorm. i. 4, 13. Unde *aliquid* abradi potest. Phorm. ii. 2, 19. Dum aliud *aliquid* flagiti conficiat. Phor. v. 2, 5.

aliquo] Dum proficiscor *aliquo.* And. ii. 1, 29. Illum *aliquo* conclusissem. Eun. iv. 3, 25. Ne denuo miser *aliquo* extrudar hinc. Heaut. iv. 6, 5. Credo abductum in ganeum *aliquo.* Adelph. iii. 3, 6. Hinc egens profugiet, *aliquo* militatum. Adelph. iii. 3, 31. Quantum potest, *aliquo* abjicienda est. Adelph. iv. 7, 26. In angulum *aliquo* abeam. Adelph. v. 2, 11. *Aliquo* mihi est hinc ablegandus. Hec. iii. 3, 54.

aliquot] Ut *aliquot* saltem nuptiis prodat dies. And. ii. 1, 13. *Aliquot* me adiere. And. iii. 3, 2. In pariendo *aliquot* affuerunt liberæ. And. iv. 4, 32 Heri *aliquot* adolescentuli coiimus in Piraeeo. Eun. iii. 4, 1. *Aliquot* mihi amicos advocabo. Phorm. ii. 1, 82. *Aliquot* hos sumam dies. Phorm. v. 5, 4.

aliter] *Aliter* evenire multo intelligit. And. Prol. 4. Tu si hic sis, *aliter* sentias. And. ii. 1, 10. *Aliter* tuum amorem atque est accipis. Heaut. ii. 3, 23. Sin *aliter* animus vester est. Adelph. iii. 4, 46. Nunquam te *aliter* atque es, in animum induxi meum. Adelph. iv. 3, 6. Si *aliter* putas. Adelph. iv. 3, 12. Haud *aliter* censeo. Adelph. v. 8, 5. Sin est ut *aliter* tua siet sententia. Hec. iv. 4, 15. Ego hunc esse *aliter* credidi. Ego isti nihilo sum *aliter* ac fui. Phorm. iii. 2, 44, 45.

aliunde] Aliis *aliunde* est periclum. Phorm. ii. 2, 19.

alius] *Alium* esse censes nunc me atque olim cum dabam? And. iii. 3, 13. Homini adolescentulo in *alio* occupato amore. And. v. 1, 10. Hic dies *aliam* vitam affert, *alios* mores postulat. And. i. 2, 18. *Aliorum* exempla commonent. And. iv. 5, 17. Fallacia *alia aliam* trudit. And. iv. 4, 40. *Alia* res. Eun. ii. 3, 69. *Aliam* rem ex *alia* cogitare. Eun. iv. 2, 3. *Alias* res agis. Eun. ii. 3, 57. *Aliud* ex *alio* malum. Eun. v. 5, 17. Qui mihi per *alium* ostendit suam sententiam. Heaut. ii. 1, 7. Per *alium* quemvis ut des. Heaut. iii. 1, 61. Apud *alium* prohibet dignitas; apud *alium* ipsius facti pudet. Heaut. iii. 3, 15. Periclum ex *aliis* facito. Heaut. ii. 1, 9. Nunc *aliud* specta. Heaut. v. 2, 38. Ut *aliud* ex *alio* incidit? Heaut. iii. 3, 37. Ut *alia* omittam. Heaut. iii. 1, 48. Fecere *alii* saepe item boni. Adelph. iv. 5, 54. Nati filii, *alia* cura. Adelph. v. 4, 14. *Aliud* fortasse *alii* viti est. Hec. ii. 2, 28. *Aliud* si scirem. Hec. v. 1, 24. Ille *alias* res agere se simulare. Hec. v. 3, 28. Timeo ne *aliud* credam, atque aliud nunties. Hec. v. 4, 4. Quaereret *alium* virum. Phor. ii. 1, 67. Numquid *aliud* me vis? Phorm. i. 2, 101. Dum *aliud* aliquid flagiti conficiat. Phorm. v. 2, 5. Ut *alia* facta tua sunt. Phorm. v. 8, 31.

allego] Ut ne credas a me *allegatum* hunc senem. And. v. 3, 28.

alligo] Hic furti se *alligat.* Eun. iv. 7, 39. Eo pacto prorsum illic *alligaris* filium. Adelph. v. 3, 58.

alloquor] Cessas *alloqui?* And. ii. 2, 6. Quid cessas hominem adire, et blande in principio *alloqui?* Phorm. ii. 1, 22.

alludo] Forte habui scortum: coepit ad id *alludere.* Eun. iii. 1, 34.

alo] Aliquid monstri *alunt.* And. i. 5, 15. Aut equos *alere,* aut canes ad venandum. And. i. 1, 30. Quae illam *aluit* parvulam. Eun. v. 2, 53. Illancine mulierem *alere* cum illa familia? Heaut. iv. 5, 3. *Alit* illas: solus omnem familiam sustentat. Adelph. iii. 4, 35. Huic suum reddas scilicet; ut *alamus* nostrum. P. Quem ipse neglexit pater, ego *alam?* L. Quid dixti? Eho, an non *alemus?* Hec. iv. 4, 48, 49. Puerum mihi cedo: ego *alam.* Hec. iv. 4, 86. *Alere* nolunt hominem edacem. Phorm. ii. 2, 21.

alter] Unus et item *alter.* And. i. 1, 50. Ex incommodis *alterius* sua ut comparent commoda? And. iv. 1, 4. Tum hoc *alterum,* id vero est. Eun. v. 4, 8. *Alterae* dum narrat, forte audivi. Heaut. ii. 3, 30. Repudium *alterae* remiserim. Phorm. v. 7, 35. Curemus aequam uterque partem, tu *alterum,* ego item *alterum.* Adelph. i. 2, 50, 51. Una injuria est tecum: *altera* est tecum. Phorm. v. 7, 91. Hasce ornamentis consequentur *alterae.* Heaut. iv. 7, 9.

alterco] Cum patre *altercasti.* And. iv. 1, 29.

amabo] Hoc agite, *amabo.* Eun. i. 2, 50. Id *amabo* adjuta me. Eun i. 2, 70. Fac *amabo.* Eun. iii. 3, 28. *Amabo* ut illuc transeas. Eun. iii. 3, 31. *Amabo,* quid ait? Eun. v. 3, 6. *Amabo,* quid tibi est? Heaut. ii. 4, 24. Hiscine tu *amabo* non contra insidiabere? Hec. i. 1, 13.

amarus] *Amarae* mulieres sunt, non facile haec ferunt. Hec. iv. 4, 88.

amator] Ego *amatores* audieram mulierum esse eos maximos. Eun. iv. 3, 23. Quae mi ante oculos coram *amatorem* adduxti tuum. Eun. iv. 7, 24. Quae cum *amatore* suo cum coenant liguriunt. Eun. v. 4, 14. Forma impulsi nostra nos *amatores* colunt. Heaut. ii. 4, 9. Satrapes si siet *amator,* numquam sufferre ejus sumtus queat. Heaut. iii. 1, 43. Per pol quam paucos reperias meretricibus fideles evenisse *amatores.* Hec. i. 1, 1, 2. Ut quisquam *amator* nuptiis laetetur. Hec. v. 3, 37.

ambages] Quas, malum, *ambages* mihi narrare occipit? Heaut. ii. 3, 77.

ambigo] Vicini nostri hic *ambigunt* de finibus. Heaut. iii. 1, 90.

ambiguus] Etiam si dudum fuerat *ambiguum* hoc mihi. Hec. iv. 4. 26.

ambio] Nisi vides, nisi senis amicos oras, *ambis.* And. ii. 2, 36.

ambo] *Ambo* opportune: vos volo. And. ii. 2, 8. Qui utramvis recte norit, *ambas* noverit. And. Prol. 10. Post una *ambo* abierunt foras. Eun. iv. 4, 35. Heri minas viginti pro *ambobus* dedi. Eun. i. 2, 89. *Ambo* accusandi. Heaut. i. 1, 67. Vera dicendo ut eos *ambos* fallam. Heaut. iv. 3, 33. Ego vapulando ille verberando usque *ambo* defessi sumus. Adelph. ii. 2. 5. Ad exemplum *ambarum* mores earum existimans. Hec. i. 2, 88. Evenit senibus *ambobus* simul, iter ut esset. Phorm. i. 2, 15.

ambulo] *Ambula.* Heaut. ii. 3, 139. Defessus sum *ambulando.* Adelph. iv. 6, 1. Ut me *ambulando* rumperet. Hec. iii. 4, 21. *Ambulando* totum hunc contrivi diem. Hec. v. 3, 17. In jus *ambula.* Phorm. v. 7, 43.

amens] Inceptio est *amentium* haud amantium. And. i. 3, 13.

amentia] Cur meam senectutem hujus sollicito *amentia?* And. v. 3, 16. Quae ista est pravitas, quaeve *amentia* est? Heaut. v. 2, 21. Quae haec *amentia* est? Hec. iv. 4, 50.

amica] Si ista uxor sive *amica* est. And. i. 3, 11. Haud convenit una cum *amica* ire imperatorem in via. Eun. iii. 2, 42. Timet animum *amicae* se erga ut sit suae. Heaut. i. 2, 15. Magis nunc me *amicae* dicta stimulant. Heaut. ii. 1, 11. Unde esset adolescenti *amicae* quod daret. Heaut. iii. 2, 23. *Amicam* ut habeas prope jam in uxoris loco? Heaut. i. 1, 52. Hominem *amicum* recipere ad te, atque ejus *amicam* subagitare. Heaut. iii. 3, 6. *Amicam* adduxti, quam non liceat tangere. Heaut. iv. 6, 15. Cur emis *amicam?* Adelph. v. 3, 14. Laetus est de *amica.* Adelph. ii. 2, 45. Scivi illum *amicam* habere. Hec. iv. 1, 26. Exeuntem aut introeuntem ad *amicam.* Hec. iv. 1, 36. Quam longum spatium amandi *amicam* tibi dedi? Hec. iv. 4, 62. *Amicas* et cognatas deserere et festos dies. Hec. iv. 2, 16. Easdem *amicas* fore tibi promitto. Hec. v. 2, 25. Homo adolescens si habet unam *amicam.* Phorm. v. 8, 52.

amicitia] Nunc te per *amicitiam* et per amorem obsecro. And. ii. 1, 26. Per ego te Deos oro, et nostram *amicitiam.* And. iii. 3, 6. Satis jam satis spectata erga te *amicitia* est mea. And. v. 1, 1. Quod ego in propinqua parte *amicitiae* puto. Heaut. i. 1, 5. Imperium quod *amicitia* adjungitur. Adelph. i. 1, 42. Scio te non esse usum antehac *amicitia* mea. Adelph. ii. 2, 42. Ex quo firmiorem inter nos fore *amicitiam* posthac scires. Hec. iv. 1, 18. Nostra utere *amicitia,* ut voles. Hec. v. 1, 37. Egon tuam expetam *amicitiam?* Phorm. ii. 3, 85.

amicus] Te isti virum do *amicum* tutorem patrem. And. i. 5, 60. Ita facillime *amicos* pares. And. i. 1, 39. Obsequium *amicos,* veritas odium parit. And. i. 1, 41. Pater *amicus* summus nobis. And. v. 6, 6. Omnes noti me atque *amici* deserunt. Eun. ii. 2, 7. Sic soleo *amicos.* Eun. ii. 2, 48. *Amici* quoque res, est videndum, in tuto ut collocetur. Heaut. iv. 3, 11. *Amicum* ingenio fretum, haud natura sua. Heaut. Prol. 24. Filium meum *amico* atque aequali suo video inservire. Heaut. iii. 1, 8.

nendum est soli sine illa? Eun. iv. 2, 8.

biennium] *Biennium* ibi perpetuum illum tuli. Hec. i. 2, 12.

bini] Ex praediis talenta argenti *bina* statim capiebat. *Bina* quaeso? Phorm. v. 3, 6, 7.

bis] *Bis* facere stulte duco. Hec. iii. 2, 8. De eadem causa *bis* judicium apiscier. Phorm. ii. 3, 59.

blande] Quid ego possiem *blande* dicere aut benigne facere. Adelph. v. 4, 24. *Blande* in principio alloqui. Phorm. ii. 1, 22.

blanditiae] Abs te ut *blanditiis* suis suam voluptatem expleat. Hec. i. 2, 12.

blandus] Te vivat nusquam quisquam *blandior*. Hec. v. 4, 21.

bolus] Crucior *bolum* mihi tantum ereptum e faucibus. Heaut. iv. 2, 6.

bonitas] *Bonitasque* vestra adjutans atque aequanimitas. Phorm. Prol. 35.

bonum, subst.] *Bona nostra* haec tibi permitto. And. i. 5, 61. Summum *bonum* esse herae deputabam hunc Pamphilum. And. iv. 3, 2. Ad me lege redierunt *bona*. And. iv. 5, 4. Hoc tanto tam repentino *bono*. And. v. 4, 35. Patria qui abligurierat *bona*. Eun. ii. 2, 4. O Jupiter, serva obsecro haec nobis *bona*. Eun. v. 8, 19. Quae quidem in homine dicuntur *bona*. Heaut. i. 2, 19. Ne expers partis esset de nostris *bonis*. Heaut. iv. 1, 39. Labore inventa mea cui dem *bona*. Heaut. iv. 7, 13. Me mea omnia *bona* doti dixisse illi. Heaut. v. 1, 69.

bonus] Uno ore omnes omnia *bona* dicere. And. i. 1, 70. *Bona* verba, quaeso. And. i. 2, 33. *Bonum* ingenium. And. iii. 1, 8. Ingenio *bono*. And. iii. 2, 7. Interea aliquid acciderit *boni*. And. ii. 3, 24. Virginem forma *bona* memini videre. And. ii. 5, 17. Ehodum *bone* vir, quid agis? And. iii. 5, 10. Salve *bone* vir. And. v. 2, 5. Quod tibi evenit *boni*. And. v. 6, 4. *Bonus* est hic vir. S. Hic vir sit *bonus*? And. v. 4, 12. Hic quoque *bonam* magnamque partem ad te attulit. Eun. i. 2, 43. Tametsi *bona* est natura, reddunt curatura junceas. Eun. ii. 3, 24. Cui magis *bonae* felicitates omnes adversae sient. Eun. ii. 3, 33. Qui uti scit, ei *bona*, qui non utitur recte, mala. Heaut. i. 2, 22. Qui neque jus neque *bonum* atque aequum sciunt. Heaut. iv. 1, 29. Faciam *boni* tibi aliquid pro ista re. Heaut. iv. 5, 15. Istuc aequi *boni*que facio. Heaut. iv. 5, 40. *Bono* animo es. Heaut. iv. 6, 18. Di *boni*. Adelph. iii. 3, 86. Praeter aequumque et *bonum*. Adelph. i. 1, 39. Quin tu *bono* animo es. Adelph. iv. 2, 4. Neque adeo ex aequo et *bono*. Adelph. v. 9, 30. In me tibi *boni* quid sit. Hec. v. 4, 11. Plus hodie *boni* feci. Hec. v. 4, 39. *Bonum*, *bonis* prognatam. Phorm. i. 2, 66. Ni vis *boni* in ipsa inesset forma. Phorm. i. 2, 57. *Bonas*, me absente, hic confecistis nuptias. Phorm. ii. 1, 28. Si tu aliquam partem aequi *boni*que dixeris. Phorm. iv. 3, 32. Abs te hoc *bona* venia peto. Phorm. ii. 3, 31. Una tecum *bona* mala, tolerabimus. Phorm. iii. 3, 23. Tu id quod *boni* est excerpis. Phorm. iv. 4, 17. Ut est ille *bonus* vir. Phorm. iv. 3, 33.

brevis] Occasionem tam *brevem*. Eun. iii. 5, 57. Tam in *brevi* spatio. Heaut. v. 2, 2. Ne me in *breve* conjicias tempus gaudio hoc falso frui. Hec. v. 4, 2.

bruma] Ante *brumam* aliquid novi negoti incipere. Phorm. iv. 4, 28.

Byrrhia] Quid ais *Byrrhia*? And. ii. 1, 1. Ibi forte hujus video *Byrrhiam*. And. ii. 2, 20.

Cadaverosus] *Cadaverosa* facie. Hec. iii. 4, 27.

cado] Ne aut ille alserit, aut uspiam *ceciderit*. Adelph. i. 1, 12. Homini ilico lacrimae *cadunt*, quasi puero, gaudio. Adelph. iv. 1, 20. Quod maxime opus est jactu non *cadit*. Adelph. iv. 7, 22.

Caecilius] Quas primum *Caecili* didici novas. Hec. Alt. Prol. 6.

caedo] Verberibus *caesum* te in pistrinum dedam. And. i. 2, 28. Tu illos procul hinc ex occulto *caederes*. Eun. iv. 7, 17. Dum sermones *caedimus*. Heaut. ii. 3, 1.

caesius] Virginem *caesiam*. Heaut. v. 5, 18. Crispus, crassus, *caesius*. Hec. iii. 4, 26.

calamitas] Fundi nostri *calamitas*. Eun. i. 1, 34. Nunquam ulla amori vestro incidere possit *calamitas*. Heaut. ii. 4, 15. Novum intervenit vitium et *calamitas*. Hec. Prol. 2. Eam oppressit *calamitas*. Eam *calamitatem* vestra intelligentia sedabit. Hec. Alt. Prol. 22, 23.

calesco] Accede ad ignem hunc, jam *calesces* plus satis. Eun. i. 2, 5.

calidus] Vide ne nimium *calidum* hoc sit modo. Eun. ii. 3, 88.

calleo] Quo pacto id fieri soleat *calleo*. Heaut. iii. 2, 37. Ego illius sensum pulchre *calleo*. Adelph. iv. 1, 17.

callide] Quid, hoc intellextin? D. Imo *callide*. And. i. 2, 30. Hoc facito. S. Recte sane. D. Hoc fugito. S. *Callide*. Adel. iii. 3, 63.

Callidemides] *Callidemidem* hospitem Myconium. Hec. iii. 4, 18. Dum exspecto in arce *Callidemidem*. Hec. v. 3, 3. Es tu Myconius? non sum, at *Callidemides*? non. Hec. v. 3, 6.

calliditas] Servi venere in mentem Syri *calliditates*. Heaut. v. 1, 14.

callidus] Velle in ea re ostendi quam sis *callidus*. And. i. 2, 27. Vah consilium *callidum*. And. iii. 4, 10. *Callidum* et disertum credidi hominem. Eun. v. 6, 10. Siquid potest, meliore et *callidiore*. Phorm. i. 4, 50. Ego hominem *callidiorem* vidi neminem. Phorm. iv. 2, 1.

calx] Faxo *calcibus* saepe insultabis frustra. Eun. ii. 2, 54. Adversum stimulum *calces*. Phorm. i. 2, 28.

canis] *Canes* ad venandum. And. i. 1, 30. Ain vero, *canis*? Eun. iv. 7, 33. Cervam videre fugere, et sectari *canes*. Phorm. Prol. 7. Introiit in aedis ater alienus *canis*. Phor. iv. 4, 25.

cano] Cantilenam eandem *canis*. Phorm. iii. 2, 11. Gallina *cecinit*. Phorm. iv. 4, 27.

Canthara] Vidi *Cantharam* suffarcinatam. And. iv. 4, 30.

cantilena] *Cantilenam* eandem canis. Phorm. iii 2, 10.

cantito] Ut habeas quicum *cantites*. Adelph. iv. 7, 32.

canto] Pamphilum *cantatum* provocemus. Eun. iii. 1, 53. Qui harum mores *cantabat* mihi. Heaut. ii. 3, 19. Hymenaeum qui *cantent*. Adel. v. 7, 7.

capillus] Ipsam *capillo* conscidit. Eun. iv. 3, 4. Vix me contineo quin involem in *capillum*. Eun. v. 2, 21. *Capillus* passus. Heaut. ii. 3, 49. Phorm. i. 2, 56.

capio] Certe *captus* est. And. i. 1, 55. Magistrum *cepit* ad eam rem improbum. And i. 2, 21. Causam *ceperit*. And. i. 3, 8. Id consili *capere*. And. iii. 2, 38. De te si exemplum *capit*. And. iv. 1, 27. Si *capiendos* mihi sciam esse inimicos omnes homines. And. iv. 2, 12. Ex eo nunc misera quem *capit* dolorem! And. iv. 3, 4. Tantum laborem *capere* ob talem filium? And. v. 2, 29. Quod nos *capere* oportet, haec intercipit. Eun. i. 1, 35. Te redimas *captum*. Eun. i. 1, 29. Cibum nonnunquam *capiet* cum ea. *Capias* tu illius vestem. Cibum una *capias*. Eun. ii. 3, 76, 78, 81. Consilium volo *capere* una tecum. Eun. iii. 5, 66. Negoti si quando odium *ceperat*. Eun. iii. 1, 14. Quid ex ea re tandem ut *caperes* commodi? Eun. iii. 5, 25. Quantam et quam veram laudem *capiet* Parmeno? Eun. v. 4, 3. Te mihi patronam *capio*. Eun. v. 2, 48. Ex meo propinquo rure hoc *capio* commodi. Eun. v. 5, 1. Omnes mihi labores fuere quos *cepi* leves. Heaut. ii. 4, 19. Aedes nostrae vix *capient*, scio. Heaut. ii. 3, 13. Me *cepere* arbitrum. Heaut. iii. 1, 91. Nec rationem *capio*. Heaut. v. 2, 6. Laborem inanem ipsus *capit*. Hec. iii. 2, 9. Miseriam omnem ego *capio*. Adel. v. 4, 22. Te desiderium Athenarum *cepisse* saepe. Hec. i. 2, 14. Audivi *cepisse* odium tui Philumenam. Hec. ii. 1, 22. Qua via te captent eadem ipsos *capi*? Hec. i. i. 1, 16. Quid ego ex hac inopia nunc *capiam*? Phorm. i. 3, 15. Provinciam *cepisti* duram. Phorm. i. 2, 23. Talenta argenti bina statim *capiebat*. Phorm. v. 3, 7. Conveniendi patris tempus *capere*. Phorm. v. 4, 9. Cedo *cape*. Phorm. v. 7, 57.

capitalis] Nova; *capitalia*. Adelph. iv. 7, 5.

capitulum] O *capitulum* lepidissimum. Eun. iii. 3, 25

caprificus] Illic ubi etiam *caprificus* magna est. Adelph. iv. 2, 38.

capto] Quid cum illo consili *captet*. And. i. 1, 43. Quid agant, aut quid *captent* consili. And. ii. 4, 1. Qua via *captent* te illi, eadem ipsos capi? Hec. i. 1, 16. Sermonem *captans*. Phorm. v. 6, 29.

captus] Ut *captus* est servorum. Adelph. iii. 4, 34.

caput] Ridiculum *caput*. And. ii. 2, 34. Illic est huic rei *caput*. And. ii. 6, 27. *Capitis* periculum adire. And. iv. 1. 53. Diminuam ego *caput* tuum hodie. Eun. iv. 7, 33. Utinam tibi commitigari videam sandalio *caput*. Eun. v. 7, 4. Capillus circum *caput* rejectus negligenter. Heaut. ii. 3, 49. Non possum pati quin tibi *caput* demulceam. Heaut. iv. 5, 14. Non, si ex *capite* sis meo natus. Heaut. v. 4, 12. Colaphis tuber est totum *caput*. Adelph. ii. 2, 37. *Capite* pronum in terram statuerem. Adelph. iii. 2, 18. Sensit te esse huic rei *caput*. Adelph. iv. 2, 29. *Capiti* atque aetati illorum. Hec. iii. 1, 54. Suo suat *capiti*. Phorm. iii. 2, 7.

carbo] Tam excoctam reddam atque atram quam *carbo* est. Adelph. v. 3, 63.

carcer] Ain tanden, *carcer*? Phorm. ii. 3, 26.

careo] Tandem non ego illa *caream*? Eun. ii. 1, 17. *Carens* patria. Heaut. i. 1, 85. Praeterquam tui *carendum* quod erat. Heaut. ii. 4, 20. Mulierem quae *careat* culpa? Hec. iv. 4, 40.

Caria] In *Cariam* est profectus. Eun. i. 2, 46. Captam ex *Caria*. Heaut. iii. 3, 47.

carnifex] *Carnifex*, quae loquitur? And. i. 2, 12. Meus *carnifex*. And. iv. 1, 27. Eho, *carnifex*. And. v. 2, 11. Os ut sibi distorsit *carnifex*. Eun. iv. 4, 3. Nunquam dicet *carnifex*. Adelph. iii. 3, 9.

carpo] Unum quicquid quod quidem erit bellissimum *carpam*. Adelph. iv. 2, 52.

carus] Annona *cara* est. And. iv. 4, 7. Neque meo cordi esse quemquam *cariorem*. Eun. i. 2, 121. Ego quoque una pereo, quod mihi est *carius*. Eun. ii. 1, 5. Amorem difficillimum et *carissimum*. Eun. v. 4, 5. Parare quod sit *carius* quam ipse est sibi. Adelph. i. 1, 14. Solum id est *carum* mihi. Adelph. i. 1, 24. Quam sint suavia, et quam *cara* sint. Phorm. ii. 2, 30.

casa] Ita fugias ne praeter *casam*, quod aiunt. Phorm. v. 2, 3.

castigo] Heaut. iii. 3, 31.

catus] Senex confidens, *catus*. And. v. 2, 14.

caudex] *Caudex*, stipes, asinus, plumbeus. Heaut. v. 1, 4.

caveo] Neque tu hoc dicas tibi non praedictum, *cave*. And. i. 2, 34. Verbum unum mihi faxis *cave*. And. iv. 4, 14. Quod *cavere* possis stultum admittere est. Eun. iv. 6, 23. Ipsus sibi *cavit* loco. Eun. iv. 7. 13. *Cave* sis. Eun. iv. 7, 29. Tibi ab istoc *cavendum* intelligo. Eun. v. 2, 44. Etiam *caves*? Heaut. ii. 2, 6. *Cave* faxis. Heaut. i. 2, 13. Faciet nisi *caveo*. Heaut. iv. 4, 8. Etiam taces? ego *cavebo*. Adelph. iv. 2, 12. *Cave* dixeris. Adelph. iii. 4, 12. Dum id rescitum iri credit tantisper *cavet*. Adelph. i. 1, 45. Ego me scio *cavisse*. Hec. iii. 5, 20. Heus tu, *cave*. Phorm. ii. 3, 51. *Cave* resciscat quisquam. Phorm. v. 1, 37.

causa] Satis vehemens *causa* ad objurgandum. And. i. 1, 123. Vera objurgandi *causa*. And. i. 1, 131. Tandem inventa est *causa*. And. iv. 1, 19. Ubi ea *causa* erit ademta his. And. v. 1, 18. *Causa* optima est. And. v. 4, 46. Nec satis ad objurgandum *causae*. And. i. 1, 5. Quid *causae* est, quin. And. iii. 4, 21. Ullam *causam*, saltem ineptam, falsam, iniquam. And. i. 5, 22. *Causam* ceperit. And. i. 3, 8. Multae sunt *causae* quamobrem cupiam. Eun. i. 2, 65. Num parva *causa* est? Eun. iii. 5, 27. *Causam* dicere. Eun. Prol. 10. *Causam* repperit. Eun. iii. 3, 6. Aliquam *causam* quaerebat. Eun. v. 5, 30. Fingit *causas*. Eun. i. 2, 58. Vera *causa* est. Heaut. ii. 3, 95. Id facere maxime *causa* mea. Eun. v. 8, 40. Mea *causa* *causam* hanc justam esse animum inducite. Heaut. Prol. 41. Hec. iv. 2, 17. Phorm. iv. 3, 68. Non tam meapte *causa* laetor, quam illius. Heaut. iv. 3, 8. Nostra *causa* scilicet in ner-

Dorio] Phorm. iii. 2, 1, &c.

dormio] Interdum propter *dormiet*. Eun. ii. 3, 77. *Dormiunt:* ego pol istos commovebo. Heaut. iv. 4, 8. In aurem utramvis otiose ut *dormias*. Heaut. ii. 3, 101. Quid? credebas *dormienti* tibi haec confecturos Deos? Adelph. iv. 5, 59. Filiam suscepit jam unam dum tu *dormis*. Phorm. v. 8, 18.

Dorus] Eun. v. 4, 57, &c.

dos] Unicam gnatam suam cum *dote* summa filio uxorem ut daret. And. i. 1, 74. *Dos* est decem talenta. And. v. 4, 47. Haec talenta *dotis* adposcent duo. Heaut. iv. 7, 10. Nil nos *dos* movet. Heaut. v. 1, 66. Me mea omnia bona *doti* dixisse illi. Heaut. v. 1, 69. Cur non quod *dotis* dixi firmas? Heaut. v. 5, 4. Primum indotata est: tum praeterea, quae secunda ei *dos* erat, periit. Adelph. iii. 2, 47. Uxor sine *dote* veniet. Adelph. iv. 7, 41. Phorm. v. 1, 30. Renumeret *dotem* huc eat. Hec. iii. 5, 52. Id quod lex jubet *dotem* daretis. Phorm. ii. 1, 67; ii. 3, 63. *Dotem* si accipiet, uxor ducenda est *domum*. Phorm. iv. 4, 12. Quae *dotis* tantundem dabat. Phor. v. 7, 36.

dotatus] Vos me indotatis modo patrocinari fortasse arbitramini: etiam *dotatis* soleo. Phorm. v. 7, 47.

Dromo] And. Heaut. passim.

drachma, *drachuma*] Vix *drachmis* est obsonatum decem. And. ii. 6, 20. Huic *drachumarum* argenti haec mille dederat mutuum. Heaut. iii. 3, 40.

dubito] Numquid tu *dubitas* quin ego nunc perpetuo perierim? Eun. v. 8, 13. And. ii. 4, 2. Haec dum *dubitas*, menses abierunt decem. Adelphi iv. 5, 57.

dubius] Non *dubium* est, quin uxorem nolit filius. And. i. 2, 1. Eun. v. 6, 27. Dum in *dubio* est animus. And. i. 5, 31. Mea quidem hercle certe in *dubio* vita est. And. ii. 1, 10. Etiam de sorte nunc venio in *dubium* miser? Adelph. ii. 2, 35. Tua fama et gnatae vita in *dubium* veniet. Adelph. iii. 2, 42. Scibam *dubium* fortunam esse scenicam. Hec. Alt. Prol. 8. Coena *dubia* apponitur. Phor. ii. 2, 28.

duco, existimo, judico] Laudine an vitio *duci* id factum oporteat. Eam laudem hic *ducit* maximam. Adelph. Prol. 5, 18. Non eum hominem *ducerem*. Hec. iv. 1, 40. Pro alimentis esse nunc *duco* datis. Heaut. iv. 7, 8. Bis facere stulte *duco*. Hec. iii. 2, 8. Id laudi *ducis*. Adelph. i. 2, 25.

duco] Nec opinantis *duci* falso gaudio. And. i. 2, 9. Hodie uxorem *ducis?* And. ii. 1, 21. *Ducit* secum una virginem. Eun. ii. 1, 23. Quandoquidem *ducenda* est, egomet habeo propemodum quam volo. Heaut. v. 5, 20. Jurans se illam *ducturum* domum. Adelphi iii. 4, 27. Sectari, in ludum *ducere* et reducere. Phor. i. 2, 36. Uxor *ducenda* est domum. Phorm. iv. 4, 12.

ducto] Tu inter eas restim *ductans* saltabis. Adelph. iv. 7. 34. Meam *ductes* gratiis? Phorm. iii. 2, 15.

dudum] Audivi jam*dudum*. And. i. 4, 1. Quam *dudum?* D. Modo. Eun. iv. 4, 30. Incertior sum multo quam *dudum*. Phorm. ii. 4, 19.

duim] At tibi Di *duint*. And. iv. 1, 43. Phorm. iii. 2, 34; v. 7, 83. Curabo ne quid verborum *duint*. Phorm. iv. 5, 1. Di melius *duint*. Phorm. v. 8, 16.

dulcis] Cui nihil jam praeter pretium *dulce* est. Heaut. ii. 2, 5.

dum] *Dum* tempus ad eam rem tulit. And. i. 2, 17. Profer, *dum* proficiscor aliquo. And. ii. 1, 26. *Dum* licitum est ei, *dum*que aetas tulit. And. ii. 6, 12. Capitis periclum adire, *dum* prosim. And. iv. 1, 53. Quidvis cupio, *dum* ne ab hoc me falli comperiar. And. v. 3, 31. *Dum* est tempus. Eun. i. 1, 11. Exspectabo, *dum* venit. Eun. i. 2, 126. Tantisper, *dum* quod te dignum est facies. Heaut. i. 1, 55. Neque etiam*dum* scit pater. Heaut. ii. 1, 17. *Dum* moliuntur, *dum* conantur, annus est. Heaut. ii. 2, 11. Haec *dum* incipias, gravia sunt, *dum*que ignores. Heaut. v. 5, 14. Qui*dum?* Hec. iii. 1, 39. Dic *dum* quaeso. Hec. v. 3, 5. Mane*dum* sodes. Hec. v. 4, 4. Vix*dum* dimidium dixeram. Phorm. iv. 2, 4.

duo] Passim.

duplex] *Duplex* quae ex argumento est facta simplici. Heaut. Prol. 6. *Duplici* spe utier. Phorm. iv. 2, 13.

duriter] Pudice vitam parce ac *duriter* agebat. And. i. 1, 47. Semper parce ac *duriter* se habere. Adelph. i. 1, 20. Factum a vobis *duriter*. Adel. iv. 5, 28.

duritia] Timet ne tua *duritia* antiqua illa etiam adaucta sit. Heaut. iii. 1, 26.

duro] Non hercle hic quidem *durare* quisquam, si sic fit, potest. Adelph. iv. 2, 15.

durus] *Duras* fratris partes praedicas. Eun. ii. 3, 62. Os *durum*. Eun. iv. 7, 36. Quod illum insimulat *durum*, id non est. Heaut. i. 2, 30. Diu etiam *duras* dabit. Heaut. ii. 4, 22. Satis jam, satis pater *durus* fui. Heaut. iii. 1, 30. Nimium ipse est *durus*. Adel. i. 1, 39. Vitam *duram*, quam vixi usque adhuc . . . mitto. Adelph. v. 4, 5. Illud *durum*. Phorm. ii. 1, 8. Provinciam cepisti *duram*. Phorm. i. 2, 23. Adeon ingenio esse *duro* te atque inexorabili? Phorm. iii. 2, 12.

E] Gravida *e* Pamphilo est. And. i. 3, 11. Laborat *e* dolore. And. i. 5, 33. *E* Davo audivi. And. ii. 1, 2. Peperisse hanc *e* Pamphilo. And. iii. 2, 17. Illam *e* conspectu amisi meo. Eun. ii. 3, 2. *E* Corintho . . . anus. Heaut. i. 1, 44. *E* navi egredientem. Heaut. i. 2, 8. *E* re nata. Adelph. iii. 1, 8. *E* lecto surgere. Adelph. iv. 1, 4. *E* medio excedere. Hec. iv. 3, 14. Unctum atque lautum *e* balneis. Phorm. ii. 2, 25. Ad scopulum *e* tranquillo. Phorm. iv. 4, 8. *E* medio excessit. Phorm. v. 7, 74. *E* medio abiit. Phorm. v. 8, 30.

ebibo] Quid comedent? quid *ebibent?* Heaut. ii. 3, 14.

ebrius] Quum tu satura atquè *ebria* eis. Hec. v. 2, 3.

ecastor] Per *ecastor* scitus puer. And. iii. 2, 6. Spero *ecastor*. Hec. iv. 3, 5. Est magna *ecastor* gratia de istac re quam tibi habeam. Hec. v. 1, 14. Phorm. v. 8, 61.

ecce] *Ecce* autem alterum. Eun. ii. 3, 6. *Ecce* me, qui id faciam vobis. Adelph. v. 9, 38.

eccere] *Eccere*, quid si reddet? Phorm. ii. 2, 5.

ecca, eccum, eccam, eccos] *Ecca* ipsa egreditur. Eun. i. 1, 34. *Eccum* ipsum obviam. And. iii. 2, 52. Proviso, quid agat Pamphilus: atque *eccum*. And. v. 5, 1. Sed *eccum* militem. Eun. iii. 1, 5. Video *eccos* quos volebam. Heaut. ii. 3, 15. *Eccum* me, inque. C. *Eccum* hic tibi. Heaut. iv. 7, 1. Sed *eccum* ipsum. Adelph. iv. 7, 2. *Eccum* adest. Adelph. v. 3, 6. *Eccum* Micio egreditur foras. Adelph. v. 7, 25. *Eccum* Phidippum et patrem video. Hec. iii. 4, 35. *Eccam* video. Hec. iv. 1, 8.

ecquid, ecquod] *Ecquid* te pudet? And. v. 2, 30. *Ecquid* beo te? Eun. ii. 2, 48. *Ecquid* nos amas? Eun. iii. 2, 3. Rus Sunio *ecquod* haberem. Eun. iii. 3, 13.

ecquis, ecqua] *Ecquis* me hodie vivit fortunatior? Eun. v. 8, 1. *Ecqua* inde parva periisset soror. Eun. iii. 3, 15. Hospitem *ecquem* Pamphilum hic habes? Hec. v. 3, 6.

edax] *Edax* parasitus. Heaut. Prol. 38. Alere nolunt hominem *edacem*. Phorm. ii. 2, 21.

edepol] Bene *edepol* narras. Eun. v. 3, 7. Recte *edepol* spero. Adelph. iii. 1, 2. Non *edepol* mirum. Hec. i. 2, 85. Certe *edepol*. Phorm. v. 1, 8.

edico] *Edico* tibi ne temere facias. And. i. 2, 33. Cf. Eun. iv. 7, 36; v. 5, 40. *Edixi* tibi. And. iii. 2, 15. *Edicit* ne vir quisquam ad eam adeat. Eun. iii. 5, 30.

edictum] Ne quid credas me adversum *edictum* tuum facere esse ausam. Heaut. iv. 1, 10.

edo, es, est] In hunc diem ut de symbolis *essemus*. Eun. iii. 4, 2.

edo] Uterque exempla in te *edent*. Eun. v. 6, 21.

edoceo] Cupio, sed id unde *edoce*. Phorm. iii. 3, 7. Phanium *edocebo*, ne quid vereatur. Phorm. v. 2, 17.

edormisco] In angulum aliquo abeam, atque *edormiscam* hoc villi. Adelph. v. 2, 11.

educo] Filiam suscepit, et eam clam *educat*. Phor. v. 7, 50. Studiose omnia docere, *educare*. Eun. i. 2, 37.

educo] Bene et pudice doctum atque *eductum* ingenium. And. i. 5, 39. Adolescentulos . . . *eductos* libere. And. v. 4, 8. *Eduxit* mater pro sua. Eun. i. 2, 76. *Eduxi* a parvulo. Adelph. i. 1, 23. Una a pueris parvulis sumus *educti*. Adelph. iii. 4, 49; v. 4, 21.

educo] Me exanimatum *eduxi* foras. Hec. iii. 3, 4.

effero] *Effertur*. And. i. 1, 90. Cistellam domo *effer*. Eun. iv. 6, 15. Id quidem minime est opus usquam *efferri*. Adelph. iv. 4, 18. Vides peccatum tuum hoc esse *elatum* foras. Phorm. v. 7, 65. Hic me magnifice *effero*. Heaut. iv. 3, 31. Ne quoquam *efferri* sinant. Hec. iv. 1, 50. Verbum de verbo expressum *extulit*. Adelph. Prol. 11.

efficio] Quid est quod tibi mea ars *efficere* hoc possit amplius? And. i. 1, 4. Solus mihi *efficisti* has nuptias. And. iii. 4, 16. Hoc ego tibi profecto *effectum* reddam. And. iv. 2, 20. Quin *effectum* dabo. Eun. ii. 1, 6. Priusquam ego argentum *effecero*. Heaut. iii. 3, 23. Comp. ii. 3, 81. Tundendo atque odio denique *effecit* senex. Hec. i. 2, 48.

effluo] Utrumque hoc falsum est: *effluet*. Eun. i. 2, 41.

effodio] Oculi ilico *effodientur*. Eun. iv. 6, 2.

effringo] Fores *effregit*. Non est flagitium . . . fores *effringere*. Adelph. i. 2, 8, 23, 40.

effugio] Affinitatem *effugere*. And. i. 5, 12. Nuptias *effugere* ego istas malo. And. ii. 1, 32. Huc *effugi* foras. Eun. v. 4, 23. Hanc maculam nos decet *effugere*. Adelph. v. 8, 32. Sine me hoc *effugere* vulgus quod mala audit mulierum. Hec. iv. 2, 24.

effundo] *Effundite*, emite, facite quod vobis libet. Adel. v. 9, 34.

effutio] Ne vos forte imprudentes foris *effutiretis*. Phorm. v. 1, 19.

egeo] Cepi rationem ut neque *egeres*. Heaut. v. 2, 11. *Egens* applicat ad Chrysidis patrem se. And. v. 4, 22. Hinc *egens* profugiet aliquo militatum. Adelph. iii. 3, 30. Anus deserta, *egens*, ignota. Phorm. v. 1, 24.

egestas] Coactum *egestate* ingenium. And. i. 5, 40. Non siit *egestas* facere nos. Adelph. i. 2, 24. Quod ut facerem *egestas* me impulit. Phorm. v. 1, 6. Propter *egestatem* proximo jussa est dari. Phorm. ii. 3, 69.

ego] Passim.

egredior] Mysis ab ea *egreditur*. And. i. 3, 21. Unde *egreditur?* And. v. 2, 2. Eun. i. 1, 34. Nunquam tam mane *egredior*. Heaut. i. 1, 15. E navi *egredientem*. Heaut. i. 2, 8. Quisnam a nobis *egreditur* foras? Heaut. iii. 2, 50. Micio *egreditur* foras. Adelph. v. 7, 25. Phorm. v. 6, 38. Ubi erant *egressi* foras. Phorm. v. 6, 52. Ipsum foras *egressum* video. Heaut. iii. 1, 17.

egregie] Horum ille nihil *egregie* praeter caetera studebat. And. i. 1, 31. Quam ego animo *egregie* caram pro uxore habuerim? And. i. 5, 38. Ingenio *egregie* ad miserias natus sum. Heaut. iii. 1, 11.

egregius] *Egregia* forma. And. i. 1, 45. Facie *egregia*. Phorm. i. 2, 50.

ehem] Passim.

eheu] *Eheu*, quam ego nunc totus displiceo mihi. Heaut. v. 4, 20. *Eheu* me miseram. Hec. i. 1, 17, &c.

eho] Passim.

ehodum] *Ehodum* ad me. And. i. 2, 13. *Ehodum* dic mihi. And. ii. 1, 24. *Ehodum*, bone vir. And. iii. 5, 10. Eun. ii. 3, 68.

ejicio] *Ejectam*, orbam, parvam. And. i. 3, 18. *Ejiciat* oppido. And. ii. 3, 8. Navi fracta apud Andrum *ejectus* est. And. v. 4, 20. *Ejicienda* hercle est haec mollities animi. Eun. ii. 1, 16. Eum ego hinc *ejeci* miserum injustitia mea. Heaut. i. 1, 82. Ut pater tam in brevi temporis spatio omnem de me *ejecerit* animum patris? Heaut. v. 2, 2. Ubi te exspectatum *ejecisset* foras. Adelph. i. 2, 29.

ejusmodi] Cum ingeniis conflictatur *ejusmodi*. And. i. 1, 66. *Ejusmodi* parare in animo cupiditates. Phorm. v. 4, 2.

elabor] Animus . . . paulatim *elapsus* est Bacchidi. Hec. i. 2, 94.

elegans] Hui, regem *elegantem* narras. Eun. iii. 1, 18. *Elegans* formarum spectator. Eun. iii. 5, 18. Nec magis compositum quicquam, nec magis *elegans*. Eun. v. 4, 13.

longe] Accurrit ad me, quam *longe* quidem. Eun. ii. 3, 43. Quam *longe* a mari. Eun. iii. 3, 13. *Longe* jam abieram, quum sensi. Eun. iv. 2, 5. Errat *longe*. Adelph. i. 1, 40.

longinquitas] Ut ne cui meae *longinquitas* aetatis obstet. Hec. iv. 2, 20.

longitudo] Consulere in *longitudinem*. Heaut. v. 2, 10.

longule] Non cogitas hinc *longule* esse? Heaut. ii. 2, 10.

longus] *Longum* est nos illum expectare. And. v. 6, 13. Quam *longum* spatium amandi amicam tibi dedi? Hec. iv. 4, 62. Experire: non est *longum*. Phorm. iii. 2, 10.

loquor] Aperte ipsam rem modo *locutus*. And. i. 2, 31. Ausculto, *loquere* quid velis. And. iii. 3, 5. Mitte male *loqui*. And. v. 3, 2. Perplexe *loqui*. Eun. v. 1, 1. Optata *loquere*. Heaut. iii. 3, 50. Nunquam commodius unquam herum audivi *loqui*. Heaut. iii. 2, 48. Illi haud licebat nisi praefinito *loqui*. Hec. i. 2, 19. Crederem vera hunc *loqui*. Phorm. ii. 1, 48. Pergin hero absenti male *loqui*, impurissime? Phorm. ii. 3, 25, et passim alibi.

lorum] Usque ad necem opperiere *loris*. S. *Loris* liber. Adelph. ii. 1, 28.

luciscit] *Luciscit* hoc jam. Heaut. iii. 1, 1.

lucrum] Magnum esse in ea re *lucrum*. Heaut. iii. 3, 48. Nae ille haud scit paullum *lucri* quantum ei damni apportet. Heaut. iv. 4, 25. Pecuniam in loco negligere maximum interdum est *lucrum*. Adelph. ii. 2, 8. Id de *lucro* putato esse. Adelph. v. 3, 31. Omne quod est interea tempus, prius quam id rescitum est, *lucro* est. Hec. iii. 1, 7. Quid mihi *lucri* est te fallere? Phorm. i. 2, 11. Omne id deputabo esse in *lucro*. Phorm. ii. 1, 21.

lucto] Illi annulum, dum *luctat*, detraxisse. Hec. v. 3, 31.

luctus] Filio *luctum* paras. Hec. ii. 1, 13.

luculentus] Forma *luculenta*. Heaut. iii. 2, 12.

lucus] Rus cras cum filio cum primo *lucu*. Adelph. v. 3, 55.

ludibrium] *Ludibrio* haberi. Hec. i. 2, 74. Non sic *ludibrio* tuis factis habitus essem. Hec. iv. 1, 11.

ludificor] Postquam *ludificatus* est virginem. Eun. iv. 3, 3. Tu me hic etiam, nebulo, *ludificabere*? Eun. iv. 4, 50. Quid vos, malum, ergo me sic *ludificamini*? Phorm. v. 7, 55.

ludo] Non te credas Davum *ludere*. And. iv. 4, 48. Nebulonem hunc certum est *ludere*. Eun. ii. 2, 38. Cibum una capias, adsis, tangas, *ludas*, propter dormias. Eun. ii. 3, 81. Consimilem *luserat* jam olim ille ludum. Eun. iii. 5, 38. *Ludis* fortasse me. Heaut. iv. 6, 20. Congrum istum maximum in aqua sinito *ludere* paulisper. Adelph. iii. 3, 23. Cur non *ludo* hunc aliquantisper? Obsecro num *ludis* tu nunc me? Adelph. iv. 5, 5, 63. Ita vita est hominum, quasi si *ludas* tesseris. Adelph. iv. 7, 21. In istis opera *luditur*. Phorm. ii. 2, 18.

ludus] Quos mihi *ludos* redderet? And. iii. 1, 21. *Ludum* jocumque dicas fuisse illum alterum. Eun. ii. 3, 8. Consimilem luserat *ludum*. Eun. iii. 5, 39. Non possum satis narrare quos praebueris *ludos* intus. Eun. v. 6, 9. Vobis datur potestas condecorandi *ludos* scenicos. Hec. Alt. Prol. 37. In eodem omnes mihi videntur *ludo* doctae ad malitiam. Ei *ludo*, si ullus est magistram hanc esse satis certo scio. Hec. ii. 1, 6, 7. Sectari, in *ludum* ducere et reducere. In quo haec discebat *ludo*. Phorm. i. 2, 36, 38. Ut *ludos* facit. Phorm. v. 7, 52.

lugubris] Mediocriter vestitam veste *lugubri*. Heaut. ii. 3, 45.

lupus] *Lupo* ovem commisti. Eun. v. 1, 16. *Lupus* in fabula. Adelph. iv. 1, 21. Auribus teneo *lupum*. Phorm. iii. 2, 21.

lutum] Te ibidem pervolvam in *luto*. And. iv. 4, 38. In eodem haesitas *luto*. Phorm. v. 2, 15.

lux] Neve usque ad *lucem* vigiles. Eun. ii. 2, 47. Qui ab Orco mortuum me reducem in *lucem* feceris. Hec. v. 4, 12.

luxus] Adolescens *luxu* perditus. Adelph. iv. 7, 42.

Macellum] Interea loci ad *macellum* ubi advenimus. Eun. ii. 2, 24. Nostin porticum apud *macellum* hac deorsum? Adelph. iv. 2, 34.

maceria] Hanc in horto *maceriam* jube dirui. Adelph. v. 7, 10.

macero] Anime mi, noli te *macerare*. And. iv. 2, 2. Cur me *macero*? And. v. 3, 15. Salsamenta haec fac *macerentur* pulchre. Adelph. iii. 3, 27.

macto] Faxo eum tali *mactatum*, atque hic est, infortunio. Phorm. v. 8, 39.

macula] Hanc *maculam* nos decet effugere. Adelph. v. 8, 31.

magis] Passim. See Index to Notes.

magister] Dum aetas, metus, *magister* prohibebant? And. i. 1, 27. Si quis *magistrum* cepit ad eam rem improbum. And. i. 2, 21. Me filiis relinquunt quasi *magistrum*. Phorm. i. 2, 22.

magistratus] *Magistratus* cum ibi adessent, occepta est agi. Eun. Prol. 22. *Magistratus* adi. Phorm. ii. 3, 56.

magnifice] Ego te . . . *magnifice* . . . tractare possim. Heaut. iii. 2, 45. Hic me *magnifice* effero. Heaut. iv. 3, 31. Nunquam ita *magnifice* quicquam dicam. Adelph. ii. 3, 4.

magnificentia] I hinc in malam rem cum istac *magnificentia*. Phorm. v. 7, 37.

magnifico] Quem ego intellexi illam haud minus quam se ipsum *magnificare*. Hec. ii. 2, 18.

magnificus] Usque adeo illius ferre possum ineptias et *magnifica* verba. Eun. iv. 6, 3. Mea est potens, procax, *magnifica*, sumtuosa, nobilis. Heaut. ii. 1, 15.

magni pendo] Ego quoque a meis me amari et *magni pendi* postulo. Adelph. v. 4, 25.

magnus, major, maximus] Passim.

majores] Est similis *majorum* suum. Adelph. iii. 3, 57.

majusculus] Thais quam ego sum *majuscula* est. Eun. iii. 3, 21.

mala] Pugnus continuo in *mala* hæreat. Adelph. ii. 1, 17.

male] Hoc *male* habet virum. And. ii. 6, 5. Mitte *male* loqui. And. v. 3, 2. Te ut *male* urat. Eun. iii. 1, 48. Utinam sic sint, qui mihi *male* volunt. Eun. iv. 3, 13. Prodi *male* concilitate. Eun. iv. 4, 2. *Male* mulcabo ipsam. Eun. iv. 7, 3. Tibi timui *male*. Heaut. iii. 2, 20. *Male* docet te mea facilitas multa. Heaut. iv. 1, 35. Tibi bene esse soli, quum sibi sit *male*. Adelph. i. 1, 9. Haec *male* judicas. Adelph. i. 21, 20. Quae res tibi vertat *male*. Adelph. ii. 1, 37. *Male* odi. Adelph. iv. 1, 7. Animo *malè* est. Adelph. iv. 5, 21. *Male* metuo. Hec. iii. 2, 2. Effugere, vulgus quod *male* audit mulierum. Hec. iv. 2, 24. Nihil est, quin *male* narrando possit depravarier. Phorm. iv. 4, 16.

maledico] Desinant *maledicere*. And. Prol. 23. Nescis cui nunc *male dicas* viro. Eun. iv. 7, 29. Qui nobis . . . *maledictum* velit. Hec. iv. 2, 14. Nisi haberet cui *malediceret*. Phorm. Prol. 15.

maledictum] Veteris poetae *maledictis* respondeat. And. Prol. 7. Nisi finem *maledictis* facit. Heaut. Prol. 34. Quod illi *maledictum* vehemens esse existimant. Adel. Prol. 17. *Maledicta* . . . in se transtulit. Adelph. ii. 3, 10. Mitto *maledicta* omnia. Adelph. v. 3, 9. *Maledictis* deterrere ne scribat parat. Phorm. Prol. 3.

malefacio] Quum *malefacerem* crederem mihi impunius licere. Heaut. iii. 2, 49. Neque tu verbis solves unquam quod mihi re *male feceris*. Adelph. ii. 1, 10. Di tibi *malefaciant*. Phorm. ii. 3, 47. *Male* factum. Phorm. v. 1, 24.

malefactum] *Malefacta* ne noscant sua. And. Prol. 23. Ob *malefacta* haec. Adelph. ii. 1, 46.

maleficium] Pro *maleficio* si beneficium summum nolunt reddere. Phorm. ii. 2, 22.

malevolus] Qui *malevoli* veteris poetae maledictis respondeat. And. Prol. 6. Rumores distulerunt *malevoli*. *Malevolus* vetus poeta dictitat. Heaut. Prol. 16, 22. Isti dicunt *malevoli*. Adelph. Prol. 15.

malignus] *Maligna* multo et magis procax facta ilico est. Hec. i. 2, 84.

malitia] Jus summum saepe summa *malitia* est. Heaut. iv. 5, 48. Doctae ad *malitiam*. Hec. ii. 1, 6. *Malitia* fretus sua. Phorm. ii. 1, 43. Utrum stultitia facere ego hunc an *malitia* dicam . . . incertus sum. Phorm. iv. 3, 54.

malo] Nuptias effugere ego istas *malo* quam tu adipiscier. And. ii. 1, 32. *Mavolo*. Hec. iv. 1, 25. Mori me *malim*. Eun. i. 1, 21. Nihil est quod *malim*. Adelph. iii. 2, 13. Quid est mihi quod *malim*? Hec. v. 2, 28. Nullam mihi *malim* quam istanc uxorem dari. Phorm. iv. 3, 53, et saepius alibi.

malum] Nihil suspicans etiam *mali*. And. i. 1, 89. Qui dederit damnum aut *malum*. And. i. 1, 116. Ex illis sese emersurum *malis*. And. iii. 3, 30. Nescis quantis in *malis* verser miser. And. iv. 1, 25. Facile hic plus *mali* est, quam illic boni. And. iv. 3, 5. Quod sim nactus *mali*. And. v. 6, 3. Dabit haec Thais mihi magnum *malum*. Eun. iii. 3, 2. Tantum devenisse ad eum *mali*. Heaut. iv. 5, 2. Aliquid gnato conficies *mali*. Non vides quantum *mali* ex ea re excites? Heaut. v. 3, 1, 11. *Malo* coactus. Adelph. i. 1, 44. Haud cito *mali* quid ortum ex hoc sit publice. Adelph. iii. 3, 89. In quod me conjeci *malum*. Hec. i. 2, 57. Aliquid tulisse comminiscentur *mali*. Hera in crimen veniet, ego vero in magnum *malum*. Hec. iii. 1, 53, 55. Nescio quod magnum hoc nuntio exspecto *malum*. Phor. i. 4, 15. Tum hoc esse mihi objectum *malum*! Nec cum hujusmodi unquam usus venit ut conflictares *malo*. Phorm. iii. 2, 18, 21. Tanta te impendent *mala*. Phorm. i. 4, 2. *Malum* quod isti Di Deaeque omnes duint. Phorm. v. 7, 83.

malum] Qui, *malum*, alii? Eun. iv. 7, 10. Quas, *malum*, ambages mihi narrare occipit? Heaut. ii. 3, 77; iv. 3, 38. Quid hoc, *malum*, infelicitatis? Adelph. iv. 2, 5. Quid, *malum*, bone vir mihi narras? Adelph. iv. 2, 18. Quid tua, *malum*, id refert? Phorm. iv. 5, 11. Cf. v. 7, 55.

malus] *Mala* mens, *malus* animus. And. i. 1, 137. Abin hinc in *malam* rem? And. ii. 1, 17. Facere meretrices *malas*. Eun. Prol. 37. Dolo *malo* haec fieri omnia. Eun. iii. 3, 9. *Malam* rem hinc ibis? Eun. iii. 3, 30. Ex . . . *malo* principio magna familiaritas conflata est. Eun. v. 2, 35. Ubi animus . . . se cupiditate devinxit *mala*. Heaut. i. 2, 34. Non *malus* neque iners. Adelph. iii. 4, 34. Nunquam animum . . . ad *malas* adducam partes. Hec. v. 3, 38. I in *malam* crucem. Phorm. ii. 3, 21. Potius cum bona ut componantur gratia quam cum *mala*. Phorm. iv. 3, 17. Ut te quidem omnes Di Deaeque . . . *malis* exemplis perdant. Phorm. iv. 4, 7. Facinus indignum et *malum*. Phorm. v. 8, 19.

mamma] Hujus filio hodie primam *mammam* dedit. Adelph. v. 9, 18.

mancipium] Quid videtur hoc tibi *mancipium*? Eun. ii. 2, 43. *Mancipia* haec ducam ad Thaidem. Eun. ii. 3, 73.

mando] Bona nostra haec tibi permitto et tuae *mando* fidei. And. i. 5, 61. Satin hoc *mandatum* est tibi? Eun. ii. 1, 2. Huic *mandes*, si quid recte curatum velis. Adelph. iii. 3, 18.

mane] Observabam *mane* illorum servulos. And. i. 1, 56. Nunquam tam *mane* egredior. Heaut. i. 1, 15. Te miror . . . tam *mane*, qui heri tantum biberis. Heaut. iii. 2, 8. Cras *mane*. Phorm. iii. 2, 47.

maneo] Ut *maneam* solus cum sola. Eun. iii. 5, 31. *Mane*: hoc quod coepi, primum enarrem. Heaut. ii. 3, 32. *Mane, mane*. Heaut. iii. 3, 52, et compluribus aliis locis. Ut ut erat, *mansum* tamen oportuit. Heaut. i. 2, 26. Quamvis etiam *maneo* otiosus hic. Adelph. ii. 4, 15. *Manere* affinitatem hanc inter nos volo. Hec. iv. 4, 101. Biduum hoc *manendum* est soli sine illa. Eun. iv. 7, 6.

manipulus] *Manipulus* furum. Eun. iv. 7, 6.

mansio] Itiones crebrae et

oculis non vidi meis. Heaut. iii. 1, 82. Cave nunc jam *oculos* a meis *oculis* quoquam demoveas tuos. Adelph. ii. 1, 16. Adolescenti ipsi eriperem *oculos*. Adelph. iii. 2, 20. Hisce *oculis* egomet vidi. Adelph. iii. 2, 31. Di me omnes oderint ni magis te quam *oculos* nunc ego amo meos. Adelph. iv. 5, 67. Qui te amat plus quam hosce *oculos*. Adelph. v. 7, 5. Nunquam ante hunc diem meis *oculis* eam, quod nossem, videram. Hec. v. 4, 23. Restábat aliud nihil nisi *oculos* pascere. Phorm. i. 2, 35. Alius ab *oculis* meis illam . . . abducet? Phorm. iii. 3, 15. Nisi me animus fallit, aut parum prospiciunt *oculi*. Phorm. v. 1, 8. Vel *oculum* exclude. Phorm. v. 7, 96. Vin facere, quod tuo viro *oculi* doleant? Phorm. v. 8, 64.

odi] Amare, *odisse*, suspicari. Eun. Prol. 40. Mature ut quum cognorit perpetuo *oderit*. Eun. v. 4, 11. Illud rus male *odi*. Adelph. iv. 1, 7. Di me omnes *oderint*. Adelph. iv. 5, 67. Miris modis *odisse* coepit Sostratam. Hec. i. 2, 104. Uno animo omnes socrus *oderunt* nurus. Hec. ii. 1, 4.

odiose] Aeschinus *odiose* cessat. Adelph. iv. 2, 49.

odiosus] *Odiosum*. Hec. iii. 4, 10. *Odiosa* haec est aetas adolescentulis. Hec. iv. 3, 13. Enimvero si porro esse *odiosi* pergitis. Phorm. v. 7, 44.

odium] Veritas *odium* parit. And. i. 1, 41. Negoti si quando *odium* ceperat. Eun. iii. 1, 14. Neque agri neque urbis *odium* me unquam percipit. Eun. v. 5, 2. Audivi cepisse *odium* tui Philumenam. Hec. ii. 1, 22. Qui amat, cui *odio* ipsus est. Hec. iii. 2, 8. Nunquam *odio* tuo me vinces. Phorm. v. 6, 9; i. 2, 48, 59. Neque *odio* id fecit tuo. Phorm. v. 8, 27. Ut caperet *odium* mei. Hec. iv. 2, 4.

Oedipus] Davus sum, non *Oedipus*. And. i. 2, 23.

offendo] Paulum si cessassem, domi non *offendissem*. Eun. iv. 4, 6. Si te in platea *offendero* hac unquam. Eun. v. 8, 34. Texentem telam studiose ipsam *offendimus*. Heaut. ii. 3, 44; iii. 1, 45. Phorm. v. 1, 31.

offero] Opportune te mihi *offers*. And. iv. 2, 3. Cui miserae indigne per vim vitium *obtulerat*. Adelph. iii. 2, 10. Oppido opportune te *obtulisti* mihi obviam. Adelph. iii. 2, 24. Di tibi omnia omnes semper optata *offerant*. Adelph. v. 9, 21. Incommode illis fors *obtulerat* adventum meum. Vitium est *oblatum* virgini olim ab nescio quo improbo. Hec. iii. 3, 10, 23. Inscitum *offerre* injuriam tibi me immerenti. Hec. v. 1, 13. Quantam *obtuli* adventu meo laetitiam? Hec. v. 3, 18.

officium] Humani ingeni mansuetique animi *officia*. And. i. 1, 87. Hocine est *officium* patris? And. i. 5, 1. Neutiquam *officium* liberi esse hominis puto. And. ii. 1, 30. Neque pes neque mens satis suum *officium* facit. Eun. iv. 5, 3. Tute attente illorum *officia* fungere. Heaut. i. 1, 14. Hominis frugi et temperantis functus es *officium*. Heaut. iii. 3, 19. Malo coactus qui suum *officium* facit. Adelph. i. 1, 44. Neque boni neque liberalis functus *officium* est viri. Adelph. iii. 4, 18. Functus adolescentuli est *officium* liberalis. Phorm. ii. 1, 52. Nos nostro *officio* nihil degressos. Phorm. iv. 5, 10.

offirmo] Censen posse me *offirmare*? Eun. i. 2, 11. Ne tam *offirma* te. Heaut. v. 5, 8. Certum *offirmare* est viam me quam decrevi persequi. Hec. iii. 5, 4.

ogganio] Usque ad aurem *ogganiat*. Phorm. v. 8, 41.

oh, ohe] Passim.

oleo] Obsonat, potat, *olet* unguenta; de meo. Adelph. i. 2, 37.

olfacio] Non sex totis mensibus prius *olfecissem*? Adelph. iii. 3, 43.

olim] Passim.

olus] *Olera* et pisciculos minutos. And. ii. 2, 32.

omen] Ea lege atque *omine*. And. i. 2, 29.

omissus] Ubi te vidi animo esse *omisso*. Heaut. v. 2, 9. Ne ab re sint tamen *omissiores* paullo. Adelph. v. 3, 45.

omitto] At id *omitto*. Heaut. iv. 1, 24. Adelph. i. 2, 7; ii. 2, 24; v. 8, 19. *Omitto* proloqui. Phorm. v. 6, 21. Cf. Eun. v. 6, 19. *Omitte* de te dicere. Eun. v. 5, 19. Ut alia *omittam*. Heaut. iii. 1, 48. *Omitte* vero tristitiam tuam. Adelph. ii. 4, 3. Jam vero *omitte* . . . tuam istanc iracundiam. Adelph. iv. 7, 36. Quin *omitte* me. Phorm. iii. 2, 1. Cf. Adelph. ii. 1, 18.

omnino] Non impulit me haec nunc *omnino* ut crederem. And. iii. 2, 44. Quia non justa injusta prorsus omnia *omnino* obsequor. Adelphi v. 9, 33. Quae me *omnino* lapidem non hominem putas. Hec. ii. 1, 17. *Omnino* abhorrere animum huic video a nuptiis. Hec. iv. 4, 92.

omnis] Passim.

Omphala] Hercules servivit *Omphalae*. Eun. v. 7, 3.

onero] Remittas jam me *onerare* injuriis. And. v. 1, 8. Ancillas . . . *oneratas* veste atque auro. Heaut. iii. 1, 43. O fortuna, o fors fortuna, quantis commoditatibus . . . hero Antiphoni . . . hunc *onerastis* diem? Phorm. v. 6, 2. Humerum hunc *onero* pallio. Phorm. v. 6, 4.

onus] Quidvis *oneris* impone. And. v. 3, 26. Eis *onera* adjuta. Hec. iii. 2, 24. Paupertas mihi *onus* visum est et miserum et grave. Phorm. i. 2, 44. Audacissime *oneris* quidvis impone, et feret. Phorm. iii. 3, 28.

opera] In prologis scribendis *operam* abutitur. And. Prol. 5. Et nunc id *operam* do. And. i. 1, 130. Cf ii. 1, 7. Ita obstinate *operam* dat. And. i. 5, 8. Faciam sedulo, dabo *operam*. Eun. ii. 3, 70. Quod in opere faciendo *operae* consumis tuae. Heaut. i. 1, 21. In paululum da mihi *operae*. Eun. ii. 2, 50. Audireque eorum est *operae* pretium audaciam. And. i. 3, 12. Frustra *operam*, opinor, sumo. Heaut. iv. 3, 15. *Operam* amico dat suo. Heaut. v. 1, 37. Illius *opera* . . . nunc vivo. Adelph. ii. 3, 8. Dedita *opera*. Eun. v. 2, 2. Una *opera*. Hec. v. 2, 32. Non fratrem videt rei dare *operam*? Adelph. i. 2, 15. Non mea *opera*, neque pol culpa evenit. Hec. ii. 1, 31. In illis *opera* luditur. Phorm. ii. 2, 18. Tradunt *operas* mutuas. Phorm. ii. 1, 37. *Opera* vita erat. ii. 3, 16.

operio] *Operuere* ostium. Heaut. v. 1, 33. Phorm. v. 3, 33. Usque ad necem *operiere* loris. Adelph. ii. 1, 28.

opinio] Prorsus a me *opinionem* hanc tuam esse ego amotam volo. And. iii. 2, 30. Concurrunt multae *opiniones* quae mihi animum exaugeant. Heaut. ii. 2, 3. Te esse praeter nostram *opinionem* comperi. Hec. v. 1, 36.

opinor] Neque, ut *opinor*, sine tuo magno malo. And. i. 2, 8. Nos sic nec *opinantes* duci falso gaudio. And. i. 2, 9. Hoc sic esse *opinor*. And. ii. 3, 13. Sine dubio *opinor*. Eun. v. 8, 14. Ut hanc laetitiam nec *opinanti* primus ei objicerem domi. Heaut. i. 2, 12. Frustra operam, *opinor*, sumo. Heaut. iv. 3, 15. Cf. Hec. iii. 3, 2. 'Opinor' narras. And. ii. 2, 30.

opis] Quantum tibi *opis* Di dant. Heaut. iii. 3, 31. Juno Lucina, fer *opem*. Adelph. iii. 4, 41. Cujus nunc miserae spes *opes*que sunt in te uno omnes sitae. Phorm. iii. 1, 6. Adelph. iii. 2, 33. *Ope* vestra. Phorm. v. 6, 2. Si quid *opis* potes afferre huic. Phorm. iii. 3, 20.

opitulor] Si illum relinquo, ejus vitae timeo: sin *opitulor*, hujus minas. And. i. 3, 5.

oportet] Nonne *oportuit* praecisse me ante? nonne prius communicatum *oportuit*? And. i. 5, 4, 5. Quae adsolent, quaeque *oportet* signa esse ad salutem. And. iii. 2, 1. Hanc jam *oportet* in cruciatum hinc abripi. And. iv. 4, 47. Quod nos capere *oportet*, haec intercipit. Eun. i. 1, 35. Itane fieri *oportet*? Heaut. iii. 3, 1. Interemtam *oportuit*. Heaut. iv. 1, 22. Mansum tamen *oportuit*. Heaut. i. 2, 26. Istocine pacto *oportet*? Adelph. iv. 7, 14. Est quod me transire ad forum jam *oporteat*. Hec. ii. 2, 31. Regem me esse *oportuit*. Phorm. i. 2, 20. Aufer mihi '*oportet*.' i. 4, 45.

opperior] Parumper *opperire* hic. And. iv. 2, 31. Paulum *opperirier* si vis. Eun. v. 2, 51. Tu hic nos dum eximus interea *opperibere*. Heaut. iv. 7, 5. *Opperiar* hominem hic, ut salutem et colloquar. Adelph. iii. 3, 92. Hominem ad forum jussi *opperiri*. Phorm. iv. 2, 9.

oppido] In angustum *oppido* nunc meae coguntur copiae. Heaut. iv. 2, 2. Dic me hic *oppido* esse invitam. Heaut. iv. 4, 12. *Oppido* opportune te obtulisti mihi obviam. Adelph. iii. 2, 24. Enim lassam *oppido* tum esse aibant. Hec. ii. 1, 41. Eumque animo iniquo hoc *oppido* ferre aiunt. Phorm. v. 1, 36; ii. 2, 3; v. 7, 12.

oppidum] Quem ego nunc credo . . . toto me *oppido* exanimatum quaerere. And. ii. 2, 5. Eam ejiciat *oppido*. And. ii. 3, 8. Perreptavi usque omne *oppidum*. Adelph. iv. 6, 3.

oppignero] Num illa *oppignerare* filiam meam, me invito, potuit? Heaut. iv. 5, 46.

oppleo] Lacrimis *opplet* os totum sibi. Heaut. ii. 3, 65.

opportune] Ambo *opportune*: vos volo. And. ii. 2, 8. *Opportune* hic fit mihi obviam. And. iii. 4, 11. *Opportune* advenis. Heaut. i. 2, 5. Ehem, *opportune*: te ipsum quaerito. Adelph. i. 2, 1. *Opportune* te offers. Hec. v. 3, 10. *Opportune* adeo argentum nunc mecum attuli. Phorm. iv. 3, 74.

opportunus] Ad omnia haec magis *opportunus*, nec magis ex usu tuo nemo est. Eun. iv. 8, 47.

oppositus] Ager *oppositus* est pignori ob decem minas. Phorm. iv. 3, 56.

oppressio] Per *oppressionem* ut hanc mihi eripere postulet? Adelph. ii. 2, 30.

opprimo] Interea oscitantes *opprimi*. And. i. 2, 10. Ne de hac re pater imprudentem *opprimat*. And. i. 3, 22. Interea somnus virginem *opprimit*. Eun. iii. 5, 53. Ut in ipso articulo *oppressit*. Adelph. ii. 2, 21. Ita eam *oppressit* calamitas. Hec. Alt. Prol. 22. Os *opprime*. Phorm. v. 7, 93. Prius nox *oppressisset* illic. Adelph. iv. 1, 9.

optato] *Optato* advenis. And. iii. 3, 1.

optatus] An ego occasionem . . . tam *optatam* . . . amitterem? Eun. iii. 5, 57. *Optata* loquere. Heaut. iii. 3, 50. Di tibi omnes semper omnia *optata* offerant. Adelph. v. 9, 21.

optime] Davum *optime* video. And. ii. 1, 35. Quae vera audivi, taceo, et continuo *optime*. Eun. i. 2, 23. Adest *optime* ipse frater. Eun. v. 2, 66. Syrum *optime* eccum. Heaut. iv. 5, 9. Eccum Phidippum *optime* video. Hec. ii. 2, 4. Qui mihi consultum *optime* velit esse. Phorm. i. 3, 1.

optimus] *Optimae* adolescenti. And. iii. 2, 8. Causa *optima* est. And. v. 4, 46. Ita ut usquam fuit fide quisquam *optima*. Adelph. ii. 1, 7.

opto] Quae inhoneste *optavit* sese parere hic divitias. And. iv. 5, 2. Quem ego mihi potissimum *optem* . . . dari? And. v. 5, 6. Quodvis donum et praemium a me *optato*, id *optatum* feres. Eun. v. 8, 27. Illum ut vivat, *optant*. Adelphi v. 4, 20. Hunc videre saepe *optabamus* diem. Hec. iv. 4, 29. Tua quidem hercle certo vita haec expetenda *optanda*que est. Phorm. i. 3, 12.

opus, necesse] Nihil istac *opus* est arte. And. i. 1, 5. Mirum ni illoc homine quoquo pacto *opus* est. Eun. v. 8, 53. Tibi ut *opus* facto est, face. Heaut. i. 1, 28. Sponsae aurum, vestem, ancillas *opus* esse. Heaut. v. 1, 20. Plus scis, quod facto *opus* est. Adelph. v. 9, 39, et passim alibi. See Index to Notes.

opus, labor] *Opus* faciam. Eun. ii. 1, 14. Fhais maximo te orabat *opere*. Eun. iii. 3, 27. Quod nos ambo *opere* maximo dabamus operam ut fieret. Phorm. v. 1, 33. Quod in *opere* faciendo operae consumis tuae. At enim me quantum hic *operis* fiat, poenitet. Qui *opere* rustico faciendo facile sumptum exercerent suum. Heaut. i. 1, 20, 21, 90. Nunc cum maxime *operis* aliquid facere credo. Adelph. iv. 1, 2.

oratio] Dissimili *oratione* sunt factae ac stilo. And. Prol. 10. Honesta *oratio* est. And. i. 1, 114. Ibi tum eorum impudentissima *oratio* est. And. iv. 1, 10. Subservias *orationi*. And. iv. 3, 21. Redit ad integrum eadem *oratio*. Heaut. v. 3, 8. In hac est pura *oratio*. Heaut. Prol. 46. Haud opinor commode finem statuisse *orationi* militem. Hec. i. 2, 21. Tenui esse *oratione* et scriptura levi. Phorm. Prol. 5. Nunc demum istaec nata *oratio* est. Adelph. v. 3, 19. *Orationem* sperat invenisse se qui differat te. Adelph. ii. 4, 4.

et magni *pendi* postulo. Adel. v. 4, 25.

penes] Istaec jam *penes* vos psaltria est? Adelph. iii. 3, 34. Illorum esse hanc culpam credidi, quae te est *penes*. Hec. iv. 1, 20.

peniculus] *Peniculo*n pugnare cogitas? Eun. iv. 7, 7.

penus] Patris *penum* omnem congerebam. Eun. ii. 3, 18.

per] Quod te ego *per* dextram hanc oro. And. i. 5, 54. Nunc *per* hunc nulla est mora. And. iii. 4, 14. *Per* me stetisse ut credat. And. iv. 2, 16, 18. *Per* tempus advenis. And. iv. 4, 44. *Per* fallacias. Heaut. v. 4, 18. Dum *per* aetatem licet. Adelph. i. 2, 28. Eun. i. 2, 33. *Per* vim. Adelph. iii. 2, 10. Duci *per* viam. Adelph. v. 7, 23. Parere . . . *per* annos non potest. Adelph. v. 8, 8. Quolibet cruciatu *per* me exquire. Hec. v. 2, 7. *Per* tumultum. Phorm. Prol. 33. *Per* oppressionem. Adelph. ii. 2, 30. *Per* silentium. Hec. Alt. Prol. 21. Phorm. Prol. 31. *Per* epistolas. Phorm. i. 2, 17. *Per* Deos atque homines. Phorm. v. 2, 37. *Per* te. Hec. iii. 3, 28.

perbenigne] Adelph. iv. 5, 68.

percarus] Hui, *percara* est. P. Istaec vero vilis est. Phorm. iii. 3, 25.

percello] Quo trudis? *perculeris* jam tu me. Eun. ii. 3, 87.

percipio] Neque agri neque urbis odium me unquam *percipit*. Eun. v. 5, 2.

percitus] Incredibili re atque atroci *percitus*. Hec. iii. 3, 17.

percontor] Quae *percontor*. Hec. i. 2, 36. Sed quos *perconter* video. And. iv. 5, 5. Ubi investigem? quem *perconter*? Hec. i. 2, 2. Phorm. ii. 4, 22. Eun. ii. 3, 2. Vel me monere hoc, vel *percontari* puta. Heaut. i. 1, 26. Hoc *percontarier* desiste. Hec. i. 2, 29. Tua quod nihil refert, *percontari* desinas. Hec. v. 3, 12.

percontumax] *Percontumax* redisti huc nobis. Hec. iii. 5, 54.

percupio] Visne domi operiamur? C. Imo *percupio*. Eun. v. 2, 57.

percurro] Properans *percurro* ad forum. And. ii. 2, 18. Curriculo *percurre*. Heau. iv. 4, 11.

percutio] *Percussit* ilico animum. And. i. 1, 98.

perdite] Hanc amare coepit *perdite*. Phorm. i. 2, 32.

perdo] Cur te is *perditum*? And. i. 1, 107. Tu rem impeditam et *perditam* restituas? And. iii. 5, 13. Miser quod habui *perdidi*. Eun. ii. 2, 6. Ut illum Di Deaeque senium *perdant*. Eun. ii. 3, 10. Heaut. iv. 6, 7. Hec. i. 2, 59. At te Di *perdant*. Eun. iii. 1, 41. Et re salva et *perdita*. Eun. ii. 2, 27. Hominem *perditum* miserumque. Eun. iii. 1, 28. Sumat, consumat, *perdat*, decretum est pati. Heaut. iii. 1, 56. Adelph. i. 2, 54. Cur *perdis* adolescentem nobis? Adelph. i. 1, 36. Non tu hoc argentum *perdis*, sed vitam tuam. Adelph. iii. 3, 56. Servesne an *perdas* totum. Adelph. ii. 2, 33. Ut te cum tua monstratione magnus *perdat* Jupiter. Adelph. iv. 6, 2. Adolescens luxu *perditus*. Adelph. iv. 7, 42. Di illum *perduint*. Hec. iii. 4, 27. Nomen *perdidi*. Phorm. ii. 3, 39. Seni fidelis dum sum, scapulas *perdidi*. Phorm. i. 2, 26.

perdoctus] *Perdocta* est probe. Heaut. ii. 3, 120.

perdolet] Tandem *perdoluit*. Eun. i. 2, 74.

perduco] Filium *perduxere* illuc . . . meum. And. i. 1, 54.

perduro] Non posse apud vos . . . se . . . *perdurare*. Hec. ii. 2, 27.

peregre] *Peregre* rediens. Phorm. ii. 1, 13.

peregrinus] Pro uxore habere hanc *peregrinam*. And. i. 1, 119. Adeone est demens? ex *peregrina*? And. iii. 1, 11. Quicum res tibi est *peregrinus* est. Eun. iv. 6, 21.

pereo] *Pereo* funditus. And. i. 5, 9. Prudens sciens, vivus vidensque *pereo*. Eun. i. 1, 28. Acta haec res est. *Perii*. Heaut. iii. 3, 3. *Perii*, vox desperantis, occurrit passim. Perpetuo *perierim*. Ad. ii. 4, 19. *Perisse* me una haud dubium est. Hec. iii. 1, 46. Certum est persequi aut *perire*. Phorm. iii. 3, 18. Profundat, perdat, pereat. Adel. i. 2, 54.

perfector] Mearum voluptatum omnium inventor, inceptor, *perfector*. Eun. v. 8, 5.

perfero] Facile omnes *perferre* ac pati. And. i. 1, 35. Paupertatem una *pertulimus* gravem. Adelph. iii. 4, 50. Suo me ingenio *pertulit*. Hec. iii. 1, 22. Vestrum amorem *pertuli*. Hec. v. 1, 18.

perficio] Tempus promissa jam *perfici*. And. iv. 1, 7. Quam joco rem voluisti a me tandem quin *perfeceris*? Eun. i. 2, 100. *Perfice* hoc mihi perpetuo. Heaut. iv. 8, 21. Haud desinam, donec *perfecero* hoc. Phorm. ii. 3, 73. *Perfeci* ut spectarentur. Hec. Alt. Prol. 12. *Perfecit* sibi ut inspiciendi esset copia. Eun. Prol. 21.

perfluo] Plenus rimarum sum; hac atque illac *perfluo*. Eun. i. 2, 25.

perfortiter] Fortiter . . . Hui *perfortiter*. Adelph. iv. 2, 28.

perfringo] Aut *perfregerit* aliquid. Eun. i. 1, 12.

perfungor] Dum aetatis tempus tulit *perfuncta* satis sum. Hec. iv. 2, 18.

pergo] Tu tamen idem has nuptias *perge* facere ita ut facis. And. iii. 2, 42. Si mihi *pergit* quae volt dicere, ea quae non volt audiet. And. v. 4, 17. Si illi *pergo* suppeditare sumtibus. Heaut. v. 1, 57. Quis hic est qui huc *pergit*? Eun. ii. 1, 22. *Perge* porro. Heaut. ii. 3, 106. Cesso ad eum *pergere*? Adelph. iv. 2, 47. Horsum *pergunt*. Hec. iii. 4, 36. Ad anum recta *pergit*. Phorm. i. 2, 62. *Perge* eloqui. Phorm. iv. 3, 36. *Pergin* credere? Phorm. v. 8, 7. Cf. Eun. v. 1, 1. Heaut. ii. 2, 8.

pergravis] Levia sunt haec quae tu *pergravia* esse in animum induxti tuum. Hec. iii. 1, 12.

perhibeo] Si vos vultis *perhiberi* probos. Adelph. iii. 4, 59.

periclum] Satis cum *periclo*. And. i. 1, 104. Sine omni *periclo*. And. ii. 3, 17. Hujus *periclo* fit. And. iii. 1, 22. Quid scias . . . nisi *periclum* feceris. At istuc *periclum* in filia fieri grave est. And. iii. 3, 33, 34. Factum est *periclum*. Phorm. ii. 2, 12. Cf. Eun. iii. 2, 23. Hec. v. 1, 40. Heaut. i. 2, 36; ii. 1, 9. Capitis *periclum* adire. And. iv. 1, 53. Ut *periclum* etiam fame mihi sit. Heaut. v. 2, 27. Potius quam venias in *periclum*. Adelph. ii. 2, 32. Si *periclum* in ullum te inest. Hec. iii. 1, 46. Nescis quo in metu et quanto in *periclo* simus? Phorm. i. 2, 8. Minimo *periclo*. Heaut. iii. 1, 68. Non fit sine *periclo* magnus facinus. Heaut. ii. 3, 73. Tuum esse in potiendo *periclum* non vis. Heaut. ii. 3, 82.

perinde] Haec *perinde* sunt ut illius animus qui ea possidet. Heaut. i. 2, 21.

Perinthia] Nomen Comoediae Menandri. And. Prol. 9, 13.

perjurus] Leno . . . *perjurus*, pestis. Adelph. ii. 1, 35.

perliberalis] *Perliberalis* visa est. Hec. v. 4, 24. Phorm. v. 3, 32.

perlonge] *Perlonge* est. Eun. iii. 5, 61.

permagni] Illud *permagni* referre arbitror. Heaut. iii. 1, 58.

permaneo] Ira . . . quae tam permansit diu. Hec. iii. 1, 25.

permano] Ne . . . aliqua ad patrem hoc *permanet*. Adelph. ii. 4, 19.

permitto] Bona nostra haec tibi *permitto*. And. i. 5, 61. Et me, et meum amorem, et famam *permitto* tibi. Heaut. ii. 3, 110. Tibi, pater, *permittimus*. Adelph. v. 9, 38. Ejus judicio *permitto* omnia. Phorm. v. 8, 56.

permultum] Haud *permultum* a me aberit infortunium. Heaut. iv. 2, 1.

pernego] Id vero *pernegat*. Eun. Prol. 34.

pernicies] Instructa pulchre ad *perniciem*. Heaut. iii. 1, 41. *Pernicies* communis adolescentium. Adelph. ii. 1, 34.

pernimium] Nimium inter vos . . . *pernimium* interest. Adelph. iii. 3, 39.

pernocto] Si hic *pernocto*. Adelph. iv. 1, 15. Qui *pernoctaret* foris. Hec. iv. 1, 24.

pernosco] Rem cognoscite, ut *pernoscatis*. And. Prol. 25. Non satis *pernosti* me etiam qualis sim. And. iii. 2, 23. Animadvertite, ut *pernoscatis*. Eun. Prol. 45. *Pernoscite* furtumne factum existimetis. Adelph. Prol. 12.

peropus] *Peropus* est aut hunc cum ipsa, aut me aliquid de illa adversum hunc loqui. And. i. 5, 30.

perparce] Tu quoque *perparce* nimium. And. ii. 6, 24.

perpauci] *Perpaucorum* hominum est. Eun. iii. 1, 19.

perpello] Usque adeo donec *perpulit*. And. iv. 1, 38. *Perpulisti* me. And. v. 1, 9.

perperam] Eo *perperam* dixi. Phorm. v. 1, 18.

perpetior] Ego non posse arbitror . . . me *perpeti*. And. iii. 3, 32. Non *perpeti* meretricum contumelias. Eun. i. 1, 3. Quidvis possem *perpeti*. Eun. i. 2, 97. Censen posse me offirmare et *perpeti*? Eun. ii. 1, 12. Nunc est profecto interfici quum *perpeti* me possum. Eun. iii. 5, 3.

perpetuo] Illum hanc *perpetuo* habere. And. iii. 3, 32. *Perpetuo* oderit. Eun. v. 4, 11. *Perpetuo* perierim. Eun. v. 8, 13. Perfice hoc mihi *perpetuo*. Heaut. iv. 8, 21. Ad. ii. 4, 19. Hec. iii. 3, 46.

perpetuus] Triduo hoc *perpetuo*. Hunc diem . . . *perpetuum* in laetitia degere. Adelph. iv. 1, 4, 6. Utinam hoc *perpetuum* fiat gaudium. Adelph. v. 9, 15. Biennium *perpetuum*. Hec. i. 2, 12. Affinitatem hanc sane *perpetuam* volo. Hec. iv. 4, 14.

perplacet] Heaut. v. 5, 22.

perplexe] *Perplexe* loqui. Eun. v. 1, 1.

perpulcher] *Perpulchra* credo dona, haud nostris similia. Eun. iii. 2, 15.

perquam] Fortiter. S. *Perquam*. Adelph. iv. 2, 27. *Per* pol *quam* paucos reperias meretricibus fideles evenisse amatores. Hec. i. 1, 1.

perrepto] *Perreptavi* usque omne oppidum. Adelph. iv. 6, 3.

persancte] Dejerat *persancte*. Hec. v. 2, 5.

perscitus] *Per* ecastor *scitus* puer est natus Pamphilo. And. iii. 2, 6.

persentisco] Ne tu id *persentisceres*. Heaut. iv. 5, 21. Quot res dedere, ubi possem *persentiscere*? Heaut. v. 1, 43.

persequor] Hereditates *persequi*. And. iv. 5, 20. Bellum fugiens, meque in Asiam *persequens*. And. v. 4, 32. Ego meum jus *persequar*. Adelph. ii. 1, 9. Cf. ii. 2, 27. Certum offirmare est viam me quam decrevi *persequi*. Hec. iii. 5, 4. Ex usu quod est id *persequar*. Hec. iv. 3, 10. Quoquo hinc asportabitur terrarum certum est *persequi*. Phorm. iii. 3, 18.

persolvo] Quod habui summum pretium *persolvi* tibi. And. i. 1, 12.

persona] Parasiti *personam* inde ablatam et militis. *Personas* transtulisse in Eunuchum suam. *Personis* iisdem uti. Eun. Prol. 26, 32, 35.

perspicax] Ad has res quam sit *perspicax*. Heaut. ii. 3, 129. Ego me non tam astutum, neque ita *perspicacem* esse id scio. Heaut. v. 1, 1.

perspicio] Prius quam tuum . . . animum . . . *perspexerit*. And. ii. 3, 4. Partim quae *perspexi* his oculis, partim quae accepi auribus. Hec. iii. 3, 3. Cujus tu fidem in pecunia *perspexeris*. Phorm. i. 2, 10. Parum *perspexisse* ejus videre audaciam. Eun. v. 2, 61.

perstrepo] *Perstrepunt*, ita ut fit, domini ubi absunt. Eun. iii. 5, 52.

persuadeo] Tam facile potueris *persuadere* illi. Heaut. ii. 3, 122. *Persuasit* nox, amor, vinum, adolescentia. Adelph. iii. 4, 24; iii. 3, 6.

pertendo] Si incipies, neque *pertendes* naviter. Eun. i. 1, 6. Video non licere ut coeperam hoc *pertendere*. Heaut. v. 5, 9.

pertento] Simulavi, vos ut *pertentarem*. And. iii. 4, 9.

perterrefacio] *Perterrefacias* Davum: observes filium. And. i. 1, 142.

perterreo] Hunc *perterrebo* sacrilegum. Eun. v. 3, 13.

pertimesco] Quid *pertimui* autem, bellua? Phorm. iv. 2, 11.

pertinacia] Similis *pertinacia* est. Hec. ii. 1, 5. Quae haec est *pertinacia*? Hec. iii. 5, 46. Cf. iv. 2, 15.

perturbo] Jam *perturbavi* omnia. And. iii. 4, 22. Animo fere *perturbato*. Heaut. i. 1, 70. Ea nos *perturbat*. Hec. iv. 1, 14. Tu sola exorere quae perturbes haec. Hec. ii. 1, 16.

pervenio] Unde in patrium monumentum *pervenerit*. Eun. Prol. 13. Sine me *pervenire* quo volo. Eun. i. 2, 44. Non potuit melius *pervenirier* eo quo nos volumus. Phorm. iv. 3, 35.

THE END.

ADDITIONS AND CORRECTIONS.

TEXT.

Page 47, line 39, *for* invenias *read* invenies
— 145, — 14, *for* Mitto *read* Omitte
— 171, — 44, *for* qua *read* quae
— 195, — 28, *for* exoptata *read* exoptatam
— 206, — 40, *for* drachmarum *read* drachumarum
— 214, — 7, *for* commodius *read* commodi
— 219, — 24, *for* tibi *and* harum *read* sibi *and* harunc
— 339, — 33, *for* dices tam *read* tam dices
— 365, — 34, *for* ita *read* ira
— 391, — 5, *for* dixisse *read* dixe
— 479, — 68, *strike out* ipsos

NOTES.

Page 5, note 19, *for* There *read* These
— 17, — 144, *strike out* — 114
— 23, — on Metres, *read* 17. clausula 18—25 trochaic tetrameters catalectic. All the trochaic tetrameters in this scene are catalectic except vv. 10 and 12
— 28, — 15, *for* Pulet *read* Perlet
— 42, — on Metres, *read* 5 iambic dimeter catalectic. 7—16 iambic tetrameter. 6, 17, 18 iambic trimeter
— 53, — on Metres, the trochaic tetrameters in this scene are catalectic
— 60, — 14, *for* aliquid . . . confirmare *read* confirmare hoc liquido, judices, possum
— 64, — 8, *read* In both cases there are
— 129, — 12. This note is inaccurate. The line is quoted in the Introduction (p. xlvii), where the pronunciation of the words is properly explained
— 133, — 45, *after* Phormio v. 8, 96, *insert* according to one reading
— 144, — 6, line 10 from end, *for* but *read* not
— 254, — 48, *strike out the words* I . . . sense, *and read* τἀξιούμενον ποιῶν
— 500, — 7 from top, *for* penultimate *read* first.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.